



# AMERICAN CATHOLIC STUDIES NEWSLETTER

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THE CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## Upcoming Events

### PUBLIC LECTURE

Wednesday, November 7, 2018

"The National Black Catholic Clergy Caucus"

Rev. Clarence Williams, C.P.P.S., Ph.D.

hosted by the Hesburgh Libraries

### SEMINAR IN AMERICAN RELIGION

Saturday, March 30, 2019

*Elizabeth Seton: American Saint*

Catherine O'Donnell, Arizona State University

Commentators:

James Lundberg, University of Notre Dame

Margaret McGuinness, La Salle University

### INTERNATIONAL CONFERENCE

April 4-6, 2019

Global History and Catholicism

Notre Dame Conference Center

### CONFERENCE ON THE HISTORY OF WOMEN RELIGIOUS

June 23-26, 2019

Commemoration, Preservation, Celebration

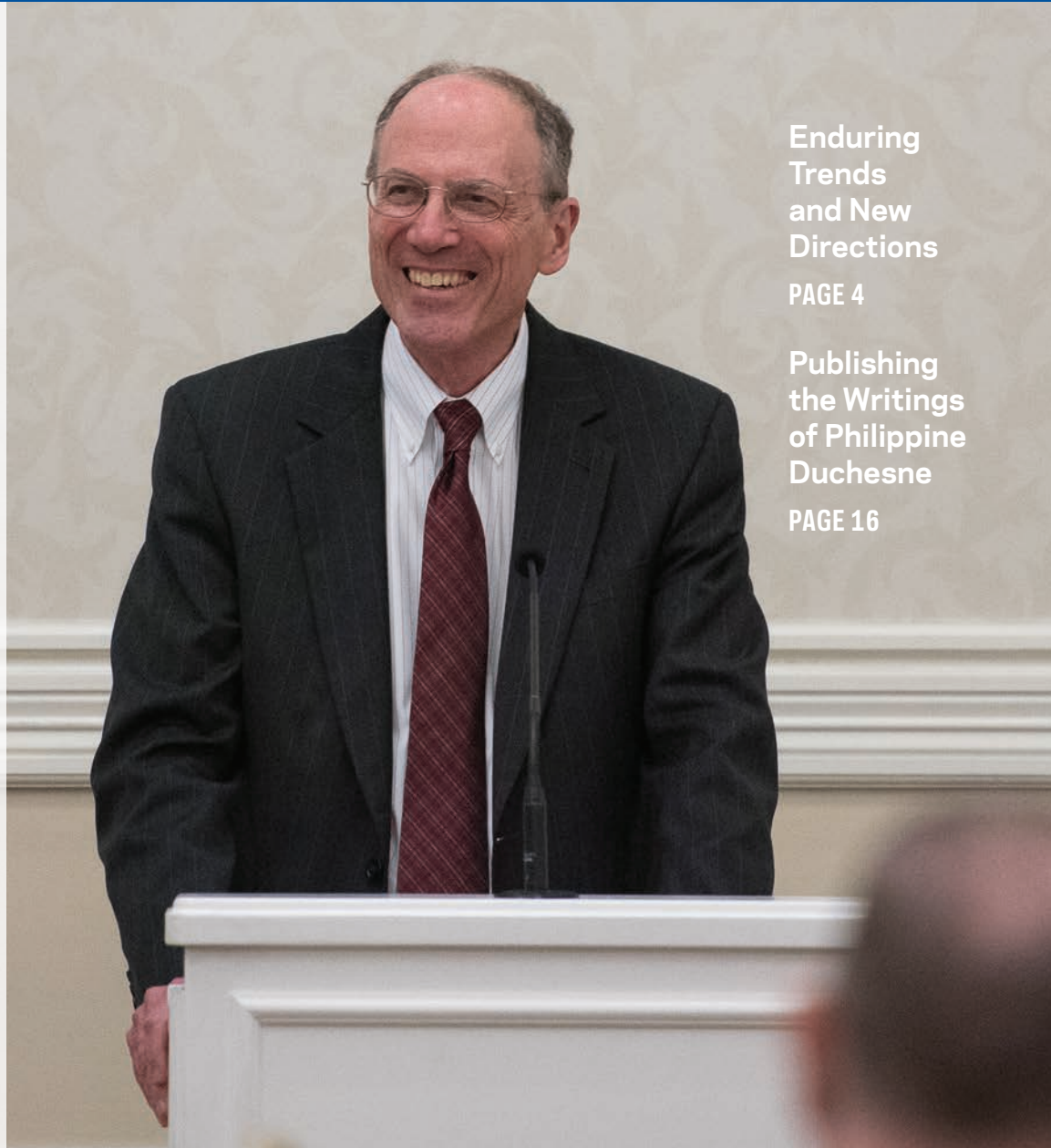
Saint Mary's College, Notre Dame, Indiana

more information at

[cushwa.nd.edu/events](http://cushwa.nd.edu/events)

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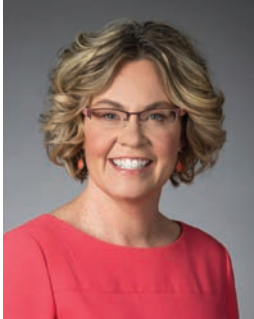
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I typically love writing the biannual Director's Note. It gives me an opportunity to share my thoughts on the happenings in and around the Cushwa Center and to reflect on how the research projects we sponsor speak to what it has meant and still means to be a Catholic in America. For this issue, however, I dreaded writing this note, and its tone is considerably darker than normal.

This summer's revelations in the ongoing clergy sex abuse scandal brought home to me the gravity of the crisis and an awareness that its roots extend far deeper into the church than I had admitted or acknowledged. The August release of the Pennsylvania Grand Jury report, coming on the heels of the news about the misdeeds of Archbishop Theodore E. McCarrick—a man I met many times at Notre Dame—evoked from me a deeply personal reaction, and I published some of my thoughts in an August 17 *New York Times* op-ed. “People will say that there is still holiness in the church, that there are many priests and bishops with good and pure hearts, and they are right,” I wrote. “But there are times when the sin is so pervasive and corrosive that it is irresponsible to talk about anything else, and this is one of those times.”

In the two months since that essay appeared, I have thought almost constantly about how to respond as a scholar. I am convinced there is a corollary to the above statement for American Catholic studies: Yes, there are many stories yet to be written about all the wonderful ways a universal church centered in Rome took root and flourished in the United States. But we now know that even amidst so much grace in that history, sin abounded and crimes were committed. Whereas before I would have said, if asked, that sexual abuse in the church was not a subject I studied, I now believe that you cannot be a scholar of Catholicism in the United States without grappling with this issue to some extent. It is now so deeply embedded in American Catholic consciousness that it is irresponsible not to acknowledge it.

I am still working out what this will mean in terms of concrete proposals, both at the Cushwa Center and at Notre Dame more broadly, as the University's president, Rev. John I. Jenkins, C.S.C., has invited me to co-chair a task force on the University's scholarly response. At this point we have invited Robert Orsi to present some of his research on the global sex abuse crisis at Cushwa's April conference, *Global History and Catholicism*. Peter Cajka, Maggie Elmore, and I are in conversation with Orsi and others about how we might develop a larger project. Stay tuned, and send me your ideas.

Kathleen Sprows Cummings

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**The Cushwa Center for the Study of American Catholicism** seeks to promote and encourage the scholarly study of the American Catholic tradition through instruction, research, publication, and the collection of historical materials. Named for its benefactors, Charles and Margaret Hall Cushwa of Youngstown, Ohio, the center strives to deepen understanding of the historical role and contemporary expressions of the Catholic religious tradition in the United States.

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## Research Symposium in Ireland Explores History of Migrant Education by Women Religious

By Margaret McGuinness

“Pedagogy of Peace: The Theory and Practice of Catholic Women Religious in Migrant Education,” sponsored by the Cushwa Center, took place March 14–17, 2018, at Notre Dame’s Kylemore Abbey Global Center. The group of 16 participants included historians, librarians, teachers, and those who minister “on the ground” to migrants and refugees throughout the world.

It is appropriate that “Pedagogy of Peace” took place at Kylemore Abbey. The Benedictine community at Kylemore was founded at Ypres, Belgium, in 1665 to provide education and a religious congregation for Irish women at a time when the Catholic Church in their country faced persecution. The Abbey at Ypres was destroyed during World War I (1915), forcing the Benedictine Sisters to leave Belgium and make their way to Ireland. The sisters first arrived at the Abbey as migrants themselves in 1920.

The conference formally opened with an address by Phil Kilroy, R.S.C.J., “Pedagogy of Peace in a Time of Revolution, Empire, and the Nation State: The Sisters of the Sacred Heart in France, 1779–1865.” Kilroy deftly set the stage for the remainder of the conference by reminding those present that the Society of the Sacred Heart originated from women migrating within France as a result of the French Revolution. Most, if not all, of these women had lost family and money as a result of the conflict. Like migrants today, they had to try to recreate their lives and find a new home. The early years of the Society were marked by war and the trauma resulting from that war, Kilroy reminded the participants, not unlike the situation in Syria today.

Katharine Massam, a member of the faculty of Pilgrim Theological College (Australia), offered the second historical perspective with an address entitled “Towards a Theory of Practice: An Overview of Catholic Women Religious and Migrant Education since 1760.” Noting that Christian missionaries of the early church can be considered migrants, Massam went on to explain that many congregations share a heritage of either the migrant experience or working with those who have left their country of origin. Religious sisters as well as those to whom they minister have been transformed by this experience. Massam challenged the long-held distinction between activism

and contemplation. Scholars often assume that women religious must be placed into one of these two categories, but her research shows that contemplation inspires and structures activism.

The first of two panels was convened on Thursday afternoon. Facilitated by Maggie McGuinness (La Salle University), “Education Embodying the Charism” consisted of three presentations. Sister Mary John Mananzan, O.S.B., described the ways in which Benedictine sisters living and working in the Philippines have developed ministries to migrants, including a center for migrant workers; a day care center in Rome for migrant children; pre-departure seminars for those planning to leave the Philippines in search of work in other countries; and education in migrant issues—including human trafficking—for students attending Benedictine schools. Students in Benedictine schools in the Philippines, Sister John said, are expected to be agents of change and to embrace the idea of the preferential option for the poor, a major component of Catholic Social Teaching.

Sister Caroline Mbonu, H.H.C.J., discussed the role her congregation has played in migrant ministry in Africa. Founded by Mother Charles Magdalen Walker, the Handmaids of the Holy Child Jesus are an African congregation canonically erected in 1937. The migrants with whom the sisters worked (and continue to work) were indigenous children in the school founded by the community. Today, St. Joseph Convent School is recognized as one of the best educational institutions in West Africa.

The work of the Society of the Sacred Heart in migrant education was the topic of the third presentation. Sister Dolores Menendez, R.S.C.J., explained that one way in which her community has responded to the “signs of the times” has been through its work with migrants, especially women and children. The sisters conduct formal programs of education in refugee camps, sponsor five welcome centers for migrants in Spain, and serve as lawyers working with church-related organizations focused on undocumented men, women, and children in San Diego. Even retired sisters, Menendez noted, have participated in this ministry by teaching new languages to immigrants.

A second panel took place on Friday morning. Facilitated by Deirdre Raftery (University College Dublin), three sisters

*see Pedagogy of Peace on page 38*

## African American Religious Traditions in the Early 20th Century: A Seminar with Judith Weisenfeld

By Benjamin J. Wetzel

The Seminar in American Religion convened on March 24, 2018, to discuss Judith Weisenfeld's prize-winning book, *New World A-Coming: Black Religion and Racial Identity during the Great Migration* (NYU Press, 2016). About 80 people attended the seminar, which was moderated by Thomas Kselman, professor emeritus of history at the University of Notre Dame.

Weisenfeld is the Agate Brown and George L. Collord Professor in the Department of Religion at Princeton University and has written several other major studies analyzing African American religious experiences in the early 20th century. The seminar's commentators included Paul Harvey, distinguished professor and presidential teaching scholar in the Department of History at the University of Colorado, Colorado Springs; and Jennifer Jones, assistant professor of sociology at the University of Notre Dame.

In 2017, *New World A-Coming* received the Albert J. Raboteau Book Prize for the best book in Africana religions. Raboteau (Weisenfeld's colleague at Princeton, now emeritus), while studying most facets of African American religions, tended to focus on Protestant and Catholic Christianity. *New World A-Coming*, by contrast, highlights smaller religious groups like the Nation of Islam, the Moorish Science Temple, the Ethiopian Hebrew congregations, and the Peace Mission of Father Divine. These movements merged religious and racial identity, offered stark contrasts to mainstream Christianity, provided hope and vision to their adherents, and flourished in the urban north during the Great Migration even while they remained on the margins of American religious life as a whole.



Paul Harvey



Judith Weisenfeld

Jennifer Jones offered the first round of seminar comments. She praised the “incredibly engrossing” book for its approach to racial questions and for its illumination of the history behind these religious movements. Jones, an expert on racial formation, explained how American society in this period structured race so that African Americans remained consistently at the bottom. Yet, she pointed out, Weisenfeld's book shows how blacks themselves could forge their own notions of race and evoke history, real or imagined, to buttress their ideas about religion and ethnicity. Jones also noted links between the project of the characters in *New World A-Coming* and the contemporary philosophies of Afro-futurism and Afro-pessimism, which also re-conceive the pasts and potential futures of Afro-descended people. Finally, Jones called attention to the prejudice Weisenfeld's groups faced from many northern black leaders as well as from governmental authorities. She concluded by reflecting on the extent to which their efforts at self-definition did or did not lead to concrete changes in the political and social realm.

Paul Harvey's response followed. He called the book a “landmark” in African American religious history and focused his comments on the study's historiographical contribution to the field. He praised Weisenfeld's use of source material, particularly FBI files, census records, and information obtained from Ancestry.com. Harvey noted that, in his view, many of the best recent books on African American religious history featured non-Christians as the leading actors, suggesting that the idea of “religious construction” is particularly compelling to contemporary scholars. Weisenfeld's characters, Harvey said, participated not only in constructing new religious movements, but also in re-constructing racial categories. Harvey also concluded by drawing parallels between the Afro-futurist philosophies advocated by the groups in *New World A-Coming* and those present in the recent popular film *Black Panther*.

Responding to commentators Jones and Harvey, Judith Weisenfeld explained that she has always been attracted to ordinary people and non-Christian religions and implied that this project represented her core research interests since her days in graduate school. She acknowledged the difficulty in describing her groups, noting that labels like “sects” and “cults” would not do. In the end, she said, “religio-racial movement” best designated the groups' *raison d'être*. Weisenfeld also discussed

see Seminar on page 38



Matthew Cressler

## Matthew Cressler on “Centering Black Catholics, Reimagining American Catholicism”

By Peter Cajka

When John F. Kennedy assumed the presidency in 1961, many Catholics came to see themselves as fully American. A few years later, though, at a gathering in Detroit in April 1968, black Catholics charged their Church with being a “white and racist” institution. In his April 2018 lecture at Notre Dame, historian Matthew Cressler asked his audience to reimagine American Catholic history in light of this incongruity. For Cressler, these two developments—a Catholic Church becoming “American,” and then critiqued as “white and racist”—realize an important and productive juxtaposition. American Catholics allegedly entered into the mainstream of American society, yet for black Catholics, who numbered 3 million in the 20th century, Catholic problems had not lightened, but in fact had become more glaring.

Cressler, who is assistant professor in the Department of Religious Studies at the College of Charleston and author of *Authentically Black and Truly Catholic: The Rise of Black Catholicism in the Great Migration* (NYU Press, 2017), argued that the overlapping of black Catholicism and Black Power in the late 1960s forces historians to “reckon with the limitations of our concepts.” Specifically, he showed how this move brings us face-to-face with the “elisions and erasures” that accrue when American Catholicism is construed as a race-neutral category.

In an elegant line of his lecture, Cressler said: “When we say that ‘Catholics became American,’ we do not mean that Catholics became Nat Turner or Harriet Tubman, Langston Hughes or Zora Neale Hurston, James Baldwin or Angela Davis. Instead our turns of phrase—‘mainstream,’ ‘middle class,’ ‘American,’—mask our meaning.” What do scholars really mean when they contend that Catholics became indistinguishable from their fellow citizens? When scholars detail how Catholics became American, Cressler argued, they unconsciously reproduce a story of immigrants making sacrifices to become good, white Americans. They elide and erase the self-congratulatory function of such a story and pave over the institutional and personal brutality that made it possible.

Cressler suggested three paths for future scholarship to go about reimagining American Catholic history. First, this rethinking entails introducing a new cast of characters in the

story and seeing them as essential rather than peripheral. We must truly see the slaves that built Catholic churches in the antebellum era. We must stop to think deeply about the indigenous populations—black, Hispanic, Native American—oppressed by the institutions of the colonial church. Scholars are obliged to tell these stories and see these subjects as fully human.

Second, after placing black Catholics at the center of the story, historians must reassess what they think they already know and understand. The story of Catholics “Americanizing” over the course of the 20th century by attending college with the help of the GI Bill or purchasing suburban homes inaccessible to African Americans must be recast as a move toward becoming white. By placing Black Power in the narrative of modern American Catholic history, scholars can bring these trends more fully into view. As such, the bussing riots in Chicago and Boston in the late 1960s, and the mobs of white protestors who greeted Martin Luther King, Jr., with chants of “white power” in 1966, become signature events not only in American history, but also in American Catholic history.

Finally, centering black Catholics would mean thoroughly reckoning with these and other facts, beyond merely acknowledging them. The process of becoming American, Cressler contended, can no longer be understood as innocent. “It is not enough to say that bishops and priests and sisters owned slaves; we must reckon with how holding human beings as property fundamentally shaped what it meant to be Catholic in America,” Cressler explained. We must also reckon with immigrant Catholics lynching black bodies in the New York City draft riots of 1863; white Catholic suburbanization and the creation of the “inner city;” and how American freedom was “physically built and philosophically premised” on the institution of slavery.

Cressler’s lecture and his 2017 book furnish the beginnings of a broad reimagining of American Catholic history.

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Peter Cajka is a postdoctoral research associate at the Cushwa Center.





Mark Noll

# Enduring Trends and New Directions:

## *Assessing Mark Noll's Place in American Historiography*

By Benjamin J. Wetzel and Kathryn Rose Sawyer

In the 1970s, the subfield of American religious history remained on the margins of the historical profession. Often confined to church historians teaching in seminaries, the study of religion had yet to significantly penetrate mainstream academic narratives about the American past. Several developments converged to change this in the decades that followed. The rise of the religious right in the late 1970s and early 1980s certainly stimulated interest among pundits and popular writers about the background of this religio-political movement. Simultaneously, however, another force was at work: a burgeoning scholarly interest in American religious history, especially in its evangelical manifestation. This revolution, write Heath W. Carter and Laura Rominger Porter, was “a deeply collaborative venture.” Yet, they contend, “arguably no single individual loomed so large in the process as Mark A. Noll,” the Francis A. McAnaney Professor Emeritus of History at Notre Dame.<sup>1</sup>

This article considers Mark Noll's place in the study of American history over the last forty years in light of a recent conference hosted in his honor at Notre Dame. On March 22 and 23, 2018, the History Department and College of Arts and Letters, along with the Cushwa Center, cosponsored *Enduring Trends and New Directions: A Conference on the History of American Christianity*, organized by co-chairs Jonathan Riddle and James Strasburg with the support of Darren Dochuk, associate professor of history at Notre Dame. The conference theme highlighted the state of the field in the history of American Christianity at the end of a generation of scholarship that witnessed remarkable growth, influenced in no small part by the work of Noll himself. The program included a mix of emerging and established scholars in the field of American Christianity broadly conceived, among them a number of Noll's current and former Notre Dame graduate students. Speakers and participants traveled from around the U.S., Canada, and Europe to join the discussion.

### A Career in Perspective

Despite the stature of his work, Noll launched his career as a historian in a roundabout way. He graduated from Wheaton College in Illinois in 1968 with a B.A. in English and went on to pursue an M.A. in comparative literature at the University of Iowa before completing a second M.A. in the history of Christianity at Trinity Evangelical Divinity School in 1972. Even then, it was not until his doctoral work at Vanderbilt University that Noll became an American historian, writing his dissertation on Christians in the American Revolution. Upon completing his Ph.D., Noll joined Trinity College in Deerfield,

Illinois, as assistant professor of history, a post he held until 1979, when he moved back to his alma mater. He served as Wheaton's McManis Professor of Christian Thought from 1991 through 2006, when he became the Francis A. McAnaney Professor of History at Notre Dame. Noll taught at Notre Dame until his retirement in 2016. He was elected to the American Academy of Arts and Sciences in 2004 and received the National Humanities Medal from President George W. Bush in 2006.

Noll has steadily contributed to the intellectual life of the Cushwa Center over the years. He served on the center's advisory board for close to ten years, delivered the keynote address at the spring meeting of the American Catholic Historical Association in 2015 at Notre Dame hosted by Cushwa, and had several of his books featured at the center's semiannual Seminar in American Religion.

Noll's work departs from major trends in the writing of the American religious past in two ways. First, he has always defined himself as an historian of North American Christianity specifically, not religion generally. Only a tiny fraction of his writings deal with non-Christian traditions like Judaism or Islam. Secondly, his background in both theology and history contrasts with the training of many American religious historians today who have not necessarily studied academic theology.

Even with these distinguishing features in mind, it is hard to overestimate Noll's influence on the field, and the best way to understand his academic interests and legacy may be to survey his books. With a few important exceptions, Noll's writings have primarily examined the cultural, social, political, and intellectual history of American evangelicalism from the





seventeenth through the twentieth centuries. A by-no-means-definitive list of his major works in this category includes *The Search for Christian America* (with Nathan Hatch and George Marsden, 1983), *Princeton and the Republic* (1989), *A History of Christianity in the United States and Canada* (1992), *America's God* (2002), *The Civil War as a Theological Crisis* (2006), and *In the Beginning Was the Word* (2015). Noll is also known for contributions to evangelical theology, Canadian history, and the history of world Christianity. These interests might be best captured in, respectively, *The Scandal of the Evangelical Mind* (1994), *What Happened to Christian Canada?* (2007), and *The New Shape of World Christianity* (2009).

### Enduring Trends and New Directions

Given the achievement those titles represent, it was fitting for Notre Dame to honor Noll with a conference in spring 2018. The Thursday morning session opened with remarks from the conference organizers. Jonathan Riddle and James Strasburg spoke of the easy decision to take on such a project, as “a small way to honor Mark for all he has done” for the field and for his students.

Much of the conference allowed younger scholars to showcase their work with senior faculty serving as chairs and commenters. Thursday morning's panel sessions began with “Christianity and Culture in Early America,” with Jon Butler of Yale University as chair and Catherine Cangany of Notre Dame as commenter. Peter Choi (Newbigin House of Studies) used the role of imperialism in evangelical Christianity in the 18th century to raise the provocative suggestion that the famous Bebbington Quadrilateral definition of “evangelicalism” be expanded to include a fifth category of “chauvinism” or “imperialism.” Kate

Carté Engel (Southern Methodist University) took a “transnational approach to understanding religious community” by exploring the transatlantic networks of “consciously transatlantic” Presbyterians in 18th-century America as they used links in Scotland and England to apply political pressure in the colonies. Joshua Kercsmar (Unity College) raised questions of human and animal rights as he compared the Puritan impulse to exploit for economic gain beings (human and animal) perceived as lacking rationality with the also-present impulse to “save” them by improving or converting them.

Proceeding chronologically, the afternoon began with a panel on “Christianity and Culture in the Long Nineteenth Century,” chaired by Rebecca Tinio McKenna and with comments by Linda Przybyszewski, both of Notre Dame. Danae Jacobson (Notre Dame) spoke about conceptions of religion, labor, and sacrifice among Catholic missionary sisters in the American West, whose work was “central to the colonization of the United States” despite the silence about them in traditional histories. Laura Rominger Porter (Drake University) discussed the shift among white Southern churches at the end of the 19th century towards supporting moral legislation, like Prohibition, due to the breakdown in the social effectiveness of local church discipline. Jonathan Riddle (Notre Dame) examined theological re-interpretations of the Bible among antebellum health reformers who sought religious justifications for their programs of physiological reform.

David Hempton, dean of Harvard Divinity School, gave the keynote address on Thursday evening, speaking about “American Religious History in Global Perspective.” Hempton, originally a scholar of British Methodism, considered the “networks, junction-boxes, and social structures” through which religious



Left to right: Darren Dochuk, Catherine Brekus, John McGreevy, and Thomas Tweed



ideas and new religious denominations are transmitted. Hempton used the historical precedent of international religious networks to call for scholars of religion on both sides of the Atlantic to better understand the intricacies of the other side. There has never been a more important moment, he concluded, for religious historians to take into account transnational networks.

The first panel of the second day covered “Christianity and Culture in Modern America.” Benjamin Wetzel of the Cushwa Center, Heath Carter of Valparaiso University, and Kristin Kobes Du Mez of Calvin College spoke on topics that challenged traditional definitions of Christianity in broader cultural contexts. The panelists’ topics ranged from Theodore Roosevelt’s underlying Christianity, to situating the Social Gospel Movement within a broader grassroots social reform movement dating to the mid-19th century, to arguing for a definition of evangelicalism based on race and consumer culture rather than the theologically-based Bebbington Quadrilateral.

The second morning panel considered “American Christianity in Global Perspective,” with Scott Appleby of Notre Dame as chair, and Candy Gunther Brown of Indiana University responding. Heather Curtis of Tufts University, and Alison Fitchett Climenhaga and James Strasburg, both of Notre Dame, considered international perspectives, ranging from the use of religious newspapers in spreading American Christianity around the globe at the turn of the 20th century, to American efforts in the post-World War II “Marshall Plan for the churches” in Germany, to the spread of the Catholic Charismatic movement to eastern Africa in the 1970s.

While the conference was partly designed to highlight the work of younger scholars, there was also sustained attention to Noll’s work and legacy. Thursday afternoon featured a roundtable discussion on grand narratives in historical work and writing. Catherine Brekus of Harvard University, and Thomas Tweed and John McGreevy, both of Notre Dame, served as discussants, with Darren Dochuk as facilitator. The discussion centered on grand historical narratives shaping the field of religious history and ways of incorporating grand narratives into classroom teaching and historical writing. Brekus spoke about the controversial nature of grand narratives, which necessarily privilege certain “networks of power” over others in an attempt “to explain the world in a coherent way.” McGreevy recognized the value of grand narratives, while cautioning that “weak narratives do more damage than strong narratives do good.” McGreevy argued that the best approach uses local, national, and global registers, and that religious historians are especially well-positioned to do this kind of work since religious actors have always viewed themselves as part of larger communities reaching beyond local and national boundaries. Tweed focused on Noll’s *A History of Christianity in the United States and Canada* (Eerdmans, 1992), in which Noll brought Canada into the American narrative without masking a history of Protestantism

as a general history of religion, as many former grand narratives had done. Tweed looked to new directions for grand narratives, calling for the American story to include the rest of the Western Hemisphere, and for historians to attend to place as much as to periods in defining narratives.

During a reception to wrap up that afternoon, four of Noll’s students (Luke Harlow, Peter Choi, Billy Smith, and Kathryn Sawyer) offered short reflections about his impact on their lives and work.

Likewise, Friday’s lunch session hosted an interview with Noll conducted by John Wilson, former editor of the Christian literary periodical *Books and Culture*. Noll spoke on various topics including the impact of foreign fields on missionaries, the international turn in Christian historical work, and the role of an author’s Christianity in scholarship.



David Bebbington

Friday afternoon continued with the much-anticipated “Roundtable on the Evangelical Mind,” echoing Noll’s *The Scandal of the Evangelical Mind*. The roundtable featured some of the most well-known names in the field of Christian history, including David Bebbington (University of Stirling, UK), Tal Howard (Valparaiso University), Thomas Kidd (Baylor University), George Marsden (Emeritus, University of Notre Dame), and Molly Worthen (University of North Carolina). David Bratt of Eerdmans Publishing acted as facilitator.

Each participant offered remarks before the floor was opened to general questions. Bebbington reflected on the continuing applicability of the Bebbington Quadrilateral for understanding evangelicalism and the international scope of evangelical studies thanks to Noll's scholarly leadership in recent decades. Howard drew on his experiences teaching at an evangelical college for seventeen years to highlight, positively, high biblical literacy among students, the impulse to "do good" in the world, and genuine political diversity on campus; negatively, however, he spoke of students struggling with simplistic understandings of the world's origins, heavy course loads preventing professors from publishing, and a lack of aspirational confidence in students discouraged by negative connotations of the "evangelical" label in general culture. Kidd spoke of the ongoing "scandal" splitting evangelicals into pro- and anti-intellectual camps. He called for better communication between the "pro" side and those in the middle, emphasizing the need to connect on a personal level rather than focusing solely on academic book writing. Marsden observed that "evangelical thought is more robust today than any time since the early 20th century" but that it has had very little impact on American evangelicalism as a whole, referencing President Trump's winning over 81% of evangelical voters in the 2016 presidential election. However, he stressed that scholars have never really been influential in the life of the church, and that students in evangelical colleges, while small in number, serve as an "important leaven" in the wider world. Worthen spoke on the current wrestling within the young American evangelical community over its place within evangelicalism and broader American culture and referenced the Canadian situation as a useful comparison for seeing "what is essential and what is distinctive" in Christian culture. A vibrant discussion following the panelists' remarks drew from all corners of the audience, with the session going 45 minutes over time.

The second day of the conference wrapped up with a banquet dinner that welcomed participants of the conference and of the Cushwa Center's Seminar in American Religion, which featured Judith Weisenfeld's award-winning book, *New World A-Coming*. Noll offered concluding remarks, which reflected his qualities of generosity and rigorous scholarship that had been highlighted repeatedly by the conference participants over the previous two days.

### A Generation's Legacy

With over 150 attendees, the size of the conference in March attested to Noll's reputation. So do a few indicators of the contemporary importance of religion to the mainstream historical discipline. As early as 1991, in an unpublished paper, Jon Butler suggested the scope of the penetration that the work of Noll and his colleagues had achieved in the mainstream historical discipline; he declared the "evangelical paradigm"



Molly Worthen

to be "the *single* most powerful explanatory device adopted by academic historians to account for the distinctive features of American society, culture, and identity."<sup>2</sup>

More recently, in 2009, the American Historical Association released a report relating the results of a survey regarding association members' research specialties. In that year, "religion" polled the highest out of any subfield, a sea change from just forty years before, when religious history remained on the margins of the discipline. While of course several factors and the work of a generation of scholars contributed to the shift, Mark Noll's efforts certainly played a leading role in arguing for the centrality of religion to the American experience.

In 1994, Noll endorsed "Evangelicals and Catholics Together," a statement produced by leaders in both religious traditions. While acknowledging that differences between the two communities remained, the signatories pledged cooperation amongst themselves and stressed points of agreement. Likewise, in 2005 Noll authored (with Carolyn Nystrom), *Is the Reformation Over? An Evangelical Assessment of Contemporary Catholicism*. The book did not provide a definitive answer to the question but did praise the growing ecumenism in both traditions. In light of this work, it was fitting that the Cushwa Center participated in a conference honoring Noll, since the center itself is committed to ecumenism. There can be no higher mission for the center than to continue to catalyze and provide an intellectual home for the kind of historical work on all aspects of the Christian tradition that Noll and his colleagues have steadily modeled over the past four decades.

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**Kathryn Rose Sawyer** recently earned her Ph.D. in history from the University of Notre Dame. She is assistant program director at the Office of Grants and Fellowships in Notre Dame's Graduate School.

**Benjamin Wetzel** is assistant professor of history at Taylor University.

1. Heath W. Carter and Laura Rominger Porter, "Introduction," in *Turning Points in the History of American Evangelicalism*, eds. Heath W. Carter and Laura Rominger Porter (Grand Rapids: Eerdmans, 2017), 11.

2. Quoted in Harry S. Stout and Robert M. Taylor, Jr., "Studies of Religion in American Society: The State of the Art," in *New Directions in American Religious History*, Harry S. Stout and D.G. Hart, eds. (New York: Oxford University Press, 1997), 19.



## Envisioning the Future of Catholic Religious Archives

By Malachy McCarthy

165 archivists, religious leaders, and historian/scholars assembled at Boston College from July 11 to 13, 2018, to initiate a discussion on managing Catholic religious archives for the future. With many communities facing completion or merger into groups representing a specific charism, the conference was designed to identify the issues facing religious communities and provide an opportunity to learn about different options available for preserving collections. The three-day conference allowed archivists, leaders, and scholars to interact, thereby providing a unique forum for beginning to address these serious concerns.

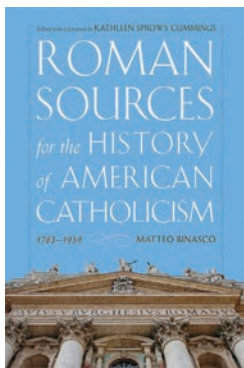
Conference participants hailed from 27 states as well as Canada, Ireland, Scotland, and Italy. Archivists made up the majority of attendees with 102 present, followed by 34 scholars and 28 religious leaders. 103 lay persons and 62 religious attended the meeting. The largest religious charism represented was the Franciscans (21), followed by Sisters of Saint Joseph (12), Diocesan archivists (11), Ursulines (8), and Dominicans (7). Panels raised the questions: Why are we here? What do we know? How do we transmit our charisms to the future? And finally, what are the options? After each major presentation, participants shared thoughts in groups of 10. These lively discussions were summarized and along with the presentations and evaluations will be collated to form the basis of a white paper that will be circulated from January to July 2019. This discussion will yield a national strategic plan which will be shared with the Catholic Church's national leadership. Video of all the major presentations will be posted on the conference website [catholicarchives.bc.edu](http://catholicarchives.bc.edu). This will allow individuals not present in July to get involved in the discussion in the coming months and respond to the white paper.



The conference was well received. One of the participants, Angelyn Dries, O.S.F. (professor emerita at Saint Louis University), commented: “Three groups that normally would not intersect at professional conferences had a chance to engage in conversation, raise questions and discuss issues key to their stage of development: leaders of congregations of men/women religious, archivists, and historians. I found the cross-fertilization of ideas, resources, and expertise to be invaluable to all three groups. The working conference broadened and enhanced the perspective of each group, gave practical assistance, and placed each group’s importance in a wider ecclesial and professional context.”

It is hoped that religious leadership conferences, archival groups, and associations interested in the use and preservation of Catholic historical resources will continue the discussion on how best to save these records. A recent U.S. Catholic article by Rosie McCarty, “The archives that hold America’s history,” provides an excellent synopsis of why these archives are important.

## Book Launch Celebrates Matteo Binasco’s Roman Sources



On May 24, 2018, more than 50 colleagues and friends joined the Cushwa Center in Rome to celebrate the publication of **Matteo Binasco’s** *Roman Sources for the History of American Catholicism, 1763–1939*. Matteo and the Cushwa Center are grateful to the University of Notre Dame Press, the director and staff of Notre Dame’s Rome Global Gateway, and commentators Irene Fosi and Maurice Whitehead for making this book and its launch a success. Congratulations, Matteo!



## Six Scholars Receive Inaugural Guerin Research Travel Grants

In June, the Cushwa Center announced six inaugural recipients of Mother Theodore Guerin Research Travel Grants. Funds will support travel to research sites and subjects in several cities throughout the Midwestern United States as well as Valence, France; Madrid, Spain; and the Tiwi Islands off the northern coast of Australia. The following scholars are the first to receive Guerin Grants:



**Katie Gordon**  
Harvard Divinity School  
“The Foundress”



**Mary Hatfield**  
University of Oxford  
“To the Ends of the Earth’: Irish Loreto Sisters, Education, and the North American Mission”



**Margaret McGuinness**  
LaSalle University  
“Katharine Drexel and Her Sisters: A History of the Sisters of the Blessed Sacrament”



**Bronwen McShea**  
University of Nebraska at Omaha  
“The Priestly Duchess: Cardinal Richelieu’s Heiress and Her Catholic Empire”



**Laura Rademaker**  
Australian Catholic University  
“Aboriginal Women and Catholicism in North Australia, 1911–1970”



**Tanya Tiffany**  
University of Wisconsin-Milwaukee  
“The Autobiography of a Seventeenth-Century Spanish Nun and Painter”

## Maggie Elmore Joins Cushwa as Postdoctoral Fellow



The Cushwa Center is pleased to welcome **Maggie Elmore** as a postdoctoral research associate with the center. Elmore earned her Ph.D. in history in 2017 from the University of California, Berkeley, where she spent last year as a visiting lecturer and a fellow with the Center for Latino Policy Research. She holds a bachelor of arts and a master’s degree, both in history, from Texas Tech University. She has received numerous fellowships and awards, including a Bancroft Study Award and research funding from the American Catholic Historical Association.

Maggie specializes in the history of Catholicism, immigration and migration, borderlands, civil rights, and Latina/o studies, with a focus on the experiences of 20th century Mexicans and Mexican Americans and their Catholic advocates. Her current book project, *Claiming the Cross: How Mexican Americans, Mexican Immigrants, and the Catholic Church Worked to Create a More Inclusive United States*, explores how shifting church-

state relations shaped the immigration and social welfare policies that have most directly impacted people of Mexican descent since the 1920s.



As Maggie joined Cushwa this summer, **Peter Cajka** began his second year as a postdoctoral research associate with the center. He is teaching a course on the Vietnam War and American Catholics this fall and continues to make progress on his book project, *Follow Your Conscience: The Catholic Roots of Modern America’s Rights Revolution*.

Postdoctoral fellows at the Cushwa Center pursue their own writing projects and professional development while supporting Cushwa programming. 12-month fellowships are renewable for a second year and are designed to support early-career scholars specializing in the study of American religion.



## Research Funding: Apply by December 31

The Cushwa Center administers four annual grant programs and one research award to support scholarly research in a variety of subject areas. Apply at [cushwa.nd.edu](http://cushwa.nd.edu) by December 31, 2018:

**Research Travel Grants** assist scholars visiting the University Archives or other collections at the Hesburgh Libraries at Notre Dame for research relating to the study of Catholics in America.

**Peter R. D'Agostino Research Travel Grants** support research in Roman and Vatican archives for significant publication projects on U.S. Catholic history.

**Mother Theodore Guerin Research Travel Grants** support projects that feature Catholic women more prominently in modern history.

**Hesburgh Research Travel Grants** support the use of archival material on the life and work of Rev. Theodore Hesburgh, C.S.C. (1917–2015).

**Hibernian Research Awards** provide travel funds for the scholarly study of Irish and Irish American history.

## International Conference: Global History and Catholicism

The Cushwa Center conference “Global History and Catholicism” will convene April 4–6, 2019, at the University of Notre Dame. Papers and panels will explore the intersection between global history and the history of the Roman Catholic Church, one of the world’s most global institutions. Jeremy Adelman, the Henry Charles Lea Professor of History at Princeton University, will deliver the conference’s keynote address. Adelman is in the process of writing a global history of Latin America. Registration and more information on the conference program, lodging, and travel will be posted at [cushwa.nd.edu/events/ghc2019](http://cushwa.nd.edu/events/ghc2019) in November 2018.

## Friends of Cushwa News and Notes

*American Catholic Studies* would like to announce changes to its editorial board. Rodger Van Allen has retired as co-editor of the journal, a position he held since 1999. It was under his leadership and vision that the journal was relaunched and re-envisioned from the former *Records of the American Catholic Historical Society of Philadelphia*. Rodger is succeeded by Nicholas Rademacher of Cabrini University, who now co-edits the journal with Thomas Rzeznik of Seton Hall University.

This summer, **Jeffery R. Appelhans** (University of Delaware), recipient of a Cushwa Center Research Travel Grant in 2014, successfully defended his dissertation, “Catholic Persuasion: Power and Prestige in Early American Civil Life,” which explores Catholics’ ability to develop political, ideological, and cultural credibility by mastering the art of political aesthetics, enabling them to secure prominence in the public sphere and civil society. He argues that early American Catholics became culture sculptors, drawing together ideology and expression to join immediately in the mutual construction of American political culture in ways and at levels scarcely appreciated.

**Paolo L. Bernardini**, a member of Cushwa’s Rome Advisory Committee, has been appointed inaugural Ives Visiting Distinguished Professor of Humanities at Youngstown State University for the academic year 2018–2019. He will teach four classes in history and Italian literature, enjoy some relaxing Midwestern atmosphere in the hometown of the Cushwa family, and work on a research project on Italians of Youngstown. David S. Ives was a professor of modern and classical languages at Youngstown State who left a substantial endowment to the university that provides funding to bring humanities scholars from around the United States and abroad to teach and conduct research at the university.

**Michael Breidenbach** (assistant professor of history, Ave Maria University) has been appointed a visiting research scholar at Corpus Christi College, Oxford, for 2019.

**Cabrini University** is very proud to announce the launch of its newest journal, *Praxis: An Interdisciplinary Journal of Faith and Justice*. Sponsored by the Wolfington Center at Cabrini,

## Friends of Cushwa News and Notes *(continued)*

*Praxis* will advance the intersection of theory and practice in the pursuit of social justice. It will provide an opportunity for practitioners and scholars together to consider the Catholic social tradition and other faith-based traditions of social justice. Jeffrey Gingerich (provost of the University of Scranton) and Nicholas Rademacher (chair and professor of religious studies at Cabrini) serve as executive editors. Ray Ward (associate director for Peace and Justice in the Wolfington Center) serves as managing editor. *Praxis* will be published biannually, with a themed spring edition and an open fall edition. The first two issues will be open access; subsequent issues will require a subscription. The editorial board is seeking peer reviewers for future editions. Potential peer reviewers can reach out to Ray Ward at [rew68@cabrini.edu](mailto:rew68@cabrini.edu). The spring 2019 issue is devoted to migration, with submissions due January 15. Calls for papers and more information can be found at [pdcnet.org/praxis](http://pdcnet.org/praxis).

Funded by grants from the State Library of Ohio and the Hamilton County Genealogical Society awarded to the Archdiocese of Cincinnati Archives, the **Catholic Research Resources Alliance** has digitized, indexed, and posted online issues of *The Catholic Telegraph*—one of the oldest diocesan publications in the United States—from its founding in 1831 through 1885. Issues are text-searchable and available to read at [thecatholicnewsarchive.org](http://thecatholicnewsarchive.org). A concurrent project with the Public Library of Cincinnati and Hamilton County is also underway to digitize the newspaper from 1831 to 1922. Issues are being posted on their digital library at [digital.cincinnati.library.org/digital](http://digital.cincinnati.library.org/digital). There are plans to pursue additional funding to digitize additional content.

**William S. Cossen** (2013 Research Travel Grant Recipient) has been awarded a travel grant from LSU Libraries for his research project, “Soldiers and Sacraments: The Lived Catholic Civil War.” Over the past year, he has written three articles appearing in *The Washington Post*: “A group of Catholics has charged Pope Francis with heresy. Here’s why that matters” (October 16, 2017, with Erin Bartram); “Donald Trump isn’t the first politician to focus on the ‘right’ kind of immigrant” (January 12, 2018); “Religious groups are fighting Trump’s treatment of migrant children. But they didn’t always oppose ripping kids from their parents” (June 9, 2018).

In September 2018 at Duquesne University, **Paula Kane** delivered the fourth annual Karl Stern Lecture, “Confessional and Couch: A Rebellious Priest at the Dawn of Psychoanalysis.”

**Billy Korinko** (University of Kentucky) has been appointed visiting assistant professor in women’s and gender studies at Berea College.

**Joseph Mannard’s** article “Our Dear Houses Are Here, There + Every Where: The Convent Revolution in Antebellum America,” published in *American Catholic Studies* (summer 2017), received first place in the category Best Feature Article in a Scholarly Journal for 2018 from the Catholic Press Association.

**Paul T. Murray’s** article “Bill Hansen: A Catholic Activist in the Civil Rights Movement,” published in *American Catholic Studies* (fall 2017), received first place in the category Best Personality Profile for 2018 from the Catholic Press Association.

The 2018–2019 schedule for the **Newberry Seminar on Religion and Culture in the Americas** is now posted. For the full schedule, visit [newberry.org/newberry-seminar-religion-and-culture-americas](http://newberry.org/newberry-seminar-religion-and-culture-americas).

**Jason Sprague** (University of Iowa) recently accepted a position as a part-time lecturer at the University of Michigan-Dearborn, teaching world religions.

In the wake of August’s grand jury report on clerical sexual abuse in six Catholic dioceses of Pennsylvania, Cushwa Center director **Kathleen Sprows Cummings** issued a call to action in a *New York Times* op-ed, “For Catholics, Gradual Reform is No Longer an Option.” In the weeks that followed, Cummings interviewed about the scandal with media outlets including the Associated Press, *The Washington Post*, and NPR’s Morning Edition. Visit Cushwa’s “in the media” webpage for links to the latest articles and appearances: [cushwa.nd.edu/news/in-the-media](http://cushwa.nd.edu/news/in-the-media).

**Jason Steidl** (Fordham University) successfully defended his dissertation, “The Chicano Movement in the U.S. Catholic Church: Grassroots activism and dialogical ecclesiology,” on July 23, 2018.

**Charles T. Strauss**, assistant professor of history at Mount St. Mary’s University, has been named the new Executive Secretary-Treasurer for the American Catholic Historical Association. Mount St. Mary’s University has become the new home of the ACHA.

**Luz Díaz de Valdés** (independent scholar) defended her dissertation, “Blessing the Revolution: Leftist Christians in Chile (1957–1973),” on April 24, 2018. Valdés’ committee consisted of Sol Serrano, Elizabeth Foster, Consuelo Cruz, and Peter Winn, her advisor.

**Barbra Mann Wall** (University of Virginia) was invited to give the commencement speech at the University of Texas at Austin School of Nursing in May 2018.



## Five Questions with 2017-2018 Postdoctoral Fellow Benjamin Wetzel



Benjamin J. Wetzel

Benjamin J. Wetzel joined the Cushwa Center in July 2017 as a postdoctoral research associate after receiving his Ph.D. from the University of Notre Dame in 2016. In August 2018, he joined Taylor University as assistant professor of history. Near the end of his fellowship with the Cushwa Center this summer, we discussed his research and teaching of the previous year, the process of writing a religious biography of Theodore Roosevelt, and advice for postdocs.

**We've kept you busy at the Cushwa Center this year writing book reviews and event recaps, managing the center's monthly RiAH blog posts, and helping out with events and administration. At the same time, you've managed to teach a course and make progress on two book projects. Tell us about the research you've been pursuing this year.**

I am currently working on two book-length projects. The first is a revision of my dissertation, done here at Notre Dame in the history department. That project explores how American Christian communities debated the righteousness of America's wars from 1860 to 1920. Its main focus is on mainline white Protestants, who exercised the most cultural authority in that period, but it also provides sustained points of comparison with Christian groups on the margins of American life—black Methodists, Roman Catholics, and German-speaking Lutherans. My thesis is that a combination of ideological orientation (theology and its related manifestations) and social position (race, class, geography) did the most to influence how American Christians thought about the wars their nation waged. The manuscript is currently at the revise-and-resubmit stage with Cornell

University Press. During my year with the Cushwa Center, I received initial readers' reports from the press and formulated a response letter outlining the changes I would make during revisions.

My second project is a religious biography of Theodore Roosevelt (under advance contract with Oxford University Press, to be included in its "Spiritual Lives" series). The goal of the series is to produce short (80,000 words) biographies of "prominent men and women whose eminence is not primarily based on a specific religious contribution," but for whom religious belief (or doubt) was important. The biographies are supposed to cover all the major events of the person's life with special attention to the religious story. My life of TR will pay a lot of attention to his personal faith journey but will also situate him within the broader narrative of American religious history in the Gilded Age and Progressive Era. During my year at Cushwa, I was able to research and write drafts of three chapters and take a short archival trip to work in the Theodore Roosevelt Collection at Harvard University.

**You taught a course for upper-level undergraduates this past semester on "Theodore Roosevelt's America." How did it go?**

I was very pleased overall. The idea was that the course would be about two-thirds on the life of TR himself

and one-third on the Gilded Age and Progressive Era as a whole. Of course there was a lot of intersection between the two: themes like empire, race, political developments, and even social and cultural issues all had significant overlap with TR himself. The most successful feature of the course was probably an assignment where each student had to write a short review of a recent book (written within the last 20 years) on TR, give a brief presentation to the class, and take five minutes of questions from classmates. During these sessions I could tell there was real thinking and learning going on and a serious engagement with what professional historians actually do. I am especially glad that I was able to teach this course here since I am scheduled to do a related course, *The Roosevelts*, during J-Term at Taylor this winter.

**You organized and will host a lecture by John Wilsey at the Cushwa Center in October 2018. Professor Wilsey is writing a religious life of John Foster Dulles and will be speaking on the research practices and skills needed for writing religious biography. What would you say if you were giving October's lecture? How should a historian approach writing a religious biography of someone like Roosevelt?**

That's a good question and a tough one. Writing a religious life of TR is not the same as writing a religious life of a major evangelist or theologian. With the latter task, there would need to be a lot of attention to personal devotional practices, thoughts on theological controversies, themes of sermons, and so forth, not to mention that there would be a plethora of



Theodore Roosevelt with Scranton Bishop Michael Hoban (left) on the steps of Holy Savior Church in Wilkes-Barre, Pennsylvania, August 22, 1912. Roosevelt was attending the 25th anniversary celebration of the ordination of Father John J. Curran (right). Image courtesy of the Luzerne County Historical Society.

sources on those topics. A religious life of TR is different since TR was not a “religious professional” and was not all that personally pious. Yet, Christianity still meant something to him. This is significant because, when taken seriously, religion has a phenomenal amount of power: it speaks to the most profound aspects of human experience, such as the meaning of life, what happens at death, and how one thinks about suffering, providence, and a host of other “worldview” questions. TR went to church almost every Sunday of his life, he read the Bible, and he practiced Christian rituals. I don’t think you can do all these things and not be impacted in some way, so, first, the biographer’s task is to figure out how this engagement with Christianity actually affected the way he approached the world.

Second, since TR was not Billy Graham or Mother Theresa, a religious biography will also have to pay significant attention to matters other than those having to do with his interior devotional life. Especially with someone as nationally influential as TR, we have to ask 1) how he fits into broader themes in American religious history, and 2) how he himself might have shaped those themes. One example of this is TR’s ecumenism: he was quite religiously tolerant for his time in holding only minor prejudices against Catholics and Jews. He appointed the first Jew, Oscar Straus, to a cabinet level position in 1906. I

think that is significant for broader narratives of how Catholics and Jews entered mainstream American life.

Finally—and this gets to the “skills” part of the question—I think it is a real asset for historians of religion to be intimately familiar with the traditions they are studying. Here is what I mean: I have been in evangelical churches all my life (including in the present), so I just naturally pick up on the references TR makes all the time to the Bible. This can be a challenge since his allusions do not necessarily come with footnotes or specific references to chapter and verse. You have to know what he is referencing just by being familiar with the biblical text, even obscure parts of it. For example, if you don’t know what the Curse of Meroz is, you’re going to miss out on part of TR’s rhetoric in World War I. Now of course there can be drawbacks too for practicing Christians to be writing religious biographies (such as lack of objectivity). But, on balance, I think familiarity with the Bible as a whole (especially the King James) is crucial for those writing about figures from earlier periods. The language of the KJV was everywhere in TR’s day, in both religious and non-religious contexts, and if you don’t know it, you’re going to miss out.

### **What does the genre of biography allow scholars to see that other genres do not?**

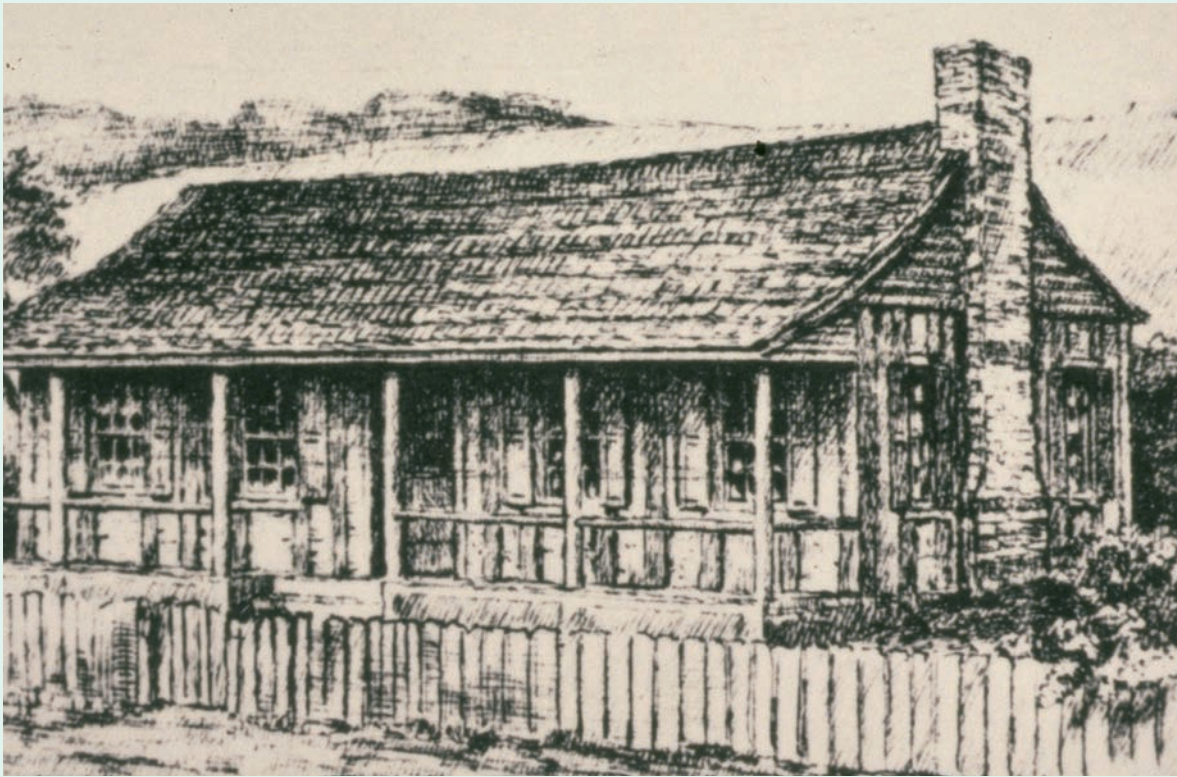
Like everything, biography has its strengths and its weaknesses. A major weakness is that you can get so “zoomed in” on one person that you miss the larger context. One of the strengths though, I think, is that biography naturally lends itself to narrative. If “change over time” is historians’ bread and butter, then narrative is a necessity and biography is a wonderful venue for that.

There is also a public component to this. Historians have some of the best stories in the world to tell, and we need

to draw on all of our literary and artistic talents to do so. This was one of the themes of William Cronon’s presidential address at the American Historical Association in January 2013. With the humanities continuing in crisis mode in higher education, we need to do all we can to recruit students to our disciplines and show the public why what we do matters. Perhaps more than any other discipline in the humanities, I think historians are perfectly poised to do this. The public in general still consumes popular history in large quantities with biography comprising (I am sure) a large percentage of that consumption. Human beings naturally have a hunger to learn about the past and are naturally drawn to well-crafted, true stories about it, especially those that analyze outsized, colorful personalities like TR. Professional historians need to supply responsible, interesting books for this market. And we can! We’re not writing about theoretical physics, abstruse philosophical arguments, or other topics that inherently require specialized training to understand. We should be telling academically responsible stories about the past that are comprehensible to the educated public. I want scholars to see something new and valuable in my study of TR but I also want my family members who are not historians to learn something, be stretched intellectually, and enjoy the read. If we as a profession can contribute more books like this, I think we can help make the case for the necessity of the humanities. Biography is especially helpful in this regard because readers get caught up in the personality and story of the subject and develop a love for the past. I think the genre can be a wonderful gateway into professional history (it was for me). You can tell I’m passionate about this—but I strongly believe that really good biographies can be low-hanging fruit when it comes to professional historians boosting the stature of the humanities in our public discourse.

*see Five Questions on page 39*





Duquette house, St. Charles, Missouri, the first school founded by Philippine Duchesne, 1818. Courtesy of Provincial Archives, Society of the Sacred Heart.

# HISTORY of WOMEN RELIGIOUS

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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 Notre Dame's Cushwa Center for the Study of American Catholicism. Visit [chwr.org](http://chwr.org) for more information.



Philippine Duchesne, letter to Miss Félicia Chrétien, June 30, 1830. Courtesy of Provincial Archives, Society of the Sacred Heart.

## The Complete Writings of St. Rose Philippine Duchesne: The Challenges of Transatlantic, Diachronic, and Bilingual Biographical Publication

By Carolyn Osiek, R.S.C.J.

St. Rose Philippine Duchesne (1769–1852) was a pioneer missionary from France to America in 1818. She and her four companions were the first women religious to work in Upper Louisiana, the central part of the Louisiana Territory, purchased by the United States from Napoleon in 1803.<sup>1</sup> They arrived soon after the Lewis and Clark Expedition of 1804–1806, and just before Missouri was admitted as a state of the Union in 1820–1821. They thus quickly found themselves as French colonials living in the United States, in an area that was rapidly being populated by Americans arriving from the east, as well as Irish and German immigrants.

*Philippine Duchesne*



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*“[Philippine Duchesne’s] entire correspondence, a valuable record of pioneer Catholicism on the Missouri frontier, had never been published ... The cooperative venture of working with this material in two languages, on two continents, and across 200 years of cultural change has involved both challenges and rewards.”*

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Philippine Duchesne left a legacy of 656 letters, four journals, and several smaller writings, all but one in her native French. She was beatified in 1940 and canonized in 1988. Extensive extracts from her writings were used in a major biography published in 1957.<sup>2</sup> About one third of her correspondence—that with her superior general, St. Madeleine Sophie Barat—was privately published and also translated, but is long out of print.<sup>3</sup> Another biography, written in 1990 from a more contemporary perspective, brought to light different aspects of her writings.<sup>4</sup> Later a collection of the letters of her and her companions in the first five years in America was published in French, but it has not been translated.<sup>5</sup>

Her entire correspondence, a valuable record of pioneer Catholicism on the Missouri frontier, had never been published. For the Society of the Sacred Heart, begun in 1800 and now in 41 countries, her initiative was the beginning of mission outside the founding country of France.

In 2008, two religious of the Sacred Heart—one from France and one from North America—began working together on a complete edition of her writings for the first time, to be published in both French and English in anticipation of the bicentennial of her arrival in 2018. The cooperative venture of working with this material in two languages, on two continents, and across 200 years of cultural change has involved both challenges and rewards. Approval and sponsorship for the project at the level of the international leadership of the Society of the Sacred Heart was soon granted, and since then, each of her letters and journals has been transcribed and annotated, either from the originals or from very early copies made during her lifetime for circulation to communities in Europe.

### **The Project Team**

Marie-France Carreel, R.S.C.J., and I transcribed and annotated the original French. Marie-France Carreel, R.S.C.J., holds a doctorate in educational

sciences from Université Lumière Lyon 2. She has taught at the Inter-diocesan Seminary of Avignon, at Institut Catholique Saint-Jean, and at the Catholic Education “Training Center for Primary School Teachers” in Marseille. She first had the task of transcribing all of the writings, most of which are in the General Archives of the Society of the Sacred Heart in Rome. Together we annotated them and wrote introductions (Carreel mostly for France and I for America). After four meetings together in Rome and hundreds of emails, we came to the last stages of checking the text and notes. The French edition appeared in two volumes in December 2017: *Philippine Duchesne, pionnière à la frontière américaine: Œuvres complètes (1769–1852)*.

For the English translation, I collaborated with Frances Gimber, R.S.C.J. The former provincial archivist for the United States Province of the Society of the Sacred Heart, Sister Gimber now does editorial work for the province. Many of the letters had already been translated over the years, mostly anonymously and informally, by various Religious of the Sacred Heart. These translations are more or less good. Each had to be checked word for word. Sometimes they could be used; sometimes not. Most of the letters have been freshly translated.

Sources include the General Archives of the Society of the Sacred Heart in Rome; the Provincial Archives of the United States-Canada Province in St. Louis, Missouri; and sources for St. Louis Catholic Church history, including the St. Louis Archdiocesan Archives, the Central and Southern Province Jesuit Archives, and the Archives of the Congregation of the Mission (Vincentians), DePaul University, Chicago.

### **Editorial Challenges**

Previous collections of the letters were organized by recipient. The editors decided instead to arrange the letters chronologically, in order to see the flow of events and concerns at any given time. This involved meticulous editing by a professional copy editor.

We encountered differences of style, and the fact that the spelling of proper names was haphazard in that era (she never quite learned to spell Mississippi!). We had to ask ourselves: Do we correct her mistakes? Do we standardize for consistent spelling? For the most part, we decided to standardize spelling, though in the case of two of the letters to a Vincentian priest, she got his name so wrong (“Tanon” for “Timon”) that we decided to leave it.

### Translation Challenges

Philippine Duchesne had a great gift of observation and description. In letters to school children back in France, she gives copious descriptions of the plants and animals of Louisiana that she sees along the river. Some of her reports are fanciful; she either believed what she was told or wanted to pass on certain fantasies to her former students.

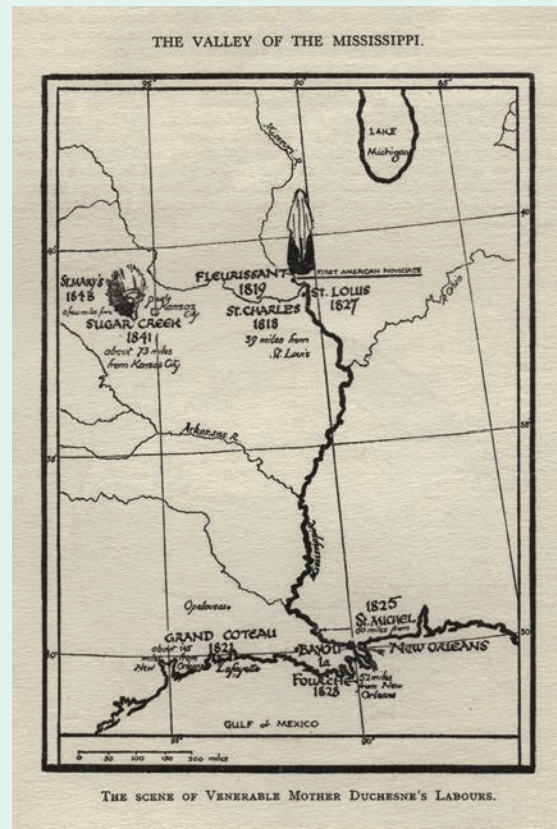
She encountered slavery for the first time upon her arrival in New Orleans and lived the rest of her life in states where slavery was legal. How to translate the words usually used for enslaved persons: *noirs*, *Nègre* and *Negresse*? We have used “blacks” and “Negro.” The preferred contemporary term “enslaved persons” brings newer insights that people of her day did not have.

The common term for Native Americans in the French of the day was *les sauvages*, a word that apparently did not carry the negative connotations of its English counterpart. A literal translation would not convey the intended sense. We opted for use of the word “Indian,” the traditional term, since “Native American” again would suggest insights not yet available to Europeans of the 19th century.

We occasionally came across puzzling words. In a letter from Florissant, Missouri, to a priest in France, Louis Barat, on March 7, 1821, Mother Duchesne writes of the financial difficulties facing everyone in the region, and says *On n'entend parler que d'aucans pour paiement de dettes* (one only hears of *aucans* for payment of debts). The word is underlined in her writing, the equivalent of quotation marks. There is a French word, *aucans*, with a remote 17th-century meaning that has nothing to do with the context. One of the earlier anonymous translators guessed that she was using the English word “auctions” in her French text, which certainly fits the context, and that is probably correct.

### Cultural Challenges

The religious brought with them to the New World two ranks—“choir,” for teaching religious, and “coadjutrix,” for sisters who did the domestic



THE SCENE OF VENERABLE MOTHER DUCHESNE'S LABOURS.  
First foundations of the Society of the Sacred Heart in the U.S. Artist: Catherine Blood, R.S.C.J. Courtesy of Provincial Archives, Society of the Sacred Heart.

labor—as a remnant of *ancien régime* European social hierarchy, in which the two groups were distinguished by social level and kind of work, and even wore slightly different habits. Within the first year, Bishop Dubourg told Mother Duchesne that this distinction would not work in America, yet she maintained it out of loyalty to the way things were done in France. Because of her own upbringing in the *haute bourgeoisie*, she was probably incapable of thinking differently. She sometimes complained that the teaching religious had also to do the menial work because of a lack of coadjutrix sisters, and so they did not have adequate time for their classes. She also sometimes made caustic remarks in her letters to France about how the Americans think they are all equal, so that no one will do work they consider beneath them.

That was probably because, paradoxically, they were living in Missouri and Louisiana where there was slavery, which the French religious had not known before. Upon her first encounter with enslaved women in New Orleans, Philippine Duchesne questioned how it could be so. Within a week, she was interacting with enslaved people and appreciating their gifts. Over the years, she wanted to admit black and Native American children to the schools, but was warned that they would lose most of the white students. She wanted to admit women of color into



religious life, and was likewise discouraged from doing so. At one point, she wanted to begin something like a Third Order for “women of color,” but that

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*“Being able to read in depth and ponder carefully all the extant writings of a historical person who lived during a very different time leads to insight into the depth of that person’s character.”*

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seems never to have transpired. Yet she found that she had to accept some of the social patterns of slavery in order simply to survive in their foundations so as to fulfill their purpose in frontier society.

Being able to read in depth and ponder carefully all the extant writings of a historical person who lived during a very different time leads to insight into the depth of that person’s character. Many things come clear in a vision of the whole. Philippine Duchesne set out from France to serve the Native Americans that she had read and heard about. When she arrived in the Mississippi Valley, she found that this was not going to happen for the next 22 years. Only in 1841, long after the death of Bishop Dubourg who had promised her that kind of mission, did she admit that she had been deceived by him.

At the same time, there are things about a historical figure that can be realized only from contemporary observation. Such, for example, was the stormy relationship of Philippine Duchesne with the Jesuit superior and sometime pastor, Felix van Quickenborne, S.J., about whom she would never say anything negative, but whom we know from contemporaries to have abused the power that clerics held over women religious, to the point of once

turning her away from Communion during Mass, and once denying her absolution in confession before the Feast of the Sacred Heart. There was not a word of criticism of him in her letters. Yet the self-revelation afforded us in her writings yields valuable personal and historical insight.

## Conclusion

The completion of this project—first in the French edition published by Brepols in December 2017, then anticipated in English for December 2018—represents a significant contribution to the history of the early American Catholic Church and 19th-century missionary religious life. As always, the project turned out to be larger than we could have imagined, but it will soon be complete.



Philippine at prayer, Sugar Creek, Kansas, 1841. Artist: Catherine Blood, R.S.C.J. Courtesy of Provincial Archives, Society of the Sacred Heart.

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**Carolyn Osiek, R.S.C.J., is provincial archivist for the Society of the Sacred Heart, United States–Canada Province, and professor emerita of New Testament at Brite Divinity School at Texas Christian University.**

[1] The Ursulines had been in New Orleans since 1727, but had not expanded farther north.

[2] Louise Callan, R.S.C.J. *Philippine Duchesne: Frontier Missionary of the Sacred Heart 1769–1852*. Westminster, Maryland: Newman Press, 1957. An abridged edition was also published in 1964.

[3] Jeanne De Charry, R.S.C.J., ed. *Sainte Madeleine–Sophie Barat/Sainte Philippine Duchesne: Correspondance*. 4 vols. Rome: Society of the Sacred Heart, 1988–2000. English translation by Barbara Hogg, R.S.C.J. et al.:

*Sainte Madeleine Sophie Barat/Sainte Philippine Duchesne: Correspondence*. 4 vols. Rome and Lyon: Society of the Sacred Heart, 1988–1999.

[4] Catherine M. Mooney. *Philippine Duchesne: A Woman with the Poor*. Mahwah, NJ: Paulist, 1990. Reprint Wipf & Stock, 2007.

[5] Chantal Paisant. *Les Années Pionnières, 1818–1823: Lettres et journaux des premières missionnaires du Sacré-Cœur aux États-Unis*. Paris: Les Éditions du Cerf, 2001.

## Why I Study Women Religious

By Phil Kilroy, R.S.C.J., Ph.D.

This is one in a series of columns on this topic by CHWR members and guest authors. If you're interested in contributing, please contact us at [cushwa@nd.edu](mailto:cushwa@nd.edu).

In March 2018, the Cushwa Center hosted a symposium at the University of Notre Dame's Kylemore Abbey Global Center in Ireland. The symposium was titled, "Pedagogy of Peace: The Theory and Practice of Catholic Women Religious in Migrant Education." Scholars representing the fields of sociology, education, history and theology gathered to exchange research and insights on the theme.

I was invited to speak on the historical development of religious charisms of Catholic women religious, how these women live and interpret change and continuity in the church, and how they communicate this through education. To this purpose I spoke on the first years of the Society of the Sacred Heart, a community founded in Paris by St. Madeleine Sophie Barat in 1800, at the height of the Revolution. Its spiritual impulse was to make present the love of God revealed in the Heart of Christ pierced on Calvary, and to take part in the restoration of Christian values in France through the work of education. The French Revolution affected each member of this new community. Their biographies show that not one was left unscathed by the violence and terror of the Revolution, the destruction of religion, and the suppression of religious life, with communities dispersed and some either imprisoned or guillotined. The years of the Terror in France bear resemblances to the worst acts of ISIS in Syria and Iraq today.

The early members of the Society of the Sacred Heart brought with them lives marked by such trauma, fear of war, of the guillotine, of terror, violence, and emigration within and beyond France. Families had been ruined, displaced, and had suffered loss of home and goods, prison, torture, exile, or death. Sacred symbols, places, and spaces had been desecrated and destroyed, and all bells silenced. Those who joined Sophie Barat from 1800 talked about these events, personally and in community. They had become migrants and exiles within their own country, and out of this shared trauma they created a new Christian community and took their part in the regeneration of France. Energized by their gradual understanding

of Sophie Barat's charism, to make known the love of the Heart of Christ pierced on Calvary, they went forward to educate young women of the rich and poor classes. In this way they created new spaces for women to come into the public domain and take part in the transformation of societies then and into the future.

These experiences of the early members of the Society of the Sacred Heart, in late 18th- and early 19th-century France, are relevant for those working with migrants today. They mirror the courage of so many now, all over the world, and they demonstrate what can happen when energy, vision, and leadership are brought to bear on situations of violence, injustice, war, and discrimination. Especially important is the work of education in promoting the dignity, equality, and rights of each person, of whatever class, colour, creed, gender, or race: all—children, women, and men—now and in the future.



Sophie Barat's traveling hat resting on one of her letters with her pen

### Studying the History of Women Religious

Although I am a member of the Society of the Sacred Heart, I did not set out to become a historian of women religious, or indeed of St. Madeleine Sophie Barat and the Society of the Sacred Heart in 19th-century France. Indeed for many years I have been a historian of non-conformity and dissent in 17th-century Ireland. I explore why people dissent, why they do not conform, and what it is they move toward and choose as their path. In other words, how individuals and groups authorize their lives and choices, rather than remain victims. In the context of the Reformation and the Enlightenment, this research examines the history and evolution of human consciousness and religious freedom in the 17th century, and how these affected women and men.

I was fully engaged in this field of history in Northern Ireland when I was invited in 1993 by the leadership of the Society of the Sacred Heart to write a new, critical biography of St. Madeleine Sophie Barat (1779–1865). This biography was to celebrate the bicentenary of the foundation of the Society of the Sacred Heart in 2000. It would certainly be a challenge, but after some weeks of reflection I accepted the invitation. The personal archive of Sophie Barat is immense and the major collection is held in the General Archives of the Society of the Sacred Heart in Rome. The collection of 14,000 original letters of Sophie Barat was the fundamental source I used in the construction of her biography. Along with vast primary material held in the General Archives of the Society in Rome, there are further records on Sophie Barat and the Society in her lifetime in the National Archives in Paris, the National Library in Paris, in research libraries in Paris, in embassies, and in diocesan and department archives throughout France. Further material on Sophie Barat and the Society is also held in the Vatican Archives, the Vatican Library, and the Archives of the Congregation for the Doctrine of the Faith (formerly the Inquisition), and in several libraries in Rome.

The biography, *Madeleine Sophie Barat: A Life*, was published in May 2000. Once it was in the bookshops,

I presumed I would return to my research and teaching on 17th-century Ireland. However, to my surprise invitations came asking me to speak on the topic. 12 years of travelling followed, presenting the life of Sophie Barat at international workshops. Following the discussions generated at these workshops, along with correspondence I received with reflections and questions from readers of the biography, I wrote a second book, *The Society of the Sacred Heart in 19th century France* (2012). This book contains five essays, written in response to the issues, reflections, and questions brought up by readers of the biography since 2000.

Then, in 2014, at the end of many years of searching both in France and in Rome, I finally tracked down a set of missing manuscripts on Sophie Barat and the Society in the Archives of the Congregation for the Doctrine of the Faith. These manuscripts had been considered “lost” since 1884, but in fact they had been placed on the Index. So now I am engaged in a study of three women from the early days of the Society—Sophie Barat, Eugénie de Gramont, and Marie de la Croix. The result will be a third volume on the history of the Society of the Sacred Heart in the lifetime of Sophie Barat. It will relate the lives of these extraordinarily courageous women, their personal and shared journeys, and how each one impacted on the other and on the history of the Society of the Sacred Heart.

What I initially understood as an excursion into French history in 1993 turned out to be a much more prolonged affair. Working with such rich primary sources on Sophie Barat and the Society of the Sacred Heart has been both exhilarating and daunting, and it has led me along new paths and places. I have met many wonderful scholars and friends on the way. Without their expertise and encouragement, I could not have completed and then extended my task.

So this is why I study women religious: I responded to a request to write a new biography of St. Madeleine Sophie Barat in 1993.

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## The Many Captivities of Esther Wheelwright

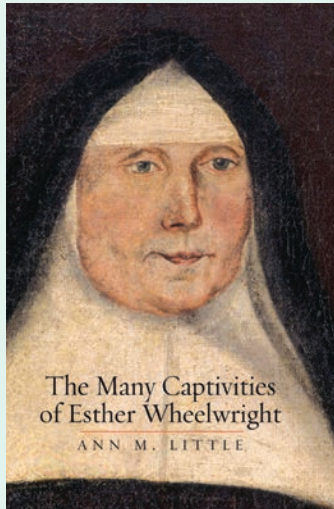
Ann M. Little (Yale University Press, 2016)

Review by Gabrielle Guillerm

While most retellings of Esther Wheelwright's story have been decidedly hagiographical, Ann Little's biography of the Québec Ursuline nun offers a refreshing interpretation of her life and times. Conventional modern biographies (usually of male subjects), not unlike hagiographies, typically focus on one character and his or her achievements, but Little contends that Wheelwright is "especially unknowable if we try to see her as a modern biographical subject, as an individual extracted from the communities of girls and women who surrounded her throughout her life." The Puritan-born Esther was taken captive in Maine by Wabanaki Indians, lived among them for five years, and finally spent most of her life in the Ursuline convent of Québec, first as a student and then as a nun. Mother Marie de l'Enfant Jesus, as Wheelwright came to be known in the convent, to this day remains the only foreign-born superior of the convent. Through painstaking research and an innovative use of material and visual culture, Little masterfully recovers Wheelwright's life prior to her encounter with the Ursulines, showing how a girl who had been taught that Catholics are the Antichrist eventually became a nun.

Given the paucity of extant material on Esther Wheelwright, writing her biography proves challenging. Little skillfully uses material culture and secondary literature to examine each of Wheelwright's contexts of Puritan women in an agrarian community, Wabanaki women in a Catholic mission, and nuns in an Ursuline convent. Following Esther in each setting, Little concludes that there were more continuities in the lives of women from New England, New France, and Wabanakia than is usually acknowledged. All these groups had similarly gendered ideologies. Born in 1696 in Wells, Maine, Esther grew up in a prominent, local family. Labor was gendered. While men toiled outside of the Wheelwright home, Mrs. Wheelwright, female slaves and servants, and the young Wheelwright daughters worked in the kitchen garden and indoors, cooking, cleaning, mending, and nursing. Mrs. Wheelwright gave birth to eleven children, nine of whom lived to adulthood. Taking care of such a large household and the visitors who stayed at the house—which

was also a tavern—made these women's workload heavy and crucial. While life among the Wabanaki significantly differed from that in Wells, Little shows that the gendered division of labor and women's responsibility for hospitality and cooking would have been familiar to Esther. As in Maine, Esther was surrounded by women. Using the *Jesuit Relations* to explore Wabanaki Catholicism, Little believes that Wabanaki women, not the Jesuits, introduced Esther to Catholicism and played the most important role in her conversion. Similarly, education at the Québec Ursuline convent was gendered. While the girls' elite status entitled them to learn how to write, and not just to read, learning Latin and Greek was reserved to male students.



One striking resemblance between Catholic Wabanaki women and the Québec Ursulines was their devotional and liturgical object making. Wabanaki women spent hours creating elaborate items, such as belts wrought with wampum to decorate the mission church. In Québec, several visitors noted the quality of the ornaments that the Ursulines themselves made for the convent chapel. Mother Esther herself was renowned for her skills, which she may have gained during her years among the Wabanaki. While Little's emphasis on ornament making in both communities is fascinating, one might have liked a deeper examination of its spiritual function.

But Little also finds major differences among these various communities of women. Her emphasis on aging as a source of empowerment for women religious is one of the book's most original contributions. While postmenopausal Puritan women saw a decrease in their status, Catholic women religious, especially choir sisters (teaching sisters who, unlike lay sisters, took perpetual vows) gained in status over the years. Esther exemplifies this trend. At age 18, Sister Marie Joseph de l'Enfant Jesus took her vows and after a dozen years or so gained the title of Mother. She rose in prominence starting at age 39 (around the age when a married woman's status declined) when she was elected to leadership positions. At age 64, she became Superior for the first time. Between then and her death at age

84, she occupied the most powerful positions within the convent. Therefore, documents on the later years of her life are more extensive than those of her early years in the community.

Little's attention to geopolitical context helps us understand the singular trajectory of Esther's life. Imperial warfare profoundly shaped her life and that of those who fought to control the Northeastern borderlands. In 1703, Esther was taken captive as part of a Wabanaki raid on Wells during Queen Anne's War. Little speculates that Esther's age and sex probably led to her adoption within a Wabanaki family. At age seven, she was old enough to be useful to the community, young enough to learn another language, and the Wabanaki were interested in incorporating women into their community in the face of their demographic decline. Cautiously noting that the circumstances of her arrival in Québec are unknown, Little thinks that the French might have brought her there for an exchange of captive children between New England and Canada. But Esther, having converted to Catholicism and likely having forgotten English, refused to return to her family. Though the Ursulines were eager to erase her Wabanaki past, they viewed her as the Anglaise. Becoming an Ursuline brought some stability to Esther's life, but the siege of Quebec and the British conquest of Canada during the French and Indian Wars caused anxiety for the Catholic population and the Ursulines. The nuns nonetheless continued to run their schools because the British acknowledged their social usefulness and feared a local Catholic insurrection.

Little is at her best in her analysis of Esther's bodily experience of border-crossings. In Maine, Esther would have worn a constraining stay to develop good posture and mark her social status. Her adoption into a Wabanaki family probably involved substituting Native garments for English clothing. She would also have learned how to move, sit, and sing like a Wabanaki. In Québec, Esther once again would be dressed and taught how to behave like a European. Finally, Little rightly notes that Esther's clothing ceremony (at the time she became a novice) "was the first time that she was stripping and redressing herself entirely voluntarily" (117). Diet and health also were implicated in border-crossings. Little contrasts Esther's hunger and the fact that she would have been surrounded by sick and dying people among the Wabanaki with abundance and women's fertility in Wells and Québec. Esther's share of suffering as a child might explain why as a nun she was not renowned for her mortifications. Though probably unintended, repeated mentions of this contrast reinforce the idea of

Wabanaki declension at the expense of their resilience.

While foregrounding women's communities is a major strength of the book, Little sometimes downplays the relationships between men and women. Men are present in the book as those who helped Esther move from one place to another. Little also skillfully reads against the grain, showing that despite the Ursulines' emphasis on the cloister, the convent walls were in fact permeable and several men entered them. During the British occupation of Québec, British Protestant soldiers lived in the convent, though the Annals of the community remained silent about their presence. But Little stays silent on Wabanaki gender relations. She notes that several Wabanaki women, encouraged by the Jesuits, wanted to remain virgins. If this is true, one would hope to learn more about the reaction of Wabanaki men. Since their population decreased in the early 18th century, women's refusal to perform their sexual duties would have caused tensions between Wabanaki men and women and between Jesuits and Wabanaki men. It is also possible that Wabanaki women's enthusiasm for celibacy was motivated in the first place by a change of their status and increasing pressure on their reproductive capacity in the context of profound upheavals in the Wabanaki community.

Little tells the story of an incident with the Bishop of Québec when Esther was Mother Superior and concludes that, while displaying obedience in her correspondence, she in fact acted according to "the tradition of independence among New World Ursulines." This conclusion is in line with the author's emphasis on the Ursulines as powerful women. Professed nuns certainly occupied leadership positions unavailable to married women, but a deeper analysis of the relationships between the Ursulines and male clergy would be needed before reaching such a conclusion. Recent scholarship on women religious revises the faux-feminist interpretation that sees nuns as the precursors of modern-day feminists by complicating the notion of authority, reflecting on the significance of the vow of obedience, and showing that nuns subscribed to patriarchy more than they tried to overthrow it.

These are minor quibbles, though. This review cannot do justice to the level of detail and nuance that Little brings in her examination of the lives of Esther and the various women who surrounded her. Among the book's numerous achievements is Little's ability to demonstrate that we should take nuns seriously. To adapt Ann Braude's famous statement, *The Many Captivities of Esther Wheelwright* shows that the history of women religious is North American history.

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Gabrielle Guillerm is a doctoral candidate at Northwestern University who specializes in North American religious history. Her dissertation explores French Catholic influences in the early United States, including the impact of French nuns on Western life and religion.

## News and Notes



The **11th Triennial Conference on the History of Women Religious**, “Commemoration, Preservation, Celebration,” will convene June 23–26, 2019, at Saint Mary’s College in Notre Dame, Indiana. Ann M. Little, professor of history at Colorado State University, will serve as the conference’s keynote speaker. Little is author of *The Many Captivities of Esther Wheelwright* (Yale, 2016). Registration and more information on the conference program, lodging, and travel will be posted in late November 2018 at [cushwa.nd.edu/events/chwr2019](http://cushwa.nd.edu/events/chwr2019).

**CRISTIANA Video** is producing a feature film on Saint Francis Xavier Cabrini in collaboration with EWTN and the Missionary Sisters of the Sacred Heart and with approval from the Pontifical Council for the New Evangelization. The film focuses on the beginnings of Mother Cabrini’s mission in the United States in the last decade of the 19th century. A trailer may be viewed at [vimeo.com/253759448](https://vimeo.com/253759448). To support the postproduction process, visit our fundraising page at [bit.ly/2OCxQZY](https://bit.ly/2OCxQZY). For more information, contact producer Fabio Carini ([fabio@cristianavideo.com](mailto:fabio@cristianavideo.com)) or director Daniela Gurrieri ([daniela@cristianavideo.com](mailto:daniela@cristianavideo.com)), visit [romacaputfidei.it](http://romacaputfidei.it), or call +39 3475562620.

**Mother Theodore Guerin Research Travel Grants** support projects that feature Catholic women more prominently in modern history. Apply at [cushwa.nd.edu](http://cushwa.nd.edu) for these and other research funding opportunities by December 31, 2018.

In September 2018, Oxford University Press published *Escaped Nuns: True Womanhood and the Campaign Against Convents in Antebellum America* by **Cassandra L. Yacovazzi** (University of South Florida).

### CONFERENCE 2019

## History of Women Religious Britain and Ireland (H-WRBI) The Landscapes and Environments of Women Religious

Institute of Historical Research, London | 6–8 June 2019

Scholars working on ideas of the landscape, concepts of space and place as well as in the developing field of environmental humanities have added to our theoretical framework for understanding people’s relationships with the environment in the past. This conference hopes to encourage a dialogue about women religious and the landscapes and the environments which they create, modify, and interact with. Themes include but are not limited to:

approaches to landscapes | settlement | locating places | estate management | land usage and manipulation: waterways, woodlands, parks, pasture land | gardens | precincts as designed landscape | nature | weather | plants and animals | natural disasters | cityscapes | ecology ecocriticism | nature writing | health and wellbeing | walking and/or outdoor activities | rural/countryside | horticulture | creative practice: writing, art, theatre, photography | place identity | place discovery | biography of place | heritage and historic landscapes of the past | public engagement with landscapes | growing food and drink | sensory experience of places | outdoor spaces beauty | climate change | pictorial representations of landscapes | mapping and cartography

A formal call for papers will be posted in late fall at [historyofwomenreligious.org](http://historyofwomenreligious.org).



## Beginning to Research Black Catholic History

This semester's Archives Report from Kevin Cawley offers a tutorial on searching for and finding resources at the Notre Dame Archives, using tools ranging from Google to the detailed finding aids at [archives.nd.edu](http://archives.nd.edu). His report focuses on various materials relevant to black Catholic history.

When you read novels you expect either a first-person narrative ("Call me Ishmael") or a third-person narrative ("Emma Woodhouse, handsome, clever, and rich"). Now that you can search the Internet, you can easily find examples of the rare second-person narrative—the novel about you. The current wisdom among novelists seems to favor writing in the present tense. But before you read your first second-person novel written in the present tense, you can prepare yourself by reading this account of your preliminary investigation into black Catholic history.

You hear that Notre Dame has acquired the records of the National Black Catholic Clergy Caucus (NBCCC), and because of your scholarly interest you want to know more. You start with Google. Your search for "National Black Catholic Clergy Caucus" turns up the organization's Facebook page, a Wikipedia entry, an article on the Voice of the Faithful website, and a link to the records of the organization in the Archives of the University of Notre Dame. With a click of the mouse you find your way to the finding aid for this collection at Notre Dame.

Immediately, under the heading "Related Material," you see links to the Joseph M. Davis Papers, the National Office for Black Catholics, and the National Federation of Priests' Councils. You follow the link to the first of these and see that Joseph M. Davis served as the director of the National Office for Black Catholics from 1970 to 1977. Under the heading "Index" you see:

- Afro-American Catholics.
- Evangelistic work.
- Afro-American Catholics—Religious life.
- Race relations—Religious aspects—Christianity.

You recognize these as subject headings from the Library of Congress' classification system. You recall that you have used similar subject headings to extend your search when you have searched for books. You know that you can find current subject headings on the Library of Congress website ([authorities.loc.gov](http://authorities.loc.gov)). There you discover that the current heading is actually "African American Catholics." You now have a habit of looking at the subject headings when you find a book that supports your research interests so that you can search using that heading for further pertinent books. Maybe a similar approach will work with archives.

You return to the NBCCC finding aid and see a link to an index that provides chronological and alphabetical access to the contents. Here, however, you notice that the list of files does not use consistent terminology. Though the documents in the collection date no earlier than the second half of the 20th century, in addition to 601 titles using the word "black" you find 36 titles using the word "Negro," 12 using "African American," and six using "Afro-American." Since you have a broad interest in black Catholic history, you realize that when you do keyword searches you will have to think of what words people used in the past. You will not be able to rely on the Library of Congress' preferred term, "African American Catholics."

The thought of further searches makes you wonder what else the archives might have on black Catholic history. You click the link to the archives in the top right-hand corner of the index. On left side of the home page for the archives you see a link inviting you to "Search Our Collections."

Your thoughts about changing terminology have reminded you of the NAACP, and you wonder what evidence you might find of Catholic involvement with that organization. A search for "NAACP" turns up 62 lines, most of which refer to files in over a dozen different collections. Some of them represent Rev. Theodore M. Hesburgh's service on the United States Commission on Civil Rights.

You return to the search page. Under "Advanced Search" you see that you can limit your search to photographs or audio-visual material. When you click on "Advanced Search," you see that you can also limit your search to a certain decade, or to lines that include a certain exact phrase. You can also exclude lines that contain a certain phrase.

You search for a picture of Daniel Rudd and find that the archives has one. You search for Wilton Gregory and find two files from the NBCCC, one from Notre Dame's Department of Information Services, one from the Poor Handmaids of Jesus Christ, and one containing an audio cassette from Msgr. Jack Egan. Since personal names appear in many of the folder titles in collections of organizational records or personal papers, you realize that a good knowledge of names of black Catholic leaders will be necessary in your research.

*see Archives on page 40*

## The Founding of the Tantur Ecumenical Institute: A Conversation with Alberto Guasco



Alberto Guasco

With the support of a Hesburgh Research Travel Grant, Alberto Guasco visited the Notre Dame Archives in June and July 2018 to study the work of Father Theodore M. Hesburgh, C.S.C., in the founding of the Tantur Ecumenical Institute. Guasco is assistant professor of history at Link Campus University in Rome, Italy, and is a frequent host of *Uomini e Profeti*, an Italian podcast on religion and culture. During 2017–2018, he was an invited professor at the Pontifical Gregorian University in Rome. In late July, Cushwa Center assistant director Shane Ulbrich interviewed Guasco about his research.

**You've been at Notre Dame for a month this summer to study Father Hesburgh's role in the founding of the Tantur Ecumenical Institute in Jerusalem. How did you become interested in Tantur's history? Why is this an important research project in 2018?**

Professor Alberto Melloni, director of the Fondazione per le Scienze Religiose Giovanni XXIII (FSCIRE) in Bologna, Italy, suggested Tantur as a research topic a few years ago while I was a research fellow at FSCIRE. I had just concluded my book *Cattolici e fascisti*, on the relationship between the Holy See and fascism, and was not sure that Tantur would be an interesting subject. By now, though, I have completely changed my opinion. As a Catholic and a church historian, I pursue my research interests—or better, passions—not merely at the intellectual level, but also in service to the Church. In today's world, where disunity increases daily, what could be more important than the Christian call to unity? This call is at the heart of Tantur's history.

**Could you give a brief overview of Tantur's founding? Who were the different actors involved, what was Father Hesburgh's role, and what ultimately came of the initiative in those first decades?**

The official opening of the Tantur Ecumenical Institute for Advanced Theological Studies in Jerusalem in September 1972 was the fulfillment of an ecumenical vision of Pope Paul VI, which he had had in mind since the time of the Second Vatican Council and his 1964 pilgrimage to the Holy Land. The institute was launched in less than a decade thanks to individuals and institutions working for Christian unity in the 1960s and 70s. In this sense, Tantur and its under-explored history could be a case study in the broader shift of Christian churches from hostile separation to theological dialogue.

That said, the Tantur project developed by way of specific, major milestones: the encounter between Paul VI and non-Catholic observers during Vatican II (1963–1964); his pilgrimage to Israel and Jordan and his meeting with Patriarch

Athenagoras (January 1964); his entrusting the Tantur project to Father Hesburgh (April 1964); the involvement of all the world's "ecumenical forces" (including the Secretariat for Promoting Christian Unity, the World Council of Churches, and theological faculties from across five continents); the efforts to address the material, legal, and juridical problems that Tantur faced in its geopolitical context (1967–1972) after the property shifted from Jordan to Israel with the Six-Day War; the inauguration of the institute (1972); and its initial crises (1973–1978). That early period of crisis was due to the absence of a permanent rector, the lack of an ordinary institutional affiliation, and limited financing. Above all, though, the ecumenical institute suffered from the non-participation of Arab Christians in the institute's life (since it came to be located in Israel) and the ban by the Greek Orthodox Patriarch of Jerusalem, Benedict I, who forbid Orthodox clergy from taking part.

**Tell us about what you've found in the Notre Dame Archives. Has a month been enough time to work through it all?**

My month here was just enough. I finished looking through the folders on the very last day I was at Notre Dame, a few hours before the archives closed. This is because I had been working with several related European repositories for the last three years, and many materials were already familiar to me. Indeed, Father Hesburgh's collection of materials concerning Tantur is very rich. He had many partners—individuals as well as institutions. The work I had done in the past was essential for orienting myself among the five or six boxes I needed—very well-structured as well as substantial—and not to be overwhelmed by them.





The main gate of the Tantur Ecumenical Institute

Thus, I found some documents that I already knew and many others that I didn't, which were essential for getting the full story. As usually happens, some interesting pieces of the puzzle were not in the places they were supposed to be, or where I assumed they would be, so I had to "walk in darkness." But that's the charm of working in archives.

### **Have you read anything in Hesburgh's correspondence that surprised you?**

I find frequent remarks on the triumphs of the Fighting Irish in many of Hesburgh's letters to his brothers and collaborators. Joking aside, in the historian's daily work it's very difficult to discover anything sensational, and certainly that was not my main purpose in this project. That said, I found some particularly interesting documents. One example is Hesburgh's report concerning his trip to Jerusalem in August 1967, when he needed to renegotiate the project's terms with the highest Israeli authorities, given their perspective on Tantur. There are also the minutes of his audiences with Pope Paul VI, each one of them crucial for understanding the pope's thinking as well as the development of the whole project.

Then there are his letters with Roman curial figures and congregations, both allies and those unfriendly to the project and to him personally.

### **Has your understanding of Father Hesburgh changed at all over the course of this research?**

It is amazing that, in comparison to other key figures in American Catholicism like Thomas Merton or Dorothy Day, Father Hesburgh is not very widely known. In 1969, *The Guardian* called him "the most powerful priest in America," but it is my conviction that he was much more than even that.

I see him not only as the head of the Jerusalem project, or the chief manager of its academic council, or a skilled fundraiser, or even a man closely linked to the political and economic centers of power at that time. Beyond all these, I have discovered a man faithful to the Church, esteemed by the pope and by his collaborators (once, one of them wrote: "were I cardinal I'd vote for you at the next conclave"); a man acting, in his own words, "immediately if not sooner;" a man of wit and of many friendships; in a word, I have seen his warm, human side.

### **You've visited Notre Dame for a month with your family for this project. How has it been conducting summer research at Notre Dame? Has your visit to the United States given you any new perspective, whether about this piece of global history or more generally?**

It was a worthwhile experience. On the one hand, I regret I was at Notre Dame off-semester and missed lectures, seminars and other interesting opportunities. On the other hand, in terms of the archival work itself, I found a needed, peaceful oasis this summer.

Moreover, I had time to visit not only Notre Dame's campus, but also cities like Chicago and New York, and therefore to get to know a country where I had previously only spent three days, in 2010. This sort of "geographical experience" is, I think, essential for historical understanding—it's the opportunity to be right in the places where historic events took place. This is true both for the history of Tantur, where I was a visiting fellow in 2014, and for the present of American (and non-American) Catholicism.



# Authentically Black and Truly Catholic: The Rise of Black Catholicism in the Great Migration

Matthew Cressler (NYU Press, 2017)

Review by Catherine R. Osborne

There are 3 million African-American Catholics in the United States. Yet in my American Catholicism course last year, the vast majority of students—many of whom grew up Catholic—were shocked to learn of black Catholics' existence. Why? And why, despite the efforts of historians like the late Cyprian Davis, do scholars of both Catholicism and African American religion know so little about why black Americans became Catholic in the first place, or about their religious worlds?

Matthew J. Cressler's groundbreaking *Authentically Black and Truly Catholic: The Rise of Black Catholicism in the Great Migration* (NYU Press, 2017) sets out not only to explore the world of black Catholic Chicago, but also to participate in a larger effort to rethink the stories we tell about American religion. Scholars like Judith Weisenfeld, Curtis Evans, and Sylvester Johnson have challenged understandings of a particular kind of African American religious belonging and practice—that of the “Black Church,” combining charismatic evangelical worship with concerted political effort in favor of civil rights—as normative, even natural. If this way of thinking about African American religion puts black Catholics in a “blind spot,” so does the tendency in Catholic studies to narrate “American Catholicism” as primarily a story of immigrants (whether European, Latino, or Asian) and their descendants.

In response to these two narratives and their presuppositions about religious stability, *Authentically Black and Truly Catholic* is fundamentally about conversion, understood as the realignment of the true self with a way of life, the personal and political stakes of this transformation, and the varied hopes, fears, and tactics of potential and actual converts and their evangelizers. These themes are strikingly similar in the first and second halves of the book, which investigate two periods of black Catholic life that at first seem wildly disparate: the formal, circumscribed, parish-based community of the 1920s–50s, and the revolutionary movement of the 1960s–70s which saw Catholics align with Black Power to create Afrocentric liturgies and challenge the Church's wider power structures.

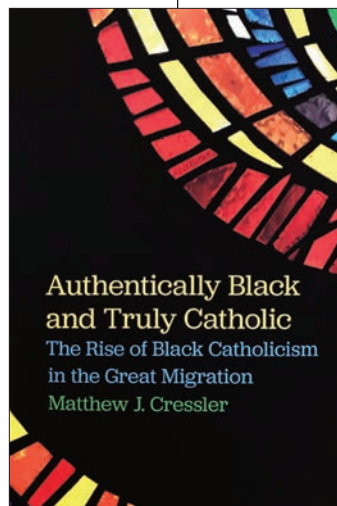
Through the lens of 20th-century black Catholics' experience, Cressler raises broader questions about the meanings of religious belonging. His work should also, then, be situated against Jay Dolan's and Robert Orsi's observations about priests' efforts to reform the religious lives of Catholic immigrants, as well as the rich new literature on Native Americans and Christianity repre-

sented by scholars like Emma Anderson and Rachel Wheeler. Cressler together with these scholars brings forward the sometimes joyous, often painful development of new identities and new ways of being that emerge in response to new situations.

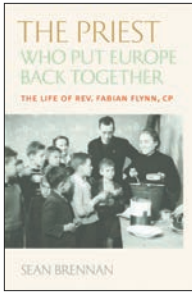
As Cressler notes, many Catholics of African descent lived in the United States prior to the mid-20th century; slavers imported Catholics from Kongo, while other slaves converted to their owners' religion. But conversions during the Great Migration expanded the African American Catholic community in both number and geographic diversity. Unlike much scholarship focused on “Catholics and race” in the north, *Authentically Black and Truly Catholic* emphasizes the lives and thoughts of these black Catholics, rather than white Catholics' reaction to and interaction with African Americans. Several of Cressler's key players are, however, white Catholics: neither openly hostile racists, nor the tiny elite minority of “inter-racialists” who have commanded substantial scholarly attention, but the missionaries whose efforts swelled black Catholics' ranks.

When black migrants arrived in northern cities in the middle of the 20th century, many of them were only able to find housing in neighborhoods long inhabited by European Catholic immigrants and their descendants. These Catholics' often violent hostility to the newcomers, as described in John McGreevy's classic *Parish Boundaries: The Catholic Encounter With Race in the Twentieth-Century Urban North*, was a contributing factor to white Catholics' increasing suburbanization. Chicago's migrants thus arrived to a growing “Black Belt” containing six vast Catholic churches, each of which was soon in crisis; “pastors preached to empty pews and parish buildings fell into disrepair” due to equally empty collection baskets (27). In this context, a few Catholic priests decided that the only way to stem decline was to recruit the neighborhood's new residents.

In their new venture, these priests and their sister-collaborators participated in a nationwide enthusiasm for conversion. Catholics directed “home missions” at the lukewarm and lapsed, while “foreign missions” sought to convert “heathens” of every stripe, whether in China or on the South Side. Cressler ably examines the slippery nature of this terminology, which, while technically not overtly racialized, nevertheless subtly organized treatment of African Americans by prelates like Chicago's Cardinal Mundelein, not to mention by white missionaries themselves.



see Book Review on page 40

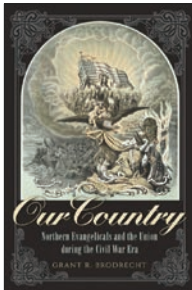


### Sean Brennan

*The Priest Who Put Europe Back Together: The Life of Rev. Fabian Flynn, CP* (CUA, 2018)

Philip Fabian Flynn led a remarkable life, bearing witness to some of the most pivotal events of the 20th century. Flynn took part in the invasions of Sicily and Normandy, the Battle of Aachen, and the Battle of the Hürtgen Forest. His life and career symbolized the “coming of age” of the United States

as a global superpower, and the corresponding growth of the American Catholic Church as an international institution.



### Grant Brodrecht

*Our Country: Northern Evangelicals and the Union During the Civil War Era* (Fordham, 2018)

*Our Country* explores how many northern white evangelical Protestants sacrificed racial justice for African-American slaves (and then ex-slaves) for the Union’s persistence and continued flourishing as a Christian nation. By examining Civil War-era Protestantism in terms of the Union,

Brodrecht adds to the understanding of the eventual “failure” of Reconstruction to provide a secure basis for African Americans’ equal place in society. *Our Country* contends that mainstream evangelicals entered Reconstruction expecting to see the emergence of a speedily restored, prosperous, and culturally homogenous Union, strengthened by God through the defeat of secession. Brodrecht addresses this so-called “proprietary” regard for Christian America from the Civil War to the 1880s.

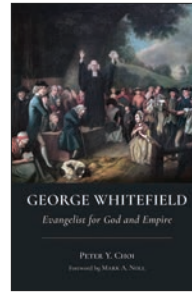


### Patrick W. Carey

*Confession: Catholics, Repentance and Forgiveness in America* (Oxford, 2018)

*Confession* is a history of penance as a virtue and a sacrament in the United States from about 1634, when Catholicism arrived in Maryland, to 2015, 50 years after the Second Vatican Council. Carey argues that the Catholic theology and practice of penance, so much opposed by the inheritors

of the Protestant Reformation, kept alive the biblical penitential language in the United States, at least until the mid-1960s, when Catholic penitential discipline changed. In today’s social and political climate, *Confession* may help Americans understand how far their society has departed from the penitential language of the earlier American tradition, and consider the advantages and disadvantages of such a departure.



### Peter Y. Choi

*George Whitefield: Evangelist for God and Empire* (Eerdmans, 2018)

George Whitefield (1714–1770) is remembered as a spirited revivalist, a catalyst for the Great Awakening, and a founder of the evangelical movement in America. But Whitefield was also a citizen of the British Empire who used his political savvy and theological creativity to champion

the cause of imperial expansion. In this religious biography of “the Grand Itinerant,” Peter Choi reexamines the Great Awakening and its relationship to a fast-growing British Empire.



### Jessica Cooperman

*Making Judaism Safe for America: World War I and the Origins of Religious Pluralism* (NYU, 2018)

Cooperman argues that World War I programs designed to protect the moral welfare of American servicemen brought new ideas about religious pluralism into structures of the military. Jewish organizations were able to convince both military and civilian leaders that Jewish

organizations, alongside Christian ones, played a necessary role in the moral and spiritual welfare of America’s fighting forces. Using the previously unexplored archival collections of the Jewish Welfare Board, as well as soldiers’ letters, memoirs, and War Department correspondence, Cooperman shows how the Board managed to use the policies and power of the U.S. government to shape the future of American Judaism and to assert its place as a truly American religion.

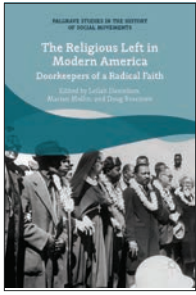


### Timothy B. Cremeens

*Marginalized Voices: A History of the Charismatic Movement in the Orthodox Church in North America, 1972-1993* (Wipf and Stock, 2018)

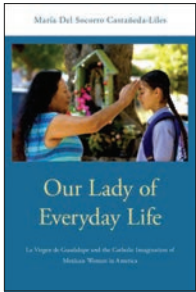
The Orthodox Church has been characterized by some as “the best-kept secret in North America.” Making use of personal interviews and correspondence, magazine and news articles, and other publications, Cremeens tells the story of what came to

be known as the Charismatic Renewal Movement, a spiritual renewal that began in the United States in the early 1960s and rapidly spread around the globe, touching millions of Roman Catholics and Protestants. However, Cremeens presents the never-before heard story of that movement among the Orthodox Churches in North America. His treatment includes first-hand accounts of Orthodox clergy and laity who testify to their life-changing encounters with the Holy Spirit.



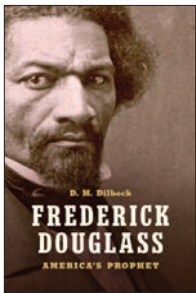
**Leilah Danielson, Marian Mollin, and Doug Rossinow, eds.**  
*The Religious Left in Modern America: Doorkeepers of a Radical Faith* (Palgrave Macmillan, 2018)

This edited collection provides comprehensive coverage of the broad sweep of 20th century religious activism on the American left. The volume covers a diversity of perspectives, including Protestant, Catholic, and Jewish history, and important essays on African-American, Latino, and women’s spirituality. The essays offer a comparative and long-term perspective on religious groups and social movements often studied in isolation, and integrate faith-based action into the history of progressive social movements in the modern United States. This collection shows that throughout the 20th century, religious faith has served as a powerful generator for activism, not just on the right, where observers regularly link religion and politics, but also on the left.



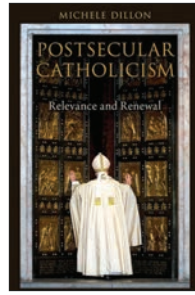
**María Del Socorro Castañeda-Liles**  
*Our Lady of Everyday Life: La Virgen de Guadalupe and the Catholic Imagination of Mexican Women in America* (Oxford, 2018)

For Mexican Catholic women in the United States, devotion to Our Lady of Guadalupe is an indispensable aspect of their cultural identity. In this ethnography, María Del Socorro Castañeda-Liles considers three generations of Mexican-origin women between the ages of 18 and 82, examining the Catholic beliefs the women inherited from their mothers and how these beliefs become the template from which they first learn to see themselves as people of faith. Through the nexus of faith and lived experience, these women develop a type of Mexican Catholic imagination that helps them challenge strict notions of what a good Catholic woman should be while retaining life-giving aspects of Catholicism.



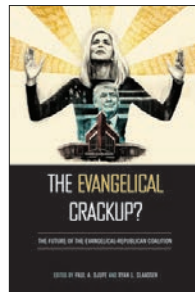
**D.H. Dilbeck**  
*Frederick Douglass: America's Prophet* (UNC, 2018)

From his enslavement to freedom, Frederick Douglass was one of America’s most extraordinary champions of liberty and equality. Throughout his long life, Douglass was also a man of profound religious conviction, adhering to a distinctly prophetic Christianity. Imitating the ancient Hebrew prophets, Douglass boldly condemned evil and oppression, especially when committed by the powerful. As “America’s Prophet,” Douglass exposed his nation’s moral failures and hypocrisies in hope of creating a more just society. In this concise and original biography, Dilbeck offers a provocative interpretation of Douglass’ life and his place in American history through the lens of his faith.



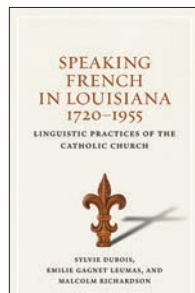
**Michele Dillon**  
*Postsecular Catholicism: Relevance and Renewal* (Oxford, 2018)

Informed by the postsecular notion that religious and secular actors should recognize their mutual relevance in contemporary society, Dillon examines how secular realities and church doctrine intersect in American Catholicism. She shows that the Church’s 21st-century commitment to institutional renewal has been amplified by Pope Francis’ vision of public Catholicism and his accessible language and intellectual humility. Combining wide-ranging survey data with a rigorous examination of Francis’ statements on economic inequality, climate change, LGBT rights, women’s ordination, the highly consequential Vatican Synod on the Family, and the US Bishops’ religious freedom campaign, *Postsecular Catholicism* assesses the initiatives and strategies impacting the Church’s relevance in the contemporary world.



**Paul A. Djupe and Ryan L. Claassen**  
*The Evangelical Crackup? The Future of the Evangelical-Republican Coalition* (Temple, 2018)

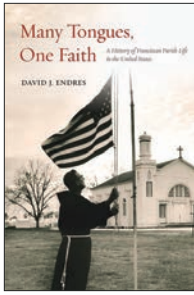
Why did Donald Trump attract a record number of white evangelical voters without unified support—and despite nontrivial antipathy from evangelical leaders? The editors and leading scholars that contribute to this volume answer this question and provide a comprehensive assessment of the status of evangelicals and the Christian Right in the Republican coalition. The expected “crackup” with the Republican Party never happened. Chapters examine policy priorities, legal advocacy, and evangelical loyalty to the Republican Party; rhetoric, social networks, and evangelical elite influence; and the political implications of movements within evangelicalism, such as young evangelicals, Hispanics, and the Emergent Church movement.



**Sylvie Dubois, Malcolm Richardson, and Emilie Gagnet Leumas**  
*Speaking French in Louisiana, 1720-1955: Linguistic Practices of the Catholic Church* (LSU, 2018)

Mining three centuries of evidence from the Archdiocese of New Orleans archives, the authors discover proof of an extraordinary one-hundred-year rise and fall of bilingualism in Louisiana. The multiethnic laity, clergy, and religious in the 19th century necessitated the use of multiple languages in church functions, and bilingualism remained an ordinary aspect of church life through the antebellum period. After the Civil War, however, the authors show a steady crossover from French to English in the Church, influenced in large part by an active Irish population. It wasn’t until decades later, around 1910, that the Church began to embrace English monolingualism and French faded from use.





**David J. Endres**

*Many Tongues, One Faith: A History of Franciscan Parish Life in the United States* (CUA, 2018)

The history of Franciscan parishes in the United States mirrors the social, religious and cultural shifts brought about by repeated waves of immigrants to the United States during the 19th and 20th centuries. This study offers a glimpse into the struggles of Franciscan priests, sisters,

and laity attempting to live out their faith amidst the challenges of their time: religious bigotry, racial and ethnic strife, and cultural and religious challenges. While the portraits of fourteen Franciscan parishes contained in this work are diverse—geographically, ethnically, and chronologically—they collectively witness to the distinctiveness of the Franciscan charism of embracing poverty, fostering community, offering reconciliation, and serving those on society’s margins.

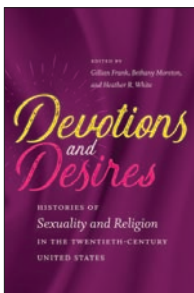


**Antje Flüchter and Rouven Wirbser, eds.**

*Translating Catechisms, Translating Cultures: The Expansion of Catholicism in the Early Modern World* (Brill, 2017)

*Translating Catechisms, Translating Cultures* explores early modern transcultural Christianities in and outside of Europe by comparing catechisms and their translation in the context of several Jesuit missionary

strategies. The volume challenges the often assumed paramount Europeanness of Western Christianity. In the early modern period, the idea of Tridentine Catholicism was translated into many different regions where it was appropriated and adopted to local conditions. Missionary work always entails translation—linguistic as well as cultural—which results in modification of content. A comparative approach (including China, India, Japan, Ethiopia, Northern America and England) enables evaluation of various factors including power relations, social differentiation, cultural patterns, and gender roles.

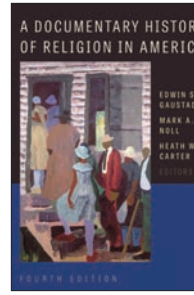


**Gillian Frank, Bethany Moreton, Heather R. White, eds.**

*Devotions and Desires: Histories of Sexuality and Religion in the Twentieth-Century United States* (UNC, 2018)

*Devotions and Desires* explores the shared story of religion and sexuality and how both became wedded to American culture and politics. From polyamory to pornography, from birth control to the AIDS

epidemic, this book follows religious faiths and practices in rabbinical seminaries, African American missions, Catholic schools, pagan communes, the YWCA, and more. Framed by a provocative introduction by the editors and a compelling afterword by John D’Emilio, the volume features essays by Rebecca T. Alpert and Jacob J. Staub, Rebecca L. Davis, Lynne Gerber, Andrea R. Jain, Kathi Kern, Rachel Kranson, James P. McCartin, Samira K. Mehta, Daniel Rivers, Whitney Strub, Aiko Takeuchi-Demirci, Judith Weisenfeld, and Neil J. Young.

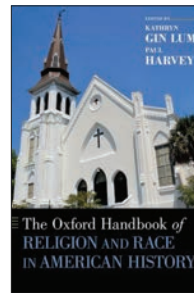


**Edwin S. Gaustad, Heath W. Carter, and Mark A. Noll, eds.**

*A Documentary History of Religion in America, 4th ed.* (Eerdmans, 2018)

The two-volume *Documentary History of Religion in America* has provided access to some of the most significant primary sources relating to American religious history from the 16th century to the present.

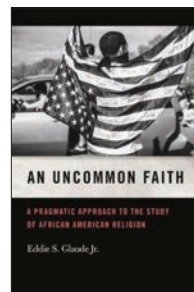
This fourth edition—published in a single volume for the first time—has been updated and condensed with more than 100 illustrations and an array of primary documents ranging from the letters and accounts of early colonists to tweets and transcripts from the 2016 presidential election.



**Kathryn Gin Lum and Paul Harvey, eds.**  
*The Oxford Handbook of Religion and Race in American History* (Oxford, 2018)

34 scholars from fields including history, religious studies, sociology, and anthropology investigate the complex interdependencies of religion and race in America from pre-Columbian origins to the present. Part One begins with a broad introductory survey outlining some of the major terms

and explaining intersections of race and religions in various traditions and cultures across time. Part Two provides chronologically arranged accounts of specific historical periods that follow a narrative of religion and race through more than four centuries. The volume as a whole addresses the religious experience, social realities, theologies, and sociologies of racialized groups in American religious history, as well as the ways that religious myths, institutions, and practices contributed to their racialization.

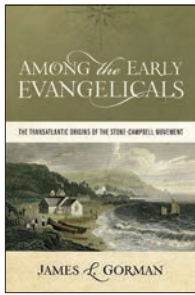


**Eddie S. Glaude Jr.**

*An Uncommon Faith: A Pragmatic Approach to the Study of African American Religion* (Georgia, 2018)

*An Uncommon Faith* makes explicit the author’s pragmatic approach to the study of African American religion. He insists that scholars take seriously what he calls black religious attitudes, that is, enduring and deep-seated dispositions tied to a transformative ideal that compel individuals

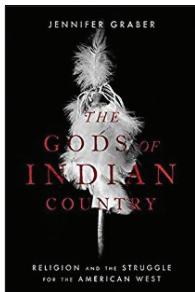
to be otherwise, no matter the risk. Glaude also puts forward his view of what the phrase “African American religion” offers in the context of a critically pragmatic approach to writing African American religious history. In the end, Glaude’s analysis turns our attention to those “black souls” who engage in the arduous task of self-creation in a world that clings to the idea that white people matter more than others.



**James L. Gorman**  
*Among the Early Evangelicals: The Transatlantic Origins of the Stone-Campbell Movement* (Abilene Christian, 2017)

Though many of its early leaders were immigrants, most histories of the Stone-Campbell Movement have focused on the unique, America-only message of the movement. Typically the story tells the efforts of Christians seeking to restore New

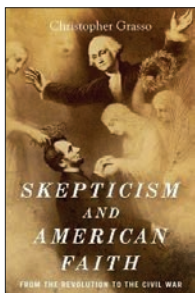
Testament Christianity or to promote unity and cooperation among believers. Gorman shows that the earliest leaders of this movement cannot be understood apart from a robust evangelical and missionary culture that traces its roots back to the 18th century. More than simple Christians with a unique message shaped by frontier democratization, the adherents in the Stone-Campbell Movement were active participants in a broadly networked, uniquely Evangelical enterprise.



**Jennifer Graber**  
*The Gods of Indian Country: Religion and the Struggle for the American West* (Oxford, 2018)

During the 19th century, white Americans sought the cultural transformation and physical displacement of Native people. Though this process was certainly a clash of rival economic systems and racial ideologies, it was also a profound spiritual struggle.

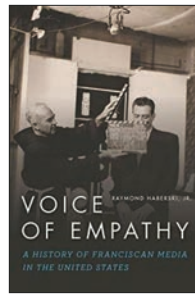
Graber tells the story of the Kiowa Indians during Anglo-Americans' 100-year effort to seize their homeland. With pressure mounting, Kiowas adapted their ritual practices in the hope that they could use sacred power to save their lands and community. Against them stood Protestant and Catholic leaders, missionaries, and reformers who saw themselves as the Indians' friends, teachers, and protectors, and asserted the need to transform Natives' spiritual and material lives.



**Christopher Grasso**  
*Skepticism and American Faith from the Revolution to the Civil War* (Oxford, 2018)

Grasso examines the ways that Americans—ministers, merchants, and mystics; physicians, schoolteachers, and feminists; self-help writers, slaveholders, shoemakers, and soldiers—wrestled with faith and doubt as they lived their daily lives and tried to make sense of their world. Between

the American Revolution and the Civil War, the dialogue of religious skepticism and faith shaped struggles over the place of religion in politics. It produced different visions of knowledge and education in an “enlightened” society. It also fueled reform in an era of economic transformation, territorial expansion, and social change. Ultimately, as Grasso argues, it molded the making and eventual unmaking of American nationalism.



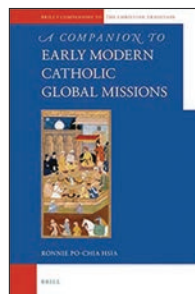
**Raymond Haberski, Jr.**  
*Voice of Empathy: A History of Franciscan Media in the United States* (CUA, 2018)

This study offers more than a century's worth of religion lived through media, particularly Franciscan media. *Voice of Empathy* uses a spectrum of sources, from letters to priests in print magazines such as *St. Anthony Messenger* to scripts for shows such as *The Hour of St. Francis* to the multi-platform work of Mother Angelica and Father Richard Rohr, to highlight the fluid engagement between faith and the secular world. Of particular note, *Voice of Empathy* deals extensively with the central role women have played in Franciscan media as consumers, producers, and shapers of lived Catholicism.



**Alana Harris, ed.**  
*The Schism of '68: Catholicism, Contraception and Humanae Vitae in Europe, 1945-1975* (Palgrave Macmillan, 2018)

This volume explores the critical reactions and dissenting activism generated in the summer of 1968 when Pope Paul VI promulgated *Humanae Vitae*. Through comparative case studies of 14 different European countries, it offers a wealth of new data about the lived religious beliefs and practices of ordinary people—as well as theologians interrogating “traditional teachings.” Key themes include the role of medical experts, the media, the strategies of progressive Catholic clergy and laity, and the critical part played by hugely differing Church-State relations. In demonstrating the Catholic Church's overlooked contribution to the refashioning of the sexual landscape of post-war Europe, it makes a critical intervention into a growing historiography exploring the 1960s.



**Ronnie Po-chia Hsia, ed.**  
*A Companion to the Early Modern Catholic Global Missions* (Brill, 2018)

A survey of the latest scholarship on Catholic missions between the 16th and 18th centuries, this collection of 14 essays by historians from eight countries offers not only a global view of the organization, finances, personnel, and history of Catholic missions to the Americas, Africa, and Asia, but also the complex political, cultural, and religious contexts of the missionary fields.

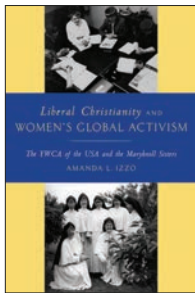
The colonization of the Americas presented a different stage for the drama of evangelization in contrast to that of Africa and Asia: the inhospitable landscape of Africa, the implacable Islamic societies of the Ottoman, Safavid, and Mughal empires, and the regimes of Ming-Qing China, Nguyen-dynasty Vietnam, and Tokugawa Japan.





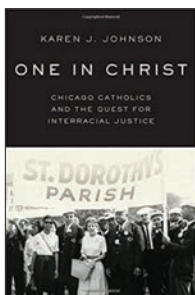
**James Hudnut-Beumler**  
*Strangers and Friends at the Welcome Table: Contemporary Christianities in the American South* (UNC, 2018)

Historian and minister James Hudnut-Beumler draws on extensive interviews and his own personal journeys throughout the region over the past decade to present a portrait of the South's long-dominant religion. Hudnut-Beumler traveled to both rural and urban communities, listening to the faithful talk about their lives and beliefs. What he heard pushes hard against prevailing notions of southern Christianity as an evangelical Protestant monolith so predominant as to be unremarkable. This book makes clear that understanding the 21st-century South means recognizing many kinds of southern Christianities.



**Amanda Izzo**  
*Liberal Christianity and Women's Global Activism: The YWCA of the USA and the Maryknoll Sisters* (Rutgers, 2018)

Religiously influenced social movements tend to be characterized as products of the conservative turn in Protestant and Catholic life in the latter part of the 20th century. Izzo argues that, contrary to this view, liberal wings of Christian churches, with women at the forefront, have remained an instrumental presence in U.S. and transnational politics. Focusing on the Young Women's Christian Association of the USA and the Maryknoll Sisters, Izzo offers new perspectives on the contributions of these women to transnational social movements, women's history, and religious studies, as she traces the connections between turn-of-the-century Christian women's reform culture and liberal and left-wing religious social movements of the 1960s and 1970s.



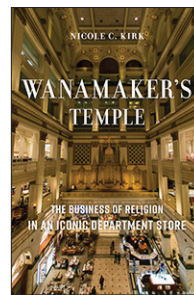
**Karen Johnson**  
*One in Christ: Chicago Catholics and the Quest for Interracial Justice* (Oxford, 2018)

By the time of the 1960s civil rights protests, featuring now-iconic images of Catholic priests and nuns marching in their cassocks and habits, Catholic civil rights activism already had a long history. It was laypeople who first devoted time, energy, and prayers to what they called "interracial justice," a vision of economic, social, religious, and civil equality. Johnson tells the story of Catholic interracial activism through the lives of a group of women and men in Chicago. *One in Christ* reveals the ways religion and race combined both to enforce racial hierarchies and to tear them down, demonstrating that understanding race and civil rights requires accounting for religion.



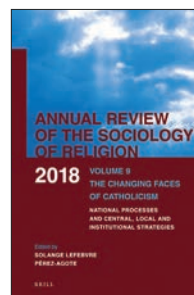
**Christine Kinealy, ed.**  
*Frederick Douglass and Ireland: In His Own Words, 2 vols* (Routledge, 2018)

At the end of 1845, Frederick Douglass spent four months in Ireland that proved, in his words, "transformative." He reported that for the first time in his life he felt like a man and not chattel. By the time he left the country in early January 1846, he had come to believe that the cause of the slave was the cause of the oppressed everywhere. These volumes allow us to follow Douglass' journey as a young man who, while in Ireland, discovered his own voice. Newspaper accounts of the lectures he gave (in Dublin, Wexford, Waterford, Cork, Limerick, and Belfast) have been transcribed. The speeches are annotated and accompanied by letters Douglass wrote during his stay.



**Nicole C. Kirk**  
*Wanamaker's Temple: The Business of Religion in an Iconic Department Store* (NYU, 2018)

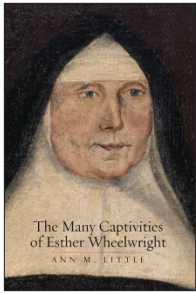
Kirk examines how and why John Wanamaker blended business and religion in his Philadelphia department store, offering a historical exploration of the relationships between religion, commerce, and urban life in the late 19th and early 20th century and illuminating how they merged in unexpected and public ways. She explains how Wanamaker's marriage of religion and retail played a pivotal role in the way American Protestantism was expressed in American life and opened a new door for the intertwining of personal values with public commerce.



**Solange Lefebvre and Alfonso Perez-Agote, eds.**  
*The Changing Faces of Catholicism: National Processes and Central, Local and Institutional Strategies* (Brill, 2018)

Volume 9 of the *Annual Review of the Sociology of Religion* assembles an international cast of contributors to explore the consequent decline of powerful Catholic organizations as well as to address the responses and resistance efforts that specific countries have taken to counteract the secularization crisis in both Europe and the Americas. It reveals some of the strategies of the Catholic Church as a whole, and of the Vatican in particular, to address problems of the global era through the dissemination of spiritually-progressive writing, World Youth Days, and the transformation of Catholic education to become a forum for intercultural and interreligious dialogue.

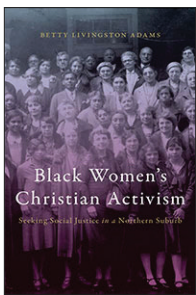




**Ann M. Little**  
*The Many Captivities of Esther Wheelwright* (Yale, 2016)

Born and raised in a New England garrison town, Esther Wheelwright (1696–1780) was captured by Wabanaki Indians at age seven. Among them, she became a Catholic. At age twelve, she was enrolled at an Ursuline convent, eventually becoming the order’s only foreign-born mother superior.

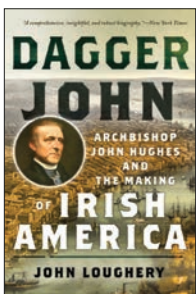
This book discovers her life through the communities of girls and women around her: the free and enslaved women who raised her in Wells, Maine; the Wabanaki women who cared for her and catechized her; the French-Canadian and Native girls who were her classmates in the Ursuline school; and the Ursuline nuns who led her to religious life.



**Betty Livingston Adams**  
*Black Women's Christian Activism: Seeking Social Justice in a Northern Suburb* (NYU, 2018)

When domestic servant Violet Johnson moved to the affluent, white suburb of Summit, New Jersey, in 1897, she became one of barely 100 black residents in the town of 6,000. Establishing a Baptist church a year later, she challenged assumptions and advocated for a politics of civic

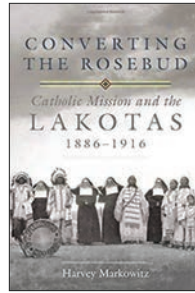
righteousness that would grant African Americans an equal place. Adams tracks the intersections of politics and religion, race and gender, and place and space, in this example of a New York City suburb. Her book makes clear that religion was crucial in the lives and activism of ordinary black women who worked and worshiped on the margin during this tumultuous time.



**John Loughery**  
*Dagger John: Archbishop John Hughes and the Making of Irish America* (Cornell, 2018)

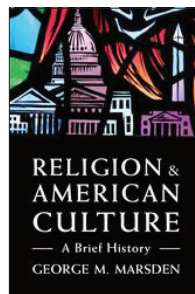
Loughery tells the story of John Hughes, son of Ireland, friend of William Seward and James Buchanan, founder of St. John’s College (now Fordham University), builder of Saint Patrick’s Cathedral, pioneer of parochial-school education, and American diplomat. Loughery reveals Hughes’ life as

it unfolded amid turbulent times for the religious and ethnic minority he represented. Loughery recounts Hughes’ interactions with major figures of his era, including critics (Walt Whitman, James Gordon Bennett, and Horace Greeley) and admirers (Henry Clay, Stephen Douglas, and Abraham Lincoln). Dagger John’s successes and failures provide context and layers of detail for the larger history of a modern culture unfolding in his wake.



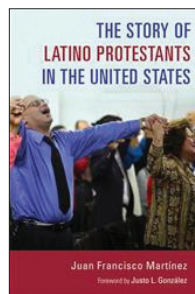
**Harvey Markowitz**  
*Converting the Rosebud: Catholic Mission and the Lakotas, 1886–1916* (Oklahoma, 2018)

When Andrew Jackson’s removal policy failed to solve the “Indian problem,” the federal government turned to religion for assistance. 19th-century Catholic and Protestant reformers eagerly founded reservation missions and boarding schools, hoping to “civilize and Christianize” their supposedly savage charges. Tracing the history of the Saint Francis Mission from its 1886 founding in present-day South Dakota to the 1916 fire that reduced it to ashes, *Converting the Rosebud* unveils the complex church-state network that guided conversion efforts on the Rosebud Reservation. Markowitz also reveals the extent to which the Sicangus responded to those efforts—and, in doing so, created a distinct understanding of Catholicism centered on traditional Lakota concepts of sacred power.



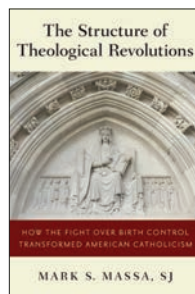
**George M. Marsden**  
*Religion and American Culture: A Brief History* (Eerdmans, 2018)

While Americans still profess to be one of the most religious people in the industrialized world, many aspects of American culture have long been secular and materialistic. That is just one of the many paradoxes, contradictions, and surprises in the relationship between Christianity and American culture. In this book, George Marsden tells the story of that relationship, surveying the history of religion and American culture from the days of the earliest European settlers through the elections of 2016.



**Juan Francisco Martínez**  
*The Story of Latino Protestants in the United States* (Eerdmans, 2018)

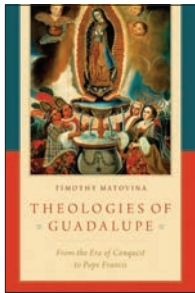
Beginning with a description of the diverse Latino Protestant community in the United States and a summary of his own historiographical approach, Martínez then examines six major periods in the history of American Latino Protestantism, paying special attention to key social, political, and religious issues—including immigration policies, migration patterns, enculturation and assimilation, and others—that framed its development and diversification during each period.



**Mark S. Massa, S.J.**  
*The Structure of Theological Revolutions: How the Fight Over Birth Control Transformed American Catholicism* (Oxford, 2018)

Massa argues that American Catholics did not simply ignore and dissent from *Humanae Vitae’s* teachings on birth control, but that they also began to question the entire system of natural law theology that had undergirded Catholic thought since

the days of Aquinas. Natural law is central to Catholic theology, as some of its most important teachings on issues such as birth control, marriage, and abortion rest on natural law arguments. Drawing inspiration from Thomas Kuhn's classic work *The Structure of Scientific Revolutions*, Massa argues that *Humanae Vitae* caused a paradigm shift in American Catholic thought, one that has had far-reaching repercussions. Massa makes the controversial claim that Roman Catholic teaching on a range of important issues is considerably more provisional and arbitrary than many Catholics think.



**Timothy Matovina**  
*Theologies of Guadalupe: From the Era of Conquest to Pope Francis* (Oxford, 2018)

Matovina explores the way theologians have understood Our Lady of Guadalupe and sought to assess and foster her impact on the lives of her devotees since the 17th century. He examines core theological topics in the Guadalupe tradition, developed in response to major events in Mexican

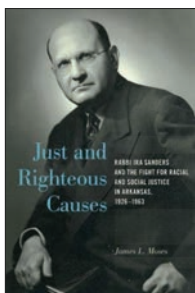
history: conquest, attempts to Christianize native peoples, society-building, independence, and the demands for justice for marginalized groups. This book tells how, amidst the plentiful miraculous images of Christ, Mary, and the saints that dotted the sacred landscape of colonial New Spain, the Guadalupe cult rose above all others and was transformed from a local devotion into a regional, national, and then international phenomenon.



**Samira K. Mehta**  
*Beyond Chismukkah: the Christian-Jewish Interfaith Family in the United States* (UNC, 2018)

The rate of interfaith marriage in the United States has risen so radically since the sixties that it is difficult to recall how taboo the practice once was. How is this development understood and regarded by Americans generally, and what does it tell us about the nation's religious life? Drawing on ethno-

graphic and historical sources, Samira K. Mehta provides an analysis of wives, husbands, children, and their extended families in interfaith homes; religious leaders; and the social and cultural milieu surrounding mixed marriages among Jews, Catholics, and Protestants.



**James L. Moses**  
*Just and Righteous Causes: Rabbi Ira Sanders and the Fight for Racial and Social Justice in Little Rock Arkansas, 1926-1963* (Arkansas, 2018)

Rabbi Ira Sanders began striving against the Jim Crow system soon after he arrived in Little Rock from New York in 1926. Sanders, who led Little Rock's Temple B'nai Israel for nearly 40 years, was a trained social worker and a rabbi, and his career

as a dynamic religious and community leader in Little Rock spanned the traumas of the Great Depression, World War II and the Holocaust, and the social and racial struggles of the

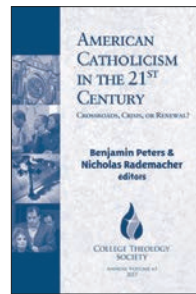
1950s and 1960s. This book—a biographical study of this social-activist rabbi—examines how Sanders expertly navigated the intersections of race, religion, and gender to advocate for a more just society.



**Catherine O'Donnell**  
*Elizabeth Seton: American Saint* (Cornell, 2018)

Elizabeth Ann Seton lived an exemplary early American life of struggle, ambition, questioning, and faith. She explored contemporary philosophy, converted to Catholicism, and built the St. Joseph's Academy and Free School in Emmitsburg, Maryland. O'Donnell places Seton—the first native-born U.S. citizen to be canonized

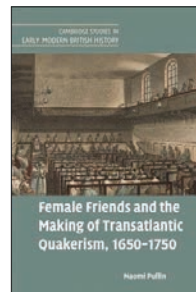
a saint—squarely in the context of the American and French Revolutions and their aftermath. She weaves together correspondence, journals, reflections, and community records to provide deep insight into Seton's life and her world. This biography reveals Seton the person and shows us how, with both pride and humility, she came to understand her own importance as Mother Seton in the years before her death in 1821.



**Benjamin Peters and Nicholas Rademacher, eds.**  
*American Catholicism in the 21st Century: Crossroads, Crisis, or Renewal?* (Orbis, 2018)

Drawn from the 2017 conference of the College Theology Society at Salve Regina College in Rhode Island, this volume includes contributions by prominent academics, ecclesial figures, and social scientists including Timothy Matovina,

Bishop Stephen Blaire of Stockton, CA, and Patricia Wittberg, S.C., of the Center for Applied Research in the Apostolate. The essays offer a blend of historical analysis, theological investigation, and literary reflection, all seeking to parse the future of American Catholicism by reaching a greater understanding of its present moment.

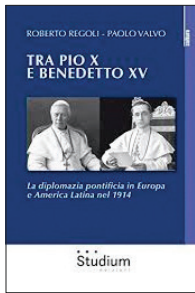


**Naomi Pullin**  
*Female Friends and the Making of Transatlantic Quakerism, 1650-1750* (Cambridge, 2018)

Drawing upon documentary evidence, with a focus on women's personal writings and correspondence, Pullin explores the lives and social interactions of Quaker women in the British Atlantic between 1650 and 1750. Through a comparative methodology, focused on Britain and the

North American colonies, Pullin examines the experiences of both those women who travelled and preached and those who stayed at home. She shows how the movement's transition from "sect" to "church" enhanced the authority and influence of women within the movement and uncovers the multifaceted ways in which female Friends at all levels were active participants in making and sustaining transatlantic Quakerism.

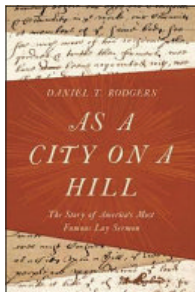




**Roberto Regoli and Paolo Valvo**  
*Tra Pio X e Benedetto XV. La diplomazia pontificia in Europa e America Latina nel 1914* (Studium, 2018)

In September 1914, as Europe was descending into the First World War, the Holy See was coming to terms with a crucial transition in the papacy. Pope Pius X died on August 20 and was succeeded on September 3 by Cardinal Giacomo Della Chiesa, who took the name Benedict XV.

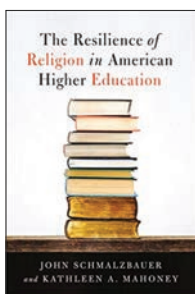
The Congregation for Extraordinary Ecclesiastical Affairs, charged with managing the Holy See’s diplomatic relations, was asked to draw up a detailed report of papal diplomacy during the recent pontificate with respect to continental Europe and Latin America. The resulting report, coordinated by Eugenio Pacelli (who would become Pius XII), is published here in its entirety, and serves as a valuable resource for understanding papal diplomacy at the beginning of the 20th century.



**Daniel T. Rodgers**  
*As a City on a Hill: The Story of America's Most Famous Lay Sermon* (Princeton, 2019)

“For we must consider that we shall be as a city upon a hill,” John Winthrop warned his fellow Puritans at New England’s founding in 1630. More than three centuries later, Ronald Reagan remade that passage into a timeless celebration of American promise. How were Winthrop’s

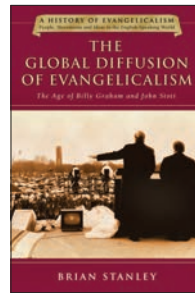
long-forgotten words reinvented as a central statement of American identity and exceptionalism? Intellectual historian Daniel Rodgers tells the surprising story of one of the most celebrated documents in the canon of the “American idea.” He brings to life the ideas Winthrop’s text carried in its own time and the sharply different yearnings that have been attributed to it since.



**John Schmalzbauer and Kathleen A. Mahoney**  
*The Resilience of Religion in American Higher Education* (Baylor, 2018)

While the idea that religion is unwelcome in higher education is often discussed, and uncritically affirmed, John Schmalzbauer and Kathleen Mahoney directly challenge this dominant narrative. They highlight growing interest in the study of religion

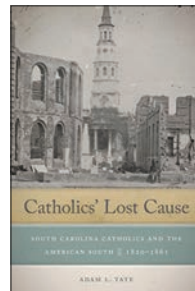
across the disciplines, as well as a willingness to acknowledge the intellectual relevance of religious commitments. *The Resilience of Religion in American Higher Education* also reveals how church-related colleges are taking their founding traditions more seriously, even as they embrace religious pluralism. Finally, the volume chronicles the diversification of student religious life, revealing the longevity of campus spirituality.



**Brian Stanley**  
*The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott* (IVP, 2018)

Evangelical Christianity underwent extraordinary expansion—geographically, culturally and theologically—in the second half of the 20th century. How and why did it spread and change so much? How did its strategic responses to a rapidly changing world affect its diffusion, for better or

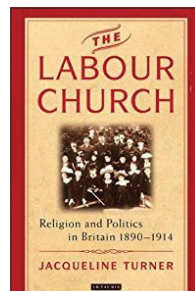
worse? This volume in the *History of Evangelicalism* series surveys worldwide evangelicalism following the Second World War. It discusses the globalization of movements of mission, evangelism, and revival, paying particular attention to the charismatic and neo-Pentecostal movements. Extended treatment is given to the part played by southern-hemisphere Christianity in broadening evangelical understandings of mission.



**Adam L. Tate**  
*Catholics' Lost Cause: South Carolina Catholics and the American South, 1820-1861* (Notre Dame, 2018)

Tate argues that the primary goal of clerical leaders in antebellum South Carolina was to build a rapprochement between Catholicism and Southern culture that would aid them in rooting Catholic institutions in the region in order to both sustain and spread

their faith. A small minority in an era of prevalent anti-Catholicism, the Catholic clergy of South Carolina engaged with the culture around them, hoping to build an indigenous Southern Catholicism. Tate’s book describes the challenges to antebellum Catholics in defending their unique religious and ethnic identities while struggling not to alienate their overwhelmingly Protestant counterparts. As tensions escalated and the sectional crisis deepened in the 1850s, South Carolina Catholic leaders supported the Confederate States of America. The war devastated Catholic institutions and finances in South Carolina, leaving postbellum clerical leaders to rebuild within a much different context.

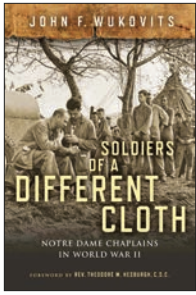


**Jacqueline Turner**  
*The Labour Church: Religion and Politics in Britain, 1890-1914* (I.B. Tauris, 2018)

The Labour Church was an organization fundamental to the British socialist movement during the formative years of the Independent Labour Party (ILP) and Labour Party between 1891 and 1914. This book provides an analysis of the Church, its religious doctrine, its socio-

political function and its role in the cultural development of the early socialist arm of the labour movement. Turner provides a new cultural picture of a diverse and inclusive organization, committed to individualism and an individual relationship with God. As such, this book brings together two major controversies of late-Victorian Britain: the emergence of independent working-class politics and the decline of traditional religion.

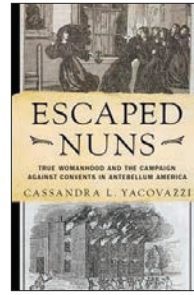




**John F. Wukovits**  
*Soldiers of a Different Cloth: Notre Dame Chaplains in World War II* (Notre Dame, 2018)

Author and military historian John Wukovits tells the inspiring story of 35 chaplains and missionaries who, while garnering little acclaim, performed extraordinary feats of courage and persistence during World War II. Ranging in age from 22 to 53, these University of Notre Dame

priests and nuns were counselor, friend, parent, and older sibling to the young soldiers they served. Based on a vast collection of letters, papers, records, and photographs in the archives of the University of Notre Dame, as well as other contemporary sources, Wukovits intertwines their stories on the battlefronts with their memories of Notre Dame.



**Cassandra L. Yacovazzi**  
*Escaped Nuns: True Womanhood and the Campaign Against Convents in Antebellum America* (Oxford, 2018)

The secrecy of convents stood as an oblique justification for suspicion of Catholics and the campaigns against them in the 19th century, which were intimately connected with cultural concerns regarding reform, religion, immigration, and, in particular, the role of women in the Republic. The image of the veiled nun represented a threat to the established American ideal of womanhood. Unable to marry, she was instead a captive of a foreign foe, a fallen woman, a white slave, and a foolish virgin. The result was a far-reaching antebellum movement that would shape perceptions of nuns, and women more broadly, in America.

RECENT JOURNAL ARTICLES OF INTEREST

**Gregory Atkins**, “Business Sense if not Souls: Boosters and Religion in Colorado Springs, 1871–1909,” *Journal of the Gilded Age and Progressive Era* 17, no. 1 (2018): 77–97.

**Michael S. Carter**, “Glowing with the Radiance of Heaven: Roman Martyrs, American Saints, and the Devotional World of Nineteenth-Century American Catholicism,” *U.S. Catholic Historian* 36, no. 1 (2018): 1–26.

**Emily Conroy-Krutz**, “The Forgotten Wife: Roxanna Nott and Missionary Marriage in Bombay,” *Early American Studies: An Interdisciplinary Journal* 16, no. 1 (2018): 64–90.

**William S. Cossen**, “Blood, Honor, Reform, and God: Anti-Dueling Associations and Moral Reform in the Old South,” *American Nineteenth Century History* 19, no. 1 (2018): 23–45.

**Gerald R. Gems**, “Sport and the Assimilation of American Catholics,” *U.S. Catholic Historian* 36, no. 2 (2018): 33–54.

**Katharine E. Harmon**, “Feasts Reach them All: The Role of the Liturgical Year in Advancing the United States Liturgical movement, 1926–1959,” *U.S. Catholic Historian* 36, no. 1 (2018): 53–77.

**Patrick Kelly, S.J.**, “Catholics and Sports in the United States: An Alternative Tradition,” *U.S. Catholic Historian* 36, no. 2 (2018): 11–32.

**Michael Lienesch**, “Contesting Civil Religion: Religious Responses to American Patriotic Nationalism,

1919–1929,” *Religion and American Culture: A Journal of Interpretation* 28, no. 1 (2018): 92–134.

**Ashley E. Moreshead**, “Beyond All Ambitious Motives: Missionary Memoirs and the Cultivation of Early American Evangelical Heroines,” *Journal of the Early Republic* 38, no. 1 (2018): 37–60.

**Maria C. Morrow**, “From Praiseworthy to Blameworthy: The Sacrament of Confession in Mid-Twentieth Century America,” *U.S. Catholic Historian* 36, no. 1 (2018): 79–102.

**Darra D. Mulderry**, “People are Suffering; People are Christ, and We Are Responsible: Sister Mary Emil Penet’s Campaign for Social-Justice Education in the 1950s,” *The Catholic Historical Review* 103, no. 4 (2017): 725–754.

**Ryan P. Murphy**, “The Hidden, Unconventional Missionary Spirit of the Sisters of St. Joseph of Philadelphia,” *American Catholic Studies* 128, no. 4 (2017): 29–54.

**Timothy B. Neary**, “Basketball, Nuns, and Civil Rights: Loyola University Chicago Confronts Race in 1963,” *U.S. Catholic Historian* 36, no. 2 (2018): 101–139.

**Benjamin T. Peters**, “A Completely Fresh Reappraisal of War: Americanism, Radicalism, and the Catholic Pacifism of Gordon Zahn,” *American Catholic Studies* 128, no. 4 (2017): 1–27.

**Adam Petersen**, “The Premillennial Menace: Shailer Matthews’ Theological-Political Battle Against Premillennialism

During the First World War,” *Journal of Church and State* 60, no. 2 (2018): 271–298.

**Anthony M. Petro**, “Ray Navarro’s Jesus Camp, AIDS Activist Video, and the ‘New Anti-Catholicism,’” *Journal of the American Academy of Religion* 85, no. 4 (2017), 920–956.

**Daniel Platt**, “The Natures of Capital: Jewish Difference and the Decline of American Usury Law, 1910–1925,” *Journal of American History* 104, no. 4 (2018), 863–878.

**Jeremy Schipper**, “‘On Such Texts Comment is Unnecessary’: Biblical Interpretation in the Trial of Denmark Vesey,” *Journal of the American Academy of Religion* 85, no. 4 (2017): 1032–1049.

**Stephen R. Schloesser, S.J.**, “1918—1968—2018: A Tissue of Laws and Choices and Chance,” *Theological Studies* 79, no. 3 (2018): 487–519.

**Kathleen Sprows Cummings**, “Frances Cabrini, American Exceptionalism, and Returning to Rome,” *The Catholic Historical Review* 104, no. 1 (2018): 1–22.

**Lawrence A. Uzzell**, “James Murray: A Forgotten Champion of Religious Freedom,” *The Catholic Historical Review* 104, no. 1 (2018): 57–91.

**Brandon Vaidyanathan**, Simranjit Khalsa, and Elaine Howard Ecklund, “Naturally ambivalent: Religion’s role in shaping environmental action,” *Sociology of Religion* (May 2018), <https://doi.org/10.1093/socrel/srx043>.

## Pedagogy of Peace

*continued from page 1*

shared their experiences working with migrants throughout the world. For Patricia Godoy, M.S.C., her congregation's work has always focused on migrants. Founded by St. Frances Xavier Cabrini, patron saint of immigrants, the Missionary Sisters of the Sacred Heart work to provide students with an "education of the heart," while remaining dedicated to the needs of immigrants in the United States as well as Latin America, Africa, Europe, and Australia. According to Sister Patricia, the importance of education cannot be overstated because it changes the mentality of students.

Jacqueline Leiter, O.S.B., (St. Paul's Monastery, St. Paul, Minnesota) described her experiences teaching bilingual classes in the St. Paul school system. Leiter explained that her work with migrant students has deepened what the Benedictines call *conversatio*, fidelity to the monastic way of life. Her work with the children in St. Paul also allows Leiter to practice the Benedictine tradition of hospitality. All guests are to be welcomed as if they are Christ; working with refugees is a way for her to incarnate hospitality.



The third presenter, Florence de la Villeon, R.S.C.J., is involved with the Migrant Project at the Union Internationale des Supérieures Générales (UISG). The project is staffed by ten women religious representing eight congregations, all of whom minister to those hoping to settle in Italy. Today, one person in seven is considered a migrant, de la Villeon reported, and this means that there is a great deal of work to be done in this ministry. The sisters work to stop human trafficking—namely prostitution—by sponsoring centers that help migrant women find paid employment. In addition to working on issues related to helping Italy's newcomers attain the basic necessities of life



—30 generalates, for example, have opened their doors to shelter migrants—the project also focuses on helping them to find joy in living. Migrants go through a time of frustration and disillusionment, she explained, and developing friendships with them can help them experience happiness again.

Participants were given a chance to reflect on what they were hearing twice during the proceedings. Both sessions were facilitated by Jane Kelly, I.B.V.M., a Sister of Loreto from Australia. Each participant was given time to share these reflections with a small group. Topics that emerged include: issues related to consumerism and migrants; the role of the historian in this conversation; the need to address relevant issues of violence; and the need for religious congregations to find common concerns and consolidate resources in the area of migrant education.

Barbara Quinn, R.S.C.J. (Boston College) provided the conference's closing keynote, "Crossing Borders of Lands and Hearts," dealing with two themes: (1) the perception of the migrants' situation; and (2) how Catholic education can address this phenomenon. Quinn stressed the necessity of empathizing with migrants and their host countries. We are called, Quinn stated, to the "audacity of the improbable." As we try to become like Jesus, we will come to look, feel, and act like Jesus.

Those who attended the meeting were heartened to know that many others are walking with them on their journey and to learn how many different ways women religious are involved in migrant education. "Pedagogy of Peace" was a very small, first step in what participants hope will be a long and sustained conversation leading to further action.

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**Margaret McGuinness is professor of religion at La Salle University.**

## Seminar

*continued from page 2*

how these religio-racial movements, despite their unconventional views, desired to gain "official recognition" (from cultural gatekeepers) as legitimate religious groups. While organizations like the Nation of Islam dwelt on the margins of American life, they wanted to break into the mainstream. Finally, Weisenfeld agreed that thinking about her groups in the frame of "Afro-futurism" and "Afro-pessimism" was helpful for understanding how they used the past to envision a more promising future. She referenced the work of 20th-century novelist Octavia Butler, especially her *Parable of the Sower* (1993), as especially relevant in this regard.

After a short break, the panelists fielded almost a dozen questions from the audience. Suzanna Krivulskaya (Notre Dame) recounted the scandals associated with some of the founders of these alternative religio-racial movements and asked why such stories did not play a more prominent role in Weisenfeld's narrative. Weisenfeld responded by saying that her main interests lay in what attracted people to these movements rather than what caused some to leave, although she did acknowledge the more negative stories that might be told about the founders of these groups.

Jana Riess (Religion News Service) asked about the "science" in the Moorish Science Temple (MST) and why the MST's links with New Thought and Christian Science were not better



known. Weisenfeld stated that New Thought ideas permeated several of these groups but that the theologies of movements like the MST “have just not been taken seriously.” She said that scholars should focus on more on the “connections and sources” for these groups’ theologies rather than highlighting only the exotic, performative nature of their customs and rituals.

Peter Cajka (Notre Dame) asked the panelists to reflect on how such material might be incorporated in the classroom. Harvey thought *New World A-Coming* might work well with undergraduates but noted that professors would need to help students distinguish between reacting to the groups’ normative theological claims and dispassionately analyzing the movements’ processes of formation and other empirical issues. Harvey also suggested students would need to be persuaded that the groups are worth studying since their numbers were relatively small.

Laurie Maffly-Kipp (Washington University in St. Louis) wanted to know how studies like Weisenfeld’s might shed light on the broader narratives in American religious history. Weisenfeld expressed hope that the groups in her book might be included in the bigger narratives and reminded the audience that people were sometimes involved in outsider groups and more mainstream groups simultaneously. Jones added that, from a sociological perspective, it is important to remember the particular contexts of racial formation—a point that calls into question the idea of all-encompassing grand narratives.

John McGreevy (Notre Dame) pushed back on Weisenfeld’s claim that her groups caused much soul-searching among



Jennifer Jones

that the movements would have been locally prominent even if numerically small on the national scale.) Weisenfeld also held that the term “sect” could be used neutrally but that the terms “cult” and “superstition” were inherently bound up with pejorative connotations and thus should not be used by scholars.

“A history of slavery, disenfranchisement, and discrimination in America made African-Americans feel like aliens in their own land,” Albert Raboteau wrote in “The Black Church: Continuity within Change,” in *Fire in the Bones: Reflections on African-American Religious History* (1997). “Black Jews and black Muslims,” he continued, “solved the dilemma by embracing their alienation from Christianity and from America” (111). While Raboteau pointed to the stories of non-Christian African Americans in this essay, until now we have not had as insightful a study of these groups as Weisenfeld offers in *New World A-Coming*. Her work contributes significantly to our understanding of racial formation, African American religion, the urban north, the interwar period, and the relationship between religion and the state. Future scholars will take these themes in new directions, but they will be indebted to the foundations laid in *New World A-Coming*.

Benjamin Wetzel is assistant professor of history at Taylor University.

## Five Questions

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### **It turns out this has been your last year at Notre Dame as you move on to a position at Taylor University. What advice would you share with other postdocs and recent Ph.D.s?**

I think everyone knows it at this point, but the academic job market is simply not a meritocracy the way we would ideally like it to be. Hundreds of well-qualified people get overlooked all the time due to market constraints. Over the course of three years, I applied for a total of about 40 jobs, had five preliminary interviews, one campus visit, and one job offer (thank you, Taylor!) The job market is vastly overflooded with well-qualified applicants and that’s all there is to it. So I’m not in a position to tell everybody what they should do. But since you asked, I think a few general pieces of advice might be helpful:

1) At the end of the day, it really is all about “fit,” especially

at smaller institutions. That paragraph in your cover letter might be the most important one you write, so do your homework and try to make a convincing case for why you’d thrive at that institution and how it would benefit from having you.

2) Don’t overlook the importance of teaching. Research is certainly important, especially at larger places. But smaller colleges and religiously-affiliated colleges will be vastly more interested in your teaching. So do as much teaching as you can as a postdoc, get the best student evaluations you can, and be prepared to talk about your pedagogy. Take advantage of offerings from institutes like Notre Dame’s Kaneb Center for Teaching and Learning to boost your classroom chops and to earn certificates that are concrete proof that you care about teaching.

3) On a personal level, try not to make finding an academic job the ultimate thing. Keep some perspective (earthly and eternal), cultivate relationships outside of academia, and be confident that you can do and enjoy other kinds of work as well. Life is short: don’t build your self-worth on your professional prospects.



## Archives Report

*continued from page 25*

In the right column of the search page you notice “Specialized Indexes” and can see that they generally have to do with Notre Dame history. You also see the word “Calendar,” which seems out of place. But then you click on the link and discover that a calendar is another kind of finding aid, one that provides abstracts of individual documents.

It seems that the Notre Dame Archives calendar includes mainly documents from the 1790s and 1800s. What might you find of interest there? Considering the time period, you search for “Colored” and find many pages of abstracts. A dozen letters have to do with the Colored Congress, part of the 1893 World’s Columbian Catholic Congress associated with the World’s Fair in Chicago.

You wonder how you would order copies of these letters. You click “Contact Us” from the menu on the left. You see that you can email [archives@nd.edu](mailto:archives@nd.edu) for an answer to this question.

You search the calendar for “Negro” and find a huge number of documents. After you read summaries of a few of the earlier abstracts you search for “Slave.” Again a huge number of documents. Using Ctrl-F (or Command-F) you highlight the word and can skip from one instance to the next. But you will have to come back another day—there is too much here to read now.

You return to the main search page and the menu at the left catches your eye. You see “Digital Collections” and wonder what that might mean. When you click on the link you find a list of Notre Dame publications, some dating from the early years of the University and some almost up to date. You find that you can search these and read issues of the publications in your web browser. When you choose the daily newspaper,

the Observer, you find that you can search it via Google. A search for “black history” turns up 279 results.

Near the bottom of the Digital Collections page you also find digitized manuscript collections. The earliest of these allows you to search records of the Diocese of Louisiana and the Floridas up to the time of the Louisiana Purchase. This search allows you to see images of the original documents next to the calendar descriptions summarizing the content in English.

Among other collections you also notice the family papers of General William Tecumseh Sherman, including documents dating from the Civil War years and the years of reconstruction. When you take a closer look, you see that many of the letters have been transcribed, and in the list of transcriptions in box nine you can click on links and have access to a search of the texts. You find the word “Negro” in nine places, the word “colored” in six.

Back on the main search page you notice another link to Google. At the bottom of the page a Google search limited to the Notre Dame Archives provides a way of searching the whole website at once. You also find some advice there about limiting the search to finding aids, or to digital collections, or to the calendar. But you have done enough for one day. You began with Google and you end with Google. You search for

“black Catholics” | Negro | “Colored People” | Afro-American | “African American” site:archives.nd.edu

and find “About 4,050 results.” Too many for today. But you plan to come back.

**Wm. Kevin Cawley**

Senior Archivist & Curator of Manuscripts  
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## Book Review

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These men and women deeply believed that conversion to the one true Church was the only way to save souls, as well as their parish finances. Father Joseph Eckert, S.V.D., pastor of St. Monica Parish, elaborated an influential six-point method that included door-to-door canvassing, advertising, and making use of ecumenical occasions like weddings and funerals to preach to unconverted attendees. The most successful missionary method, however, involved the education of non-Catholic children in parish schools. Attending these schools meant mandatory religious instruction and Mass attendance, not only for students but also for their parents. While it did not mean mandatory conversion, one frequently led to the other.

Cressler’s second chapter, on the process of education, broadly conceived, is his most elegant and provocative. If it’s a truism that many African Americans became Catholic as a result of a parochial school education, what does that mean? Cressler observes that against common Protestant assumptions that “conversion” entailed a personal salvific encounter with God and a free decision, Catholic missionaries located it in “submission to

external authority,” or what many converts themselves succinctly described as “faith in the true Church” (51).

What, then, are the conditions under which “faith” becomes possible? Cressler identifies these in missionaries’ rigorous educational program, which included not only religious instruction but regular ritual participation. Learning prayers, encountering concepts, and training their bodies in “Catholic” postures and gestures (genueflecting, the sign of the cross, walking with folded hands), converts did not so much “choose” to become Catholic as they “became someone new as they learned (and were taught) to feel, imagine, and experience the world in new ways” (61). While this process sometimes pushed relationships with nascent Catholics’ communities and families to the breaking point, it also in many cases made formal conversion seem the only possible result.

White Catholic missionaries, it should be said, were not the only people in Chicago interested in training African American bodies away from the shouting, swaying worship style of Holiness-Pentecostalism. As Cressler describes, a significant minority of black Chicagoans shared a penchant for “quietness,” stillness, and formality in worship and dress. While many became Catholic and participated in devotions like the tableau “Living Stations of the

Cross” detailed in Cressler’s third chapter, others found their way to similarly strict new religious ventures like the Nation of Islam, which, unlike Catholicism, presented itself to potential black converts not as a universal religion that “knew no race,” but as a place where black pride co-existed with a trenchant critique of American Christianity’s white power structures.

The second half of *Authentically Black and Truly Catholic* begins with a voyage no less fraught than that of blacks who boarded trains headed north in the inter-war years. Having heard the news of Martin Luther King, Jr.’s assassination, the African American Catholic priest George Clements walked from his rectory’s living room to its bathroom and looked deep into his own eyes in the mirror. “From now on,” he said to himself, “I’m gonna be a *Black man*” (116).

While white missionaries often had warm relationships with the black converts they pastored and taught, the “asymmetry of power between the converters and the converted” was always clear, and required black Catholics, including Chicago’s few African American priests, to accept limits on control of their local churches as well as prescribed ritual practices (22). It’s telling that the height of Clements’ ambitions, pre-1968, was “auxiliary bishop” (116). As black Catholics encountered the nascent Black Power movement at the same moment as they received the Second Vatican Council, Cressler argues, they experienced a second conversion, transforming their religious practice along with their ecclesiastical politics and giving today’s black Catholics a distinctive aesthetic and theological cast.

The second half of *Authentically Black and Truly Catholic*, like the first, revolves around the breaking and making of relationships, always as the context for the discovery of new selves. Simultaneously inspired by the politics of Black Power and by *aggiornamento*, black Catholics—at first a relatively small group—found themselves fighting on two fronts, against the archdiocesan power structure and against their black coreligionists who valued Catholicism’s “universal” liturgy and who liked the introduction of drums, African dancing, and gospel music into the mass as little as did Cardinal Cody. Activists demanded not just a place at the archdiocesan table, but “a distinctively *Black Catholicism*” (117). In identifying themselves as black first, they also discovered new allies among Chicago’s Black Panthers, as described in the fourth chapter’s fascinating discussion of a bitter fight for self-determination (i.e., control of black parishes) in the late 1960s.

The book’s final chapter ventures further into recent history than most books dealing with Vatican II’s immediate aftermath, providing a valuable case study of how lay and clerical activists both established themselves within the American Catholic Church’s structures and also faced ongoing struggles following a highly emotional historical moment. Cressler discusses organizational successes including the establishment of the National Office of Black Catholics, along with coordinating groups for black priests and sisters. In the tradition of Black Power, these new institutions critiqued what they identified as the Catholic Church’s colonial practices against African American culture.

In response, the Black Catholic Movement developed its own program of evangelization, teaching a “relevant” version of black Catholicism, one which “drew heavily on the Black cultural nationalist and pan-Africanist traditions prevailing in the Black

Power era” (173). In that respect, Cressler notes, the movement had much in common with similar programs in black Protestant denominations. It was a “creative achievement” at a high level, producing music, art, liturgy, and theology widely embraced within the black Catholic community and beyond. Yet it also found some black Catholics mourning for the loss of a pre-Vatican II, pre-Black Power way of being black and Catholic. And ironically, some of the most successful black Catholic parishes of the 1970s and 1980s used techniques like mandatory religious education and focused on “masculinity, patriarchy, and the place of the family,” just as white missionaries had done (185).

If this ending seems a bit sad and ambiguous, my judgment is that this tone is appropriate for the story Cressler has to tell. The “lived history of Vatican II” (another genre to which Cressler’s work contributes) is by its nature messy, contingent, and full of people working hard to achieve goals that have unintended effects. So is the lived history of any group of Americans. And conversion, a joyous achievement, always contains some sadness at what is lost in the process of growing closer to the divine, a feeling as common for readers of history as it is for religious actors. If, for example, you did not already believe that Catholicism, “as with all things in America,” is “ineluctably entangled with race” (200), then you may finish this book mourning a little—but also closer to the truth than you were before.

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Catherine R. Osborne is a historian of American Catholicism. Her new book is *American Catholics and the Church of Tomorrow: Building Churches for the Future, 1925–1975* (University of Chicago Press, 2018).



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