

American Catholic Studies

NEWSLETTER

VOLUME 46 | NUMBER 2 | FALL 2019

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Stories of Women Religious

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Upcoming Events

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Public Lecture

"Sacred Protests: Politics and Faith after Clergy Sexual Abuse"

Brian Clites

THURSDAY, FEBRUARY 27, 2020

Cushwa Center Lecture

"Practicing Radical Hospitality: Sanctuary in the American Midwest"
Sergio M. González

THURSDAY, APRIL 16, 2020

Public Lecture

"The Modern Faith of Margaret Mead"
Elesha Coffman

SATURDAY, APRIL 18, 2020

Seminar In American Religion

Darren Dochuk's *Anointed with Oil: How Christianity and Crude Made Modern America*

FRIDAY, AUGUST 28, 2020

Hibernian Lecture (Dublin, Ireland)

"Ireland Now: Excavating the Present"
Declan Kiberd

learn more at cushwa.nd.edu/events

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We had a surprise guest at the Cushwa Center last April. Cardinal Timothy Dolan of New York, in town for the dedication of our Geddes Hall neighbor, the de Nicola Center for Ethics and Culture, stopped by to update his address on our mailing list! Cardinal Dolan shared how formative Cushwa had been in his own doctoral studies in church history, and expressed his gratitude for the work we do to educate Americans about the Catholic past. He also had read my new book, *A Saint of Our Own*, and later interviewed me about it on his weekly radio show! When it came time to bless the newly-endowed de Nicola Center, the Cardinal made sure to sprinkle holy water on Cushwa's offices for good measure!

As you page—or scroll—through this issue of the American Catholic Studies Newsletter, you will notice a few changes. I am grateful to Cushwa's assistant director Shane Ulbrich and our designer Christina Duthie for imagining and implementing this more streamlined format. One significant change deserves explanation. Since 2013, when

the Conference on the History of Women Religious moved its headquarters to Cushwa, we have been publishing that organization's newsletter (formerly History of Women Religious News and Notes) as an insert within the American Catholic Studies Newsletter. I decided that segregating the content on the history of women religious was neither sustainable given our limited editorial staff nor justifiable given my conviction that, to paraphrase Harvard historian Ann Braude, the history of women religious is Catholic history. I know some of our readers will miss the differentiated section, but I assure them that the latest news and scholarship will be integrated fully into the newsletter as a whole. See, for example, Eileen Markey's stunning article in this issue (p. 4), which was originally delivered as a banquet address at the Conference on the History of Women Religious in June.

Kathleen Sprows Cummings

Cover image: Maura Clarke, M.M., speaks with friends, members of one of Managua's first base Christian communities in the early 1970s. Maura's relationships transformed her understanding of God and history. Courtesy of the Keogh family.

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

The *American Catholic Studies Newsletter* is prepared by the staff and research associates of the Cushwa Center and published twice yearly. ISSN: 1081-4019

Studying Seton: A Seminar with Catherine O'Donnell

BY MAGGIE ELMORE

The Seminar in American Religion convened Saturday, March 30, 2019, to discuss Catherine O'Donnell's award-winning book, *Elizabeth Seton: American Saint* (Cornell University Press, 2018). O'Donnell is associate professor of history at Arizona State University and the author of *Men of Letters in the Early Republic: Cultivating Forums of Citizenship*. She was joined at Cushwa's spring seminar by commentators Jake Lundberg, assistant professor of the practice and director of undergraduate studies in the Department of History at the University of Notre Dame, and Margaret McGuinness, professor of religion at La Salle University.

O'Donnell's book details the remarkable life of Elizabeth Ann Bayley Seton. Born into a prominent Protestant family in 1774, Seton would go on to found the American Sisters of Charity of St. Joseph (later the Daughters of Charity of St. Joseph). Throughout her difficult childhood and early years as a wife and mother, Seton sought greater spiritual fulfillment. In early adulthood, her quest led her to join a vibrant prayer circle led by John Henry Hobart. From there, Seton would embark on a difficult path

toward conversion, and eventually become mother superior of a new community of women religious. At the seminar, O'Donnell described Seton as an "evangelical Protestant on a Catholic spiritual journey."

Lundberg and McGuinness brought two distinct focuses to O'Donnell's work. Lundberg's comments considered the craft of writing historical biography. He noted the particular difficulties historians encounter when they become biographers. A central question any author must ask in writing a biography is "What right does the biographer have to make a private life public?" Elizabeth Seton is a living presence—as a historical figure, as an American Catholic saint, and through the communities of women religious that carry on her work. "To tell her story is to see her through the inevitable refractions produced by such present and living legacies," Lundberg said. Seton's life, personal reflections, and conversion to Catholicism, Lundberg noted, also reflect the church's struggle to establish itself in the United States in the post-Revolutionary period.

McGuinness took up this last reflection in her analysis of O'Donnell's work. Seton's life, McGuinness remarked, was extraordinarily complicated. But her unusual upbringing made Seton open to exploring new paths to Christian life. Seton was not raised in a virulently anti-Catholic home. She spent much of her early adulthood seeking Christian fellowship—whether through Episcopalian prayer circles in New York, or with her hosts in Florence, Italy. Later on, Seton would have to grapple with the ways traditional roles shaped the relationship between Archbishop John Carroll (the United States' first archbishop) and the Sulpicians in determining the final rules of the American Sisters of Charity of Saint Joseph. Seton was not included in these discussions. Issues of



Catherine O'Donnell

see Seminar on page 52

Global History and Catholicism: Highlights and Insights

BY JOHN MCGREEVY

Three full days. 98 registered participants (28, remarkably, from outside the United States, drawn from 14 countries). A library exhibition displaying treasures ranging from Chinese Catholic biblical illustrations to Sicilian inquisition images to notes taken by bishops attending the Second Vatican Council. Two plenary lectures. Three plenary panels. A book exhibit. Archivists from several countries pondering collection strategies.

These numbers convey the basics of the April 4–6 Cushwa Center conference, *Global History and Catholicism*. They can't convey its texture. When memories of particular papers dim, participants will recall spring downpours, dashing through the tunnel between the Morris Inn and the conference center, and crowds thumbing through (even purchasing!) new books by participating authors.

The setting will be only a memory, if to locals a significant one. The soon-to-be demolished McKenna Hall was inaugurated in 1966 by a major conference on the impact of the Second Vatican Council, attended by luminaries (and now historical subjects) such as Yves Congar, O.P., John Courtney Murray, S.J., Rabbi Abraham Heschel, and the development economist Barbara Ward.

Neither numbers nor texture measure effectiveness. Did it work? The conference's goal as explained in the call for papers was simple: to explore the intersection between global history and the history of the Roman Catholic Church.

Members of the planning committee—Cushwa Center director Kathleen Sprows Cummings, post-doctoral fellow Pete Cajka, and a team including Colin Barr, Giuliana Chamedes, James Chappel, Elizabeth Foster, Udi Greenberg, Piotr Kosicki, Charles Mercier, Florian Michel, Jaime Pensado, Sarah Shortall, Albert Wu, and this



reporter—sensed a surge of scholarly work on the history of modern Catholicism in particular national contexts. Some of this scholarship—James Chappel on German, Austrian, and French Catholicism, Giuliana Chamedes on Vatican diplomacy in mid-20th century Europe—already swims in a global or comparative sea, but even here we thought much conceptual work remained undone. From Olivier Chatelain at the conference itself we learned of parallel conversations in the Francophone literature.

We knew that a conference on global Catholicism demanded a broad geographical representation; we decided to set chronological borders beginning in the late-18th century and continuing to the present; we hoped for an opening keynote from a major scholar who could orient us to the big picture; and we became convinced that we



Jeremy Adelman

needed a plenary discussion of sexual abuse given the issue's centrality and the contribution historians might make to assessing the global dimensions of the crisis. We thought it prudent to have a wrap-up session and discuss how it all went.

see Global History on page 52

Finding What's True IN THE STORIES *of* Women Religious

BY EILEEN MARKEY

The following reflections were delivered on Tuesday, June 25, 2019, at the closing banquet for the 11th Triennial Conference on the History of Women Religious, Commemoration, Preservation, Celebration, hosted at Saint Mary's College in Notre Dame, Indiana.

I want to begin by acknowledging all the people with us—Kathleen Sprows Cummings and the Cushwa Center staff and our hosts, the Sisters of the Holy Cross. But many others, *tambien*. Here, we are on the traditional homelands of Native peoples, particularly the Pokégnek Bodéwadmik / Pokagon Potawatomi, who have been using this land for education for thousands of years and continue to do so. They are here. We are in this space where the Sisters of the Holy Cross arrived from France and established their first educational mission 175 years ago. They are here.

I want to acknowledge the sisters who first convened in 1987, who, recognizing the value and importance of their history, birthed this conference that has become a living font of so much knowledge—and hopefully wisdom. They are here.

And I want to welcome in Maura Clarke, Ita Ford, Dorothy Kazel, Jean Donovan, the Nicaraguans, Salvadorans, and Chileans who converted them, as well as the 75,000 Salvadorans whose fate they shared, who continue to give us an education of the heart and of the soul. They are here. *Presente!*

It gets a little crowded sometimes, carrying around all this memory, no?



Eileen Markey

I became a journalist because I believe that if we know more, we can be better—and because I love stories. I know that stories soothe and agitate, compel and make sense, draw the borders between what we believe and what we condemn. We construct our reality from the tales we tell. They are the history we inherit and the future we dream. I think of Mary Magdalene, who briefly contained the whole of the church as she ran. She had news and she hurried to tell it.

Writing A Radical Faith

I wrote a book about Maura Clarke, a Maryknoll sister assassinated in 1980 by the military government of El Salvador, a military trained and armed by the United States. She was one of the four women who came to be known as the churchwomen of El Salvador. I grew up learning their story from the Sisters of St. Joseph, who did the work of running my diocese in Springfield, Massachusetts.

I thought I knew the story. It was my formation: the churchwomen, St. Óscar Romero, Dorothy Day. These were the stories that kept me Catholic. They were the stories that determined where I lived, the work I did, the choices I made, and what I taught my children to value. And honestly, when I was disgusted by the criminality, veniality, and gangsterism of the institutional church revealed again and again by the sex abuse cover-up crisis, it was their stories that made it impossible for me to leave. I knew this part was true: the sacrifice and the love. The body broken and the community formed. This was true.

But when I examined what I knew of the churchwomen story, I realized I had only a couple paragraphs, a few oft-reprinted quotes, a sense of sacrifice and outrage, something about liberation theology and the Cold War. But no depth, precious little context, no texture. I wanted to use my skills in journalism—which I think of as a cross between history, sociology, and being a confessor—to unearth a story I thought I knew.

Maura was killed, we were told, because she worked with the poor. She was a holy victim, as limp and lurid as any virgin martyr. Still, the story had value. It told us something about sacrifice, commitment, and laying down your life for your friends. But let me tell you, it's more interesting than that—and more dangerous, more disruptive. She had agency. She had ideas. She acted.

She was killed because of her participation in a people's agitation for the society that they believed they deserved. It was a social movement. She was killed because she told the truth, that the political and economic structure of that country was a sin, that it desecrated the image of God in the human person. She'd reconsidered where God was, not only in the church, but in the street; not only in the prayers, but in the power of community coming together to create a new world, to topple a dictator, to acquire land rights. So much of it is the long, long story of what happens after 1492. That is a story of Christianity, power, race, violence, collaboration, hope, becoming. To understand Maura and to be able to draw any insight on living from her life, I needed to understand the founding of the Maryknoll order and U.S. imperialism, the Irish revolution that formed her father, and the genesis of the Sandinista movement in church youth groups. I needed to understand an export-oriented coffee economy, her mother's reticence and how the great migration of African Americans fleeing state terror in the U.S. South shaped the Bronx where Maura had her first teaching assignment—where she began to understand injustice and the contempt with which the oppressor treats the person under their heel.

My job was one of resuscitation and contextualization. The story we know begins in death, but there was a life first, and I wanted to breathe it back into her. I organized myself around four questions: Who was this woman in the dirt? How did a nice girl like her get to a place like this? When did the nuns change? That is to say, when did we go from *The Song of Bernadette* to *Dead Man Walking*, from Spellman to Romero? Why them and why then?

I won't get to all those questions tonight, but I'll talk a little about my approach, and why I think Maura's story and the stories of all these women religious and their congregations matter—not out of some grim responsibility to honor the past. This is not a funeral project. No. We need them because they offer a key to the future.



Maura Clarke, M.M., (center) with members of one of the Christian Base Communities in Santo Domingo parish. Managua, December 1972.

Studying the History of Women Religious

I think of a drop of honey preserved in a pharaoh's tomb and unearthed by archeologists, or the DNA of an extinct insect locked in amber. These congregations of women religious centuries ago, decades ago, and this week on our own brutal border, have done the things that the rest of us urgently, existentially need to learn. Particularly around questions of power, leadership, allegiance, humility, place, and race, of organizational and personal change, of transformation, many congregations of women religious hold a map that the rest of us urgently need to study.

We need these stories of women religious because they offer salvation. They hold a history of going out, of relocating the center to what temporal authorities would call the margin, of choosing allegiance with people ostensibly different than themselves. Sister Caroline Mbonu introduced us to a lay Irish woman, Mary Marin, who was formed in Nigeria under Mother M. Charles Walker and went to Ireland to launch new order. They change sides. As Maura's years in Central America accumulated, she had these difficulties coming home: Nicaragua began to make more sense than Long Island. So many sisters' lives raise these questions of where we belong and whom we are with. They blur the boundaries. These sisters' stories offer an example of embracing precarity, of encounter and exchange, of changing sides.

We all know that you see from where you stand. So, the Sisters of the Holy Cross, coming out into this flatness and establishing a mission, understood the world differently—which is to say, understood God differently—than when they were in Paris. Maura Clarke went to Central America expecting to teach the people how to be better Catholics. She learned, *claro*, that God was already there. The problem was that he was being crucified in his people. She learned that if she was going to be faithful to her vows, she needed to follow God to all these unlikely places—and to get him off the cross.



Participants at CHWR 2019

Because nuns have for so long stood outside and away from male authority, in closeness to poor people and oppressed people, their records offer a way of seeing. So much of it is engagement with suffering. It is lying in the wounds or, like Veronica, offering comfort to the condemned. Magdalena witnessed the resurrection because she'd gone to perform the rites for the body.

I think a lot of our hearts are on the border and thinking about the cruelty our country continues to inflict. In the discussion after one of her talks here at the conference, Margaret McGuinness of La Salle University referred to the fact that nuns are there at the border. This is the global South evangelizing the North, work I think we need to really study. And of course, it's cycles of history. There are sisters working on the border now who were part of the sanctuary movement and solidarity movement of the 1980s. Sisters had worked in Central America in the 1960s and 70s and understood the political and human rights situation, because they were converted by the people they served. So, then, when people were fleeing U.S.-engineered state violence in the 1980s—the war that killed Maura, a genocidal campaign in Guatemala, a counter-revolution in Nicaragua, all of which had sisters of many orders serving as stalwart Veronicas—the nuns, in concert with organized movements in those countries, and with diasporas here, operated an underground railroad to ferry Salvadorans, Nicaraguans, and Guatemalans into this country. They hid people in convents and convinced parishioners to support them. Among other outcomes of this was that in 1986 President Ronald Reagan signed an amnesty law, legalizing these many people who had fled U.S. wars. Nuns had so very much to do with that: from receiving people at shelters in the Rio Grande Valley (as is happening today) to walking the halls of Congress and bending the ears of senators. We need to study that movement to figure out how to do it again.

What's happening on the border today is a continuation of a militarization begun under President Bill Clinton, ramped up under President Barack Obama, and reaching its fascistic zenith today. In the aftermath of those wars and especially after Clinton's 1996 immigration law (a breathtaking merging of the ideologies of mass incarceration and xenophobia), we've exported destabilization and gang violence to the Northern Triangle of Central America. Sisters know this. And sisters are back there at Annunciation House in El Paso and the Kino Border Initiative in Nogales, back into the spiraling history. If we study, listen, and document, we can figure out what to do next—how maybe to interrupt this ugly call and response of history. It all has to do with what we remember and what we don't.

There are clues and we've studied some of these clues at the conference.

Heidi MacDonald's paper told us about Canadian sisters organizing themselves into the Canadian Religious Conference to be a megaphone at a time of dwindling numbers but rising influence. How do you pull off that magic? We need to learn it.

Elizabeth Smyth taught us about Sister Albion, on a water fast in front of the White House 40 years before Flint and Standing Rock.

Kathleen Washy of the Sisters of St. Joseph of Baden illuminated this for us in the preservation of the social justice work of the 1960s and 1970s.

Rosa Bruno-Jofré said we need a rebirth from the ashes for this broken church. The phoenix is feminine. And of course, it is a symbol of Christ. It is a symbol of resurrection.

In a country where the wounds of racism are gangrenous, where the demons of conquest and displacement just find new hosts to live in, where individualism and materialism are contributing to suicides and deaths of despair so high that the statistical life expectancy has *declined*, where greed and studied ignorance are driving us to environmental apocalypse (and this was all before 2016), we need their lessons. We need the sisters as models of traitors and rule breakers. The sentence above is a dark litany of worldly crises.

But as Sister Patricia Wittberg of the Center for Applied Research in the Apostolate underscored yesterday afternoon, the church in the United States is in crisis too: it is dwindling and losing affinity as Americans assimilate into secular, post-religious "nones." We're strangled by what the pope calls the disease of clericalism. If we study the nuns as laity—because they are part of and yeast in the laity—maybe we can free ourselves. Because through them we need to understand that the lay lead. We need to understand that the body of Christ, whose feast we celebrated Sunday, has always been vastly and primarily a lay body. The church is carried forward every day by lay people.

One of the most important lessons in the archives, I think, is the ongoing story of sisters evangelized by the global South, by indigenous peoples (Jessica Lauren Criales helped us understand this in her study of the indigenous nuns of Oaxaca), then turning and influencing the structure of the institutional church with what they learned. In this way, the sisters evangelized the elite girls' schools and mothers' groups and Congress.

Clericalism has nearly killed us. It's the disease in which the sex abuse cover-up was incubated: clericalism and secrecy. But the church is not locked up in the chancery. It's out here with everyone: vast, experienced, tested.

These stories we want to unearth and resuscitate are not, or not only, the stories of heroic foundresses. We need the stories of floundering and failure. We need the stories of attempts that flopped and tensions that threatened to—and sometimes did—tear asunder. Some holders of these stories, archivists and leadership teams of women's congregations, fear that telling the whole story will be unflattering. But what can be unflattering in the story of God's people searching for God? How does a closed archive tell the Good News?

The history of communities of women religious does not belong to them. None of our stories are ours alone. These are the stories of the church. These are the stories of God at work in God's church, imperfect, implicated, broken, holy. Transfiguration doesn't come in safety.

Commemoration, Preservation, Celebration

When I began researching Maura for her biography, I encountered stories of Maura, but they were pale. She was nice. She was sweet. She was a nun. But if she were a nice little nun, she'd still be alive. The family kept telling me that she gave away her shoes. But you know, no dictatorship resents charity. They fear justice. I had to learn the family stories—and not only the happy ones. It took about three years until Maura's sister could tell me her father was an alcoholic. I needed to know that not to air dirty laundry, but because it told me who Maura was. It made it possible to understand her need for approval, her craving of acknowledgement, her deep desire to please, her attraction to severe and withholding people. This is part of how she got there.

Then there was the fantastically named Father Valentin, a Basque Jesuit in Nicaragua. Maura fell in love with him in 1974 while they both worked in Managua in a squatter's camp after the earthquake. On long drives to find displaced parishioners whom they had been organizing into base Christian communities, she was moved by his commitment, his zeal.

For a woman 25 years into a vow of celibacy, it was destabilizing and alarming. Confusing. What was God asking of her? Why these feelings?

This time, Maura's sister wanted me to know (I think she was gratified that her sister had a human experience), but her Maryknoll sisters were circumspect. They demurred until I gave them the sign. I said, "Look, Judy knows."

"Oh, well, OK," they said. "We all fell in love. It was part of being human. A further way of understanding God. Some of us left and pursued a relationship. Some of us integrated the experience and recommitted to our vows. But we'd grown closer to God by understanding another aspect of God's life." I needed to know that. Maura's whole story is of trying to grow closer to God.

I couldn't have written the painstakingly researched and emotionally resonant book I wrote in 1985 or 1990. I would have asked the wrong questions and people wouldn't have felt free to talk, which is why we need to preserve records until the questions we want to ask them can ripen.

I learned the most about Maura's conversion and the history of the church and the countries in which she worked from people whom no one had ever interviewed before. This is why we need a robust and comprehensive oral history campaign—and urgently. It must be focused on people far from the centers of power. They have great knowledge—and different knowledge. But they've been elided. The story of liberation theology is told by the bishops and the universities and the conferences. It focuses on men. This is galling. But it's also poor history. It's bad journalism. It tells an incomplete story.

In the Maryknoll archive is a document from the 1978 Chapter, about 30 pages long, typed neatly with this title: "How Does a Revolution Begin?"

Sister Estelle Coupe, M.M., was talking about the Nicaraguan Revolution, and because someone saved that piece of paper and because Ellen Pierce (the Maryknoll archivist at the time) didn't say, "Oh, this might be unflattering," we now know more about the work of the Maryknoll sisters in establishing consciousness-raising workshops and women's empowerment groups across Nicaragua (and throughout Latin America) in the years that preceded the uprising. It's a whole under-history. The clarification of thought and interpretation of scripture that became liberation theology were lay and often female. They were the people of the church speaking to each other. Later on, the bishops and theologians codified it. Because of the Maryknoll archive, when I went to Nicaragua I could ask the right questions—and find the people who really knew.



Maura Clarke, M.M., as a young girl at Baker Camp, Harriman Park, NY, late 1940s

Malachy McCarthy, a respected archivist of the Claretian order, said in his presentation that we need to tear down old structures, old barriers. We tear them down not to destroy, but to preserve. If we are going to tell these stories—and we want to because we know they hold the truth—we’ll need to see all the stories. This isn’t about the past. This isn’t necrophilia. This is about the future we have yet a few years to build. You’ve all read the United Nations climate change report. Time is running out.

I think a great deal about time and these circles. It’s very Celtic. We have *chronos*, the chronological, historical time, and *kairos*, the time of possibility. This moment of preservation and celebration is a *kairos* moment. It can give life.

I love the frescos in the chapel here at Saint Mary’s College. They show Ezekiel and Father Moreau floating together in plaster, millennia apart but together. There’s an altarpiece at Fordham University Church that I love to contemplate: it’s the crowning of Mary as Queen of the Universe and All Knowledge—very appropriate for us. The whole gang is there: Joseph and Francis of Assisi; Ignatius Loyola and John the Baptist; Genevieve, Isaac Jogues, and Patrick; Augustine, Basil, and John Chrysostom. I love it because it muddles time. First-century Palestine and 15th-century Spain, fourth-century Ireland and 17th-century North America. The past isn’t past. It’s swirling around about us. Catch it, and we might flatten it out, write a different future, spiral forward.

What if we had different memories? What if we could tell a different story? What if Scheherazade-like we could talk ourselves to freedom? But these would be true tales: documented and cited, footnoted and catalogued. It could change our conception of what the Catholic Church is. Not a sclerotic cabal of abuse enablers and wealth flatterers, but a people building Eucharist, getting that body off the cross or standing witness at its foot.

We have a proud image of an army of 19th-century nuns, foot soldiers of the church who built Catholicism in North America. And that's true. But what if we make a memory of them as agents of transformation and encounter? That's also true.

This is hiding in plain sight: innovators of community, of liturgy. They cultivated collegiality. They practiced de-centered authority, trust. The nuns at Vatican II actually implemented church teaching, changed their governance, went finding God in the people. And, of course, they found Her. They are still doing that with the excellent Nuns and Nones project. I know there is this keen grief at the approaching loss of many congregations. It is a loss. But those of us who've been lucky enough to be close to sisters' communities are infected. The charism does transmit. And these true stories are what can live—just as surely as that crowd of people I called into the room at the beginning.

Finding Sister Maura Clarke

I learned the true story of Maura Clarke by digging and by listening, by making space, by piecing together some sort of Picasso stained glass until a live woman emerged.

There was a protectiveness about the churchwomen. A desire to guard their honor. It was chivalry, really. I don't use that word admiringly. "They weren't political. They weren't doing anything. They didn't deserve it." As though the 8,000 Salvadorans who were killed in the same way that year did? That somehow, because they were nuns, they were not of the world and so did not deserve to meet such a physical, worldly fate.

But God became flesh and dwelt among us. If that is true, it holds deeply political implications. And over time, Maura knew that. Her life and her death were about drawing closer to that body.

There was a story I kept hearing from Maura's friends. It was almost too good. But when I went to Nicaragua to do reporting, I started hearing it there too.

There was a day in 1975 or 1976 when young men were meeting in the sisters' house in the barrio where they lived outside Managua. At the time the neighborhood—a dusty, desperate collection of people displaced from squatters' encampments in the city by the earthquake a few years earlier—was in the midst of a long campaign for a fair price for water. The water fight represented everything wrong with Nicaragua and everything that could be right with this movement of people for dignity. Water was delivered into large barrels, something like 50-gallon drums, and parceled out delicately for cooking, bathing, drinking. The sisters explained how they took showers in three scoops of a coffee can: one dunk to get wet; then lather soap and shampoo; one scoop to rinse the body; and one scoop to rinse the hair. And then, as the water ran off your body, you leaned down in the tub and raced to capture it in the coffee can before it escaped down the drain. You'd sprinkle this scrap of water around the house, a wooden shack, to keep the dust down. But the community learned that in the neighboring barrio, the wealthy one beyond the wall, people were paying half the price for water. Here they had flush toilets and bathtubs, carefully-tended gardens and swimming pools. You didn't need to be a Marxist to see that it was unfair. Agitation for a fair price for water began with letters, a meeting with the water company, a protest march, a hunger strike. Like any ongoing campaign, it necessitated dozens of planning and strategy meetings. One of these was taking place in the sisters' house when the National Guard rushed into the sisters' yard and grabbed a young man standing watch at the door. It was the special anti-terror squad from Managua. These were the guys known for handcuffing young men's hands behind their backs and tossing them down a high hill in Managua until their necks broke. To be arrested by them meant definite torture and very likely death. The guardsmen were hustling the young man into their vehicle when Maura came tearing out of the house. She was a self-effacing and mild woman, but now it was like she was on fire.

“What are you doing to that young man?” she demanded. “Why do you oppress your own people? He’s only asking for a fair price for water. Water is a human right. It’s given to us by God.” Maura threw her body on the front of the truck, banging on its metal hood. She reached her arm and grabbed the lieutenant’s wrist. The other sisters were shocked. Maura was touching a lieutenant of the National Guard.

“Who. Are. You?” he asked this tall, ferocious white woman in the midst of the wretched barrio.

Maura pulled herself up to her full height and fixed her eyes on the guardsman. “Yo soy Hermana Maura Clarke,” she said.

The lieutenant scoffed. This was no threat. This was just a harmless nun. As though speaking to a pet or a small child, he said to her, “Oh, sister. Go back to your convent.”

Maura had been learning for 10 years that the convent, her life as a nun, wasn’t some fenced-off space, safe from the agony of the world. Her vows had taken her deeper and deeper into the painful experience of the people she loved, people she believed embodied the God she’d kneeled before and made her vows to as a young nun in the Maryknoll chapel. “*This* is my convent,” she shouted, thrusting her finger to the dusty, dry ground. “This is my convent.”

This is why we need reporting—and digging. When I heard the story in Nicaragua, from middle-aged men who had been teenagers at the meeting, I asked, “who had been arrested?”

“It was Humbierito,” I was told.

“What happened to him?” I asked anxiously.

“Oh, he works down the block now.”

So I went to speak with him. Because of the sisters’ intervention, he was taken to the local police station—instead of being whisked away to central Managua where death at the hands of the anti-terror squad was very likely. The sisters kept vigil so that someone was in the station 24 hours a day. In this way, the guardsmen would not be able to kill Humbierito. It worked. He was tortured for three days, but he was not killed. When he was released, he could not walk. This was a teenage boy the sisters had known since he was 11 or 12, a kid playing soccer in the dirt alleys of the shanty town. They’d trained him as an altar boy, listened to him articulate his thoughts in the dialogue Masses, prepared him for Confirmation. Now the sisters carried him home and he stayed in their house for 15 days, until he could walk again: a militant of the first Sandinista cell in that barrio. You don’t need to assent to every or any aspect of the revolution he participated in to see that this was the Pietà, a broken body and great love. Maura found God in the wounds: open, vast and inclusive.

Eileen Markey is assistant professor in the Department of Journalism and Media Studies at Lehman College. She is the author of *A Radical Faith: The Assassination of Sister Maura* (Nation Books, 2016), from which portions of this talk were adapted. Photos of Maura Clarke are courtesy of the Keogh family.



Rev. Theodore M. Hesburgh, C.S.C., in his office, 1969. Courtesy of Notre Dame Archives.

American Catholic History on Screen: *'Hesburgh'*

BY JERRY BARCA

At the close of the morning rush hour, local police departments blocked traffic as 18 yellow school buses packed with high school students and faculty caravanned west on New Jersey's State Route 10. The procession stopped at the AMC East Hanover 12. There, alongside teachers and administrators, the student body from Seton Hall Prep, the Garden State's oldest Catholic prep school, filed out of the buses and into eight theaters at the complex.

It was an unusual field trip. Every student in the school attended a mid-morning screening of *Hesburgh*, the 2019 documentary film about Rev. Theodore M. Hesburgh, C.S.C. Without a connection to the University of Notre Dame, where Hesburgh served as president for 35 years, and apart from some pre-show Googling, it's unlikely the students knew anything about the man whom many affectionately called Father Ted.

Mike Gallo, the school's assistant headmaster, waited inside the movie theater. Bus rosters in hand, he greeted students and directed them to their assigned showrooms. Months earlier, Gallo watched the film's trailer. Then he watched an advanced copy on DVD. He admitted he didn't know much about Hesburgh beforehand. After taking in the film, he believed it was a fit for the school.

"We're a private school, but we're a Catholic institution and our Catholic identity is important to us. I thought it would be good for us to see it together," he said.

By the time Seton Hall Prep held this special screening in late May, *Hesburgh* had already gained some mainstream attention. It had been named a *New York Times* Critics' Pick. *Entertainment Weekly* put it on the magazine's must-see documentary list and the *Los Angeles Times* called the film "inspiring." Some pop-culture stars offered support for *Hesburgh* on social media and success at the box office had already led to bookings in more than 50 cities across the country.

Standing in the theater that morning, though, Gallo felt nervous. Would the students understand it? Would it have an impact? Or would it fall flat for an audience born about 50 years after Hesburgh came to prominence at Notre Dame and across the nation?

A few hours later, Gallo had his answer. It started with the chatter on the buses back to school. The students spoke to each other about what they had seen. Back at Seton Hall Prep, the conversations on *Hesburgh* buzzed through the hallways.

Hesburgh accomplished what little else can, generating lengthy conversations between teenagers and their parents.

Monsignor Michael Kelly, the 79-year-old school president and a revered Catholic leader in the state, suggested diocesan vocation directors show the film to young men considering the seminary because of how it captures the priesthood.

A few hours after the screening, a student sent a message to one of the filmmakers. "The film today was amazing. I loved it and I never thought I would be able to get so invested in a topic that I had no previous knowledge on."

The following day, the school posted videos and photos of the field trip on its Facebook page. Parents responded. *Hesburgh* accomplished what little else can, generating lengthy conversations between teenagers and their parents.

"Thank you for taking my son to see this movie. He likely would never have seen it if it weren't for the opportunity you provided. I can honestly say he spoke very highly of it, and it truly left an impact on him. Thanks again," wrote one mom.

"Great story about an honorable man," a dad wrote.

"AJ talked to me about this for at least an hour last night. Thanks so much to SHP for making these great opportunities happen for these young men," wrote another mom.

Storytelling for the Screen

Hesburgh died more than four years ago at age 97, but the story of his life, a servant leader who stood in the fire of controversy and provided solutions, continues to resonate today. Through the film, those who knew him have been shown the kind man whose faith led the way, whether on the global stage or walking across a northern Indiana campus. Those that didn't know Hesburgh have been introduced to an unlikely figure, an ordinary man, a priest in the public square, who remained steadfast in his beliefs while battling for civil rights and building bridges between groups with seemingly irreconcilable differences.

Yet, mainstream success was far from a sure thing for *Hesburgh*. Outside of the Notre Dame community, Theodore Hesburgh lacks the name recognition to drive audiences to theaters. When people watch it on the big screen, though, they connect to the humanity on display, a person living life in service of a purpose bigger than oneself. And, as much as *Hesburgh* is packed with revelatory history, its themes of equal rights, kindness, and the relationship between those in power and the people they lead remain as timely as ever.

"*Hesburgh* is a fiercely inspiring documentary about a priest who set out to change a university but ended up changing the world," wrote Eddie Fleisher as part of a review for the Cleveland International Film Festival.

In her review, Ann Hornaday, the lead film critic for the *Washington Post*, focused on the timeliness of Hesburgh's story.

"This moving, illuminating slice of American life and social history serves as a stirring example that we should all do much better. And we can start right now," she wrote.

When the filmmakers first rolled camera in 2016, they didn't intend to make a timely film. As they moved deeper into the story, though, it became clear that there was a place in society, maybe even a yearning, for solution-oriented leadership that doesn't alienate the opposition.

More than a year before filming began, a family friend suggested to director Patrick Creadon that Father Ted was worthy of a documentary subject. Creadon had just begun making "Catholics vs. Convicts," an ESPN *30 for 30* film focused on the culture clash and classic 1988 football game between Notre Dame and the University of Miami.

Creadon had already made the critically acclaimed documentaries *Wordplay*, about the *New York Times* crossword puzzle, and *I.O.U.S.A.*, about the national debt. What made "Catholics vs. Convicts" different than Creadon's previous work is that this film was personal. The storied matchup had taken place during his senior year of college and was marked by controversy over a t-shirt his best friend made.

In making "Catholics vs. Convicts," Creadon, a third-generation Domer, returned to his Notre Dame roots. As he revisited campus for the football story, Creadon had the idea of a possible Hesburgh documentary ruminating in his head.

When the filmmakers first rolled camera in 2016, they didn't intend to make a timely film. As they moved deeper into the story, though, it became clear that there was a place in society, maybe even a yearning, for solution-oriented leadership that doesn't alienate the opposition.



Father Hesburgh, President Eisenhower, and others standing in front of the Morris Inn, Notre Dame commencement, June 5, 1960. Courtesy of the Notre Dame Archives.

He started work on the ESPN film a few months after his father had died. A few months before his father's death, Hesburgh had passed away. Creadon connected the two. He vividly remembers his father continually telling the family about his 1960 graduation from Notre Dame, where a U.S. president, Dwight D. Eisenhower, and the future Pope Paul VI, Cardinal Giovanni Montini, were both present.

As "Catholics vs. Convicts" progressed, Creadon kept coming back to the idea of a film on Hesburgh. He decided to make it because, as he has said, he seeks out projects that fascinate and intimidate him. Hesburgh also fit what Creadon and his wife and producing partner Christine O'Malley look for in stories: ordinary people who do extraordinary things.

Creadon assembled a filmmaking team that included me, initially as a writer and later as a producer as well. Creadon never saw the film as a profit-making venture. It was made under the umbrella of a 501(c)(3) and therefore had benefactors instead of investors. All profit from the film will go to charities.

From the outset, Creadon wanted to be sure to tell a story for a wide audience. There was no intention to tell a “Notre Dame story” or a “Catholic story.” Of course, you wouldn’t avoid either of those topics when telling Hesburgh’s story, but the documentary would be made for a general audience. The storytelling would have to find a balance to reach an audience that would be a mix of people who knew Father Ted and those who didn’t know him at all.

More than a dozen people on the production team have Notre Dame degrees, but nobody knew Hesburgh. Creadon, who graduated Notre Dame in 1989, spent his first two years at the school while Hesburgh finished his time as president. During that span, Creadon saw Hesburgh on campus, but didn’t interact with him. I met Hesburgh when I was 10 years old. It was at Notre Dame’s Morris Inn, where my father spotted him and told me to walk over and ask if he would take a picture with me. Hesburgh put his cap on my head before my dad snapped the photo. In 2012, for my book *Unbeatable* about the school’s 1988 national championship team, I recorded Hesburgh for 13 minutes on the topic of hiring football coaches at Notre Dame. Everyone on the filmmaking side knew what most people know about Hesburgh—the accolades. The Guinness World Record 150 honorary degrees. The 16 presidential appointments. But we didn’t know him nearly as well as we would need to in order to tell the story.



Jerry Barca, age 10, with Father Hesburgh

Getting to Know Hesburgh: Researching a National Story

Every member of the production team dug into different parts of the research. Archive producer Adam Lawrence scoured the country for material. He headed to the Chicago Public Library, the Chicago History Museum, the Vanderbilt Television News Archive, and the NBCUniversal Archives at 30 Rockefeller Plaza in New York City. He reached out to the International Atomic Energy Agency for material on Hesburgh’s work with the Vienna-based group.

Lawrence found more than 1,000 letters that Hesburgh penned or that were sent to Father Ted. These included exchanges between Father Ted and Vice President and later President Richard Nixon as well correspondence between Hesburgh and Eppie Lederer, known by most as the ubiquitous advice-giving newspaper columnist Ann Landers.

At the UCLA Film & Television Archive, Lawrence found footage of Hesburgh and Martin Luther King Jr. standing arm-in-arm at the June 21, 1964, Illinois Rally for Civil Rights at Soldier Field in Chicago.

Lawrence looked into the archives at the Associated Press, ABC, Getty, Reuters, and the Mississippi Department of Archives and History. In the Alabama state archives, he picked up footage of segregationist politician George Wallace blasting the work of the U.S. Civil Rights Commission. The repository held recordings of Hesburgh and the other founding members of the Civil Rights Commission presiding over public hearings. In one of these, an election commissioner pled the Fifth Amendment when he was asked to take the same literacy test he administered to prohibit African-Americans from voting.

At least a half-dozen members of the filmmaking team conducted research on the sixth floor of the Hesburgh Library, which houses the University Archives. Lawrence hunkered down there for days at a time. He scoured stacks of letters, yellowed newspaper clippings, old yearbooks, back issues of the school newspaper, *The Observer*, and the school magazine, *Scholastic*.

Lawrence's most memorable experience came at NBCUniversal in New York. A guide led him to a windowless room carved into a cramped maze formed out of stacks of old film canisters. Lawrence searched through footage that had not been seen in decades. He chose some canisters and took a seat at a table whose top surface held a 1950s-style TV screen. His guide went to another area to load the film. Lawrence sat and watched NBC News broadcasts from yesteryear. When some of the footage made the cut for *Hesburgh*, O'Malley Creadon Productions became the first to digitize it, reviving it for the modern era.

The research also took Creadon back to his father's 1960 graduation. Footage from that day, and the story of how Eisenhower and Montini came to campus for the occasion, made the film.

The presidential libraries of John F. Kennedy, Lyndon Johnson, and Richard Nixon led to more material. Johnson's handwritten journal noting Hesburgh's "off record" attendance in the Oval Office provided a fitting accompaniment to Hesburgh's telling of how the president used political power to push for a vote that turned the 1964 Civil Rights Act into reality.

One of the most significant findings from all our research came when a voice in the Oval Office could be heard talking about Hesburgh. Creadon and editor William Neal found the audio clips. They dialed their filmmaking teammates across the country. "You've got to hear this," they said, and they played the audio into the phone. President Nixon badmouths Hesburgh's efforts on behalf of equal rights. He can even be heard threatening to eliminate the Civil Rights Commission.

Researchers also combed through Hesburgh's own writings and the books and articles written about him. Neal and editor Nick Andert, both co-writers on the project, used more than 20 hours of audio interviews to craft the voiceover narration.

All of the information culled from the research doesn't end up on the screen, but it does inform the storytellers about the subject. In 1946, Hesburgh's doctoral thesis called for expanding roles for the laity in the Catholic Church, foreshadowing some aspects of his relationship with the Vatican and the direction in which he led Notre Dame. The FBI released 436 pages of Hesburgh documents to the filmmakers and the CIA added 90 pages to that stack. Though they kick-started hours of explorations into *what might be*, nothing rose to the level of gaining entry into the film.

The crew conducted more than 60 on-camera interviews. They shot Ted Koppel of *Nightline* and former Senator Harris Wofford in Washington, D.C. Former Secretary of Defense Leon Panetta sat for an interview in Monterey Bay, California. Creadon and company travelled to Cheyenne, Wyoming, to speak with former Senator Alan Simpson. Other interviews were shot in Los Angeles, Boston, Chicago, New Orleans, Alabama, and at Notre Dame.

To capture Hesburgh's humanity and find the man away from the public eye, the filmmaking team interviewed people from his everyday life, folks who knew him differently than anyone else possibly could. This list included: his brother Jim; his niece Mary Flaherty; his bartender Patrick Murphy, a.k.a. Murf; his administrative assistant of nearly three decades Melanie Chapleau; his driver Marty Ogren and his late-in-life caregiver Amivi Gbologan.

All of this material had to be woven into a cohesive and compelling film. How does that happen? The best answer came when Creadon showed the documentary to Hesburgh's brother priests at Holy Cross House, the retirement home where Father Ted lived out his final days.

After the film finished, one priest came up to Creadon and offered his thoughts. "Great job. Great film. Just a little bit too long," he said, pausing before offering a suggestion. "Maybe cut five or seven minutes out, but great job."

As Creadon took questions from the group, this same priest—who wanted a shorter film—kept raising his hand to ask why this or that story wasn't included. By the time he finished, he had identified about a half-dozen other vignettes he wished were in the film. This is the impossibility with *Hesburgh*. He lived a vast life, which made it a difficult task to tell a 104-minute story.

Father Ted for the 21st Century

The film made its world premiere at the American Film Institute's documentary festival in Washington, D.C. The opening credits rolled at dinnertime on Father's Day in 2018. Far from the Notre Dame campus, and at a time when other plans would have been understandable, people packed the theater. By the end of the final scene, sniffles and a few choked back sobs could be heard from the crowd. The audience had connected emotionally with Father Ted's story.

Strong reactions continued throughout the festival run. *Hesburgh* won "Best Film" at the Waimea Ocean Film Festival in Waimea, Hawaii. At the Cleveland International Film Festival, *Hesburgh* won the documentary competition. After watching *Hesburgh* as part of the Napa Valley Film Festival, high school students from Napa Christian wondered how they hadn't already learned about this man in history class. After a showing at the Heartland Film Festival in Indianapolis, a woman told Creadon, "I don't have a question. I just want to thank you for restoring my faith in humanity."

The next test came in the theatrical release. This would put *Hesburgh* alongside blockbuster Hollywood releases. It opened in Chicago and South Bend on the same weekend that *Avengers: Endgame* came to theaters. In South Bend, demand was so great for *Hesburgh* that the local AMC theater took a screen away from the superheroes and gave it to an overflow crowd there to see *Hesburgh*. During a late April snowstorm in Chicago, nearly 700 people piled into the Music Box Theatre. The live organist roused the crowd by playing the Notre Dame Victory March. The loudest ovation before the show came when it was announced that America's favorite basketball-loving nun, 99-year-old Sister Jean Dolores Schmidt of Loyola University of Chicago, was in attendance.

As the film spread across the country, *Chicago Fire* star Miranda Rae Mayo took to Instagram and invited people to go to the theater with her. Award-winning journalist and former *Today Show* host Katie Couric posted about the film on Twitter and Instagram. "His moral authority, as well as his ability to cross partisan lines, is the perfect antidote for these troubled times!" Couric wrote.

After a showing at the Heartland Film Festival in Indianapolis, a woman told Creadon, "I don't have a question. I just want to thank you for restoring my faith in humanity."



Hesburgh featured on the marquee of the Music Box Theatre in Chicago

Hesburgh played in Times Square, selling out multiple screenings. During opening week in Washington, D.C., people hoping to buy tickets the day of a showing were continually turned away because the room had been sold out well in advance.

The story of Father Ted stretched beyond Notre Dame and the Catholic community. Emails and social media posts described the inspiration people felt, the knowledge they gained, and the tears they shed.

“(I) walked out of the theater last night wiping tears from my eyes! Kudos to you and all of the people responsible for an incredibly rich historical story of a great individual. I learned so much from your film, even with growing up in the Vietnam and civil rights era when the world was turbulent, more so than now. Unfortunately, issues tend to repeat themselves blindly,” one non-Catholic wrote in an email.

Creadon felt *Hesburgh*’s impact as he made the film. Just before the world premiere, he made himself a reminder about one of his biggest takeaways from the story. On a red sheet of paper, he wrote the word “kindness.” He taped it to the wall next to his nightstand and he sees it each morning when he wakes up.

During question and answer sessions after screenings, someone typically raises a hand to offer something like this: “We need someone like him. Where is Father Ted in today’s world?”

Who is going to be that person to bridge the divide? Who can listen to others, even the ones we disagree with? Who can be that servant leader and problem solver?

That starts with each person. People can start in their neighborhoods and communities, at their jobs and in their homes. This is why *Hesburgh* has had the theatrical life it has had. Beyond the history, storytelling, and newsworthy reviews: when people watch, they connect with the film on a personal level. They leave the theater inspired both by what *Hesburgh* did and by what they can do with their own lives.

Jerry Barca is a producer and co-writer for *Hesburgh* and author of *Unbeatable: Notre Dame’s 1988 Championship and the Last Great College Football Season* (St. Martin’s Press, 2013).

Cushwa cosponsors postdoctoral fellowship for research based in Aberdeen, Dublin, and Rome



Rose Luminiello

The Cushwa Center has partnered with Notre Dame's Center for Italian Studies and Keough-Naughton Institute for Irish Studies to cosponsor a postdoctoral research fellowship at the University of Aberdeen's Research Institute for Irish and Scottish Studies (RIISS). Rose Luminiello will conduct research in Scotland, Italy, and Ireland for the project, "Irish Religious Women in the Anglophone World, 1840–1950."

Luminiello earned her Ph.D. in history at the University of Aberdeen in spring 2019. Her dissertation is titled "Confronting Modernity: Leo XIII, *Rerum Novarum*, and the Catholic Church in Ireland and Prussian Poland, 1878–1914."

During the 2019–20 academic year, she will produce an initial report on the networks and movement of women religious across the English-speaking world in the 19th and 20th centuries through a close engagement with archives in Rome and Dublin. The project's long-term aims include surveying the preservation and conservation needs of archival holdings and securing grant funding to digitally map the global distribution of women religious during the period under study. Luminiello will use Notre Dame's Rome Global Gateway as a base of operations during research visits to Rome and the Vatican.

"I'm delighted to be a part of this collaboration between the Cushwa Center and RIISS," Luminiello said. "We hope that many other scholars will find our project valuable for understanding how women religious operated in migrant societies. Transatlantic connections and rich Roman archives are essential to this project, and this is an exciting opportunity for me to get to know these archival collections and what they reveal about the agency of women religious in the Church."

The project team at Aberdeen includes Michael Brown of the RIISS and Colin Barr of the School of Divinity, History and Philosophy, who will work alongside Cushwa Center director Kathleen Sprows Cummings in developing the fellowship project.

"The study of women religious and the networks they built across the English-speaking world is both important and relatively underdeveloped," Barr said. "This collaboration between Aberdeen and Notre Dame will be the beginning of a range of projects designed to bring women religious back to their proper role in the history of both the Catholic Church and the English-speaking world."

Cosponsorship of this fellowship reflects the Cushwa Center's commitment to highlighting international sources and contexts for the historical study of Catholicism in North America.

"Since I became director of the Cushwa Center in 2012, my two priorities have been expanding its scope beyond U.S. borders, and foregrounding the work of Catholic sisters," Cummings said. "This exciting initiative not only integrates those two goals, but continues the legacy of our founding director, Jay Dolan, a scholar of Irish America. I am thrilled that Rose Luminiello is poised to help us situate the work of Irish missionary sisters in a global context."

Friends of Cushwa News and Notes

THE ACADEMY OF AMERICAN FRANCISCAN HISTORY is accepting applications for four dissertation fellowships, each worth \$15,000. As many as two of these fellowships will be awarded for projects dealing with some aspect of the history of the Franciscan family in Latin America, including the United States Borderlands, Mexico, Central and South America. Up to another two fellowships will be awarded to support projects dealing with some aspect of the history of the Franciscan Family in the rest of the United States and Canada. The application deadline is February 1, 2020. For more information, visit aafh.org.

ROBERT BAUMAN (Washington State University) has published a new book, *Fighting to Preserve a Nation's Soul: America's Ecumenical War on Poverty*, with the University of Georgia Press.

PAOLO L. BERNARDINI and **ELISA BIANCO**, both of the University of Insubria, have been awarded a Collaborative Cluster Fellowship at the John Carter Brown Library (Brown University) for the research project "The Italians and the Expansion of Europe to the West 1450–1800." They visited Brown in June 2019. As a first result of the project, they have planned a book exhibition, "Italiana-Americana 1800–1493," which includes 24 books presented at the John Carter Brown Library in reverse chronological order, all introduced and commented on by Bernardini and Bianco. This will be the first exhibition of its kind at Brown since "The Italians and the Creation of America" of 1976–1977 (also on display at the Smithsonian Institution in 1982–1983).

SHAUN BLANCHARD (Franciscan Missionaries of Our Lady University, Baton Rouge, Louisiana) reports that Oxford University Press will publish his book, *The Synod of Pistoia and Vatican II: Jansenism and the Struggle for Catholic Reform*, in November 2019. In August, Blanchard's chapter on John Carroll, "Was John Carroll an 'Enlightened' Catholic? Resituating the

Archbishop of Baltimore as a 'Third Party' Prelate," was published in *Katholische Aufklärung in Europa und Nordamerika*, edited by Jürgen Overhoff and Andreas Oberdorf (Göttingen: Wallstein, 2019), pp. 165–182.

STEPHANIE N. BREHM (Northwestern University) reports that Fordham University Press has published her new book, *America's Most Famous Catholic (According to Himself): Stephen Colbert and American Religion in the Twenty-First Century*.

DONNA WHITSON BRETT and **EDWARD T. BRETT**'s new book, *Martyrs of Hope: Seven U.S. Missionaries in Central America* (Orbis Books, 2018), was awarded Honorable Mention in the biography category from the Catholic Press Association.

ROSA BRUNO-JOFRÉ (Queen's University) has been elected a Fellow of the Royal Society of Canada in the Humanities Division of the Academy of Arts and Humanities. At the end of November, University of Toronto Press will release her new book, *The Sisters of Our Lady of the Missions: From Ultramontane Origins to a New Cosmology*.

KATIE BUGYIS became assistant professor in the Program of Liberal Studies at the University of Notre Dame in fall 2019. Her book, *The Care of Nuns: The Ministries of Benedictine Women in England during the Central Middle Ages*, was published by Oxford University Press in May.

In July, **HEATH W. CARTER** began a new appointment as associate professor of American Christianity at Princeton Theological Seminary.

SISTER M. FINBARR COFFEY, C.S.C. (Cardinal Vaughan Memorial School, London), has an article, "Ministry and Leadership in Early Christianity," in *The Furrow* 70, no. 5 (May 2019). *The Furrow* is a monthly journal published at St. Patrick's College, Maynooth.

THE FRANCIS AND ANN CURRAN CENTER at Fordham University invites applications for its New Scholar Essay Prize for Catholic Studies in the Americas. The center invites essays by new scholars (Ph.D. or Th.D. awarded no earlier than 2013) offering cutting edge research about Catholics and Catholicism in North, Central, or South America and/or the Caribbean. The application period closes February 15th, 2020. Learn more and apply at bit.ly/curran_center_essay_prize.

ELISABETH DAVIS' first article, "The Disappearance of Mother Agnes Spencer: The Centralization Controversy and the Antebellum Catholic Church," was published in the summer 2019 issue of *American Catholic Studies*.

THERESA KEELEY (University of Louisville) has published "Clothes Make the Nun? Feminism, Fashion, and Representations of Catholic Sisters in the 1980s," in *Gender & History* 31, no. 2 (July 2019), pp. 480–499. The article grew out of a paper from *The Nun in the World: Catholic Sisters and Vatican II*, a symposium hosted by the Cushwa Center at Notre Dame's London Global Gateway in 2015.

SUZANNE M. KREBSBACH's essay "Rome's Response to Slavery in the United States" appears in the spring 2019 issue of *The Catholic Historical Review*. She presented an earlier version of this essay at the Cushwa-sponsored conference "North Atlantic Catholic Communities in Rome, 1622–1939," held in Rome in June 2017.

BRONWEN MCSHEA (recipient of a 2018 Mother Theodore Guerin Travel Grant) has published her first book, *Apostles of Empire: The Jesuits and New France* (University of Nebraska Press, July 2019). The book offers a revisionist history of the 17th- and 18th-century French Jesuit mission among indigenous North American peoples and is part of the UNP series "France Overseas: Studies in Empire and Decolonization." McShea is an associate research scholar of the James Madison Program at Princeton University.

MONICA MERCADO (Colgate University) has joined the 2019–2020 cohort of research associates in the Women's Studies in Religion Program at Harvard Divinity School, where she is serving as visiting assistant professor of women's studies and North American religions.

THE NATIONAL SHRINE OF ST. JOHN NEUMANN recently celebrated the opening of its new museum dedicated to the life and times of Saint John N. Neumann, fourth bishop of Philadelphia. The museum is a project of the Redemptorists of the Baltimore Province.

THE NEWBERRY SEMINAR ON RELIGION AND CULTURE IN THE AMERICAS has posted its 2019–2020 schedule. View the full schedule and request paper copies at newberry.org/newberry-seminar-religion-and-culture-americas.

In March 2019, **JONATHAN D. RIDDLE** (Wheaton College) defended his dissertation, "Prospering Body and Soul: Health Reform, Religion, and Capitalism in Antebellum America," at the University of Notre Dame.

MARIA CECILIA ULRICKSON has joined the Catholic University of America as assistant professor of American church history in the School of Theology and Religious Studies.

BRANDON VAIDYANATHAN (Catholic University of America) has published *Mercenaries and Missionaries: Capitalism and Catholicism in the Global South* with Cornell University Press (May 2019).

MARIA WILLIAMS (Institute of Education, University College London) has completed her doctoral thesis, "The Contribution of Saint Frances Xavier Cabrini (1850–1917) to Catholic Educational Practice in the Late Nineteenth and Early Twentieth Centuries," available at discovery.ucl.ac.uk/10066459. Maria writes that her research benefited from Cushwa events including the Rome Seminar (2014), *Too Small a World* (2017), and *Pedagogy of Peace* (2018).

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 by December 31, 2019:

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.

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.

Postdoctoral Fellowship: Apply by January 15

The Cushwa Center invites applications for a 2020–2021 Postdoctoral Research Associate. This is a one-year (12-month) appointment in residence at the University of Notre Dame, renewable for a second year.

Research Associates dedicate much of their time to their own research and writing projects. They also actively contribute to the work of the Cushwa Center by supporting event and conference planning, contributing to the center's *American Catholic Studies Newsletter*, and bringing their expertise to bear on other center programming. Research Associates may pursue teaching opportunities with the appropriate departments or programs at Notre Dame, usually no sooner than during their second semester on campus. Such opportunities are subject to the needs and discretion of the relevant academic department and the College.

REQUIREMENTS

Applicants should have a recently-completed doctorate in history, religious studies, theology, sociology, or another relevant field, and should be actively engaged in research projects related to U.S. religious history.

COMPENSATION

Annual salary of \$50,450. Cushwa's Postdoctoral Research Associates are entitled to limited moving expense reimbursements, a budget for conference travel and other approved professional development uses, and benefits detailed at Notre Dame's Office of Human Resources website (hr.nd.edu).

APPLICATION INSTRUCTIONS

Please submit an application with the following:

1. cover letter on current research and your interest in a fellowship at the Cushwa Center
2. curriculum vitae
3. relevant writing sample (20–25 pages)
4. three references (letters are not required)

Applications are due January 15, 2020.

For more information and to apply, visit cushwa.nd.edu/news/postdoc.

Coming to Terms with Archives

BY WM. KEVIN CAWLEY

Old archivists cringe when they hear the word *archive*—or see it in print, or trip over it as they browse the internet. In my own training as an archivist I learned that the word, a noun, signifies a single document kept in an archives.

A prescriptive dictionary tells us how we ought to use words. A descriptive dictionary tells us how people actually use them. Most modern dictionaries favor the more scientific descriptive approach, but hedge their bets with an occasional word of advice about correct usage.

The word *archive* does not appear in the dictionary I had to buy in high school, *Webster's New World Dictionary of the American Language* (Cleveland and New York, 1964). In the New World, we know better than to omit the “s.” And we would never use *archive* as a verb. The *Shorter Oxford English Dictionary* (1973, first published in 1933) has the word *archive* but not *archives*. However, definition number one adds “Now only in *pl.*” The 1971 edition of the unabridged *Oxford English Dictionary* begins its definition of *archive* with “Mostly in *pl.*”

Dictionaries from both Old World and New identify *archives* as a plural noun. But it belongs to that odd category of plural nouns that can take singular verbs. Biblical scholars think of *Elohim*. English speakers who once studied Latin think of agenda. At Notre Dame, the archives is on the sixth floor of Hesburgh Library. There data is preserved by the archivists. Or must we say data are preserved?

For those who have not fallen asleep during this discussion, I recommend as bedtime reading the *Glossary of Archival and Records Terminology* from the Society of American Archivists (SAA). If you make it wide awake through most of the letter *A*, all the way to the entry for *archive*, you will find a definition interesting enough to keep you reading. Four of the meanings there come from the world of computers and only two from archival usage. The first of these is the verb that makes old archivists cringe. In definition number three *archive* as a noun is defined as “An archives.”

Still nodding off? Read the notes and citations associated with the definition. In the notes we learn: “United States and Canadian archivists generally deprecate the use of ‘archive’ (without an s) as a noun to mean a collection of records (‘archives’), but that form is common in other English-speaking countries. In information technology, the s-less form, ‘archive,’ is commonly used as a verb and to describe collections of backup data.”

In the citations, the *Glossary* quotes to the brink of fair use from remarks made by William Maher in 1997, mentioning “tendencies to use the word ‘archive’ minus its North American requisite ‘s’ and to ‘verbify’ the noun” and saying “In many cases, the nonprofessional appropriation of the term ‘archives’ appears to be part of an attempt by the scholar or database builder to lend panache or cachet and an



Movable stacks at the Hesburgh Library Annex

air of respectability to what otherwise might be little more than a personal hobby or collecting fetish. As archivists, should we simply welcome this popularization of the term ‘archives’ or should we be bothered by the prevalence of its frequent misuse?” (William J. Maher, “Archives, Archivists, and Society,” *American Archivist* 61, no. 2 (1998): 252–265. Incoming presidential address delivered August 30, 1997, at the annual meeting of the Society of American Archivists.)

Whatever the emotional response of old archivists, languages change according to the way people actually use words. You can’t step twice into the same English. A second look at the *OED* shows that people have been saying “archive” since the 17th century. In the 21st century, information scientists don’t care if old archivists cringe. I suspect that young archivists don’t care either.

Nevertheless, I count it as a victory that in developing the Hesburgh Portal at Notre Dame (hesburghportal.nd.edu) we successfully resisted attempts to call it the Hesburgh Archive. I don’t want to criticize websites that appropriate the term *archive*, but perhaps I can achieve the same effect by saying why the Hesburgh Portal does not qualify as an archive.

Archives preserve records according to professional standards that protect the integrity and neutrality of the evidence. Websites that exhibit selected archival documents

represent the ideas of their developers. They resemble anthologies of documents chosen to support a certain interpretation. The Hesburgh Portal presents Father Hesburgh as a hero. By design, it includes many links to resources in the Notre Dame Archives. But it presents only a tiny percentage of the Hesburgh documents in the archives. It includes only documents selected to interest the general public and to celebrate the life and heritage of a great man. Anyone seriously interested in studying him should not rely on this exhibit but should do research in the archives.

The archives preserves records of Father Hesburgh's work as chaplain of Verville at Notre Dame, as a professor, as Executive Vice-President, as President, and as President Emeritus. The archives also holds Father Hesburgh's papers, which strictly speaking do not qualify as archives. Like libraries, archival repositories can preserve special collections, and records of Father Hesburgh's activities outside the university constitute one of the thousand collections held by the Notre Dame Archives.

With terms such as *papers* and *collections* we could probably use more help from the SAA *Glossary*, but in the limited space available let me say only that papers can include manuscripts, photographs, printed material, microfilm, and media that have nothing to do with paper—audio recordings, videos, artifacts, digital data. The word *collections* can appear in archival discourse as the most general term, including both archives strictly defined and other records held by an archival repository. But it can also be used to distinguish artificial collections, such as stamp collections or autograph collections, from records that grow organically and provide evidence in the very structure of the original filing system. Librarians generally talk about their collection (singular), though they also recognize special collections, which they may sometimes call archives.

Many online exhibits of documentary material deserve high praise even if they inappropriately appropriate the word archive. Let me conclude by drawing attention to one such resource. The Catholic Research Resources Alliance has developed and continues to improve *The Catholic News Archive* (thecatholicnewsarchive.org). Here Catholic newspapers once relegated to the morgue, resurrected through digitization, can be searched and read freely by scholars anywhere in the world. Morgue? What a great term. Maybe they should call it the *Catholic News Morgue*. Or would that make coroners cringe?

P.S. I retired at the end of June. But the Notre Dame Archives shows every sign of surviving in spite of my departure. Email archives@nd.edu, or ask for Angela Fritz, the head of the archives.

Kevin Cawley retired in June 2019 from his role as senior archivist and curator of manuscripts at the Archives of the University of Notre Dame, after 36 years of service.

Five Questions

with

Peter Cajka

Peter Cajka completed his second year as a postdoctoral research associate with the Cushwa Center in summer 2019. In August, he joined Notre Dame's Department of American Studies as a visiting assistant professor. This year, he continues to contribute to programming and special projects at the Cushwa Center. We recently checked in about projects, teaching, and writing of the past two years, as well as what he's looking forward to in the year ahead.



1 SHANE ULBRICH: It's been a busy two years for you here at the Cushwa Center. You've been a key contributor to a lot of the center's work—especially our April 2019 conference, *Global History and Catholicism*. Can you share some personal highlights?

PETER CAJKA: As I look back on all the projects we've worked on over the past two years, I am really overwhelmed with gratitude that I have spent two years here at the Cushwa Center. Like so many participants in the field of Catholic history, I have long admired Cushwa. This center is an amazing hub of scholarship, collegiality, and fun!

My favorite thing about Cushwa is having the chance to interact with scholars, administrators, and thinkers from around the world. It was an honor to invite Matthew Cressler of the College of Charleston here to lecture on his research about race and American Catholicism. I had never really “invited” a scholar to do a talk, and I was thrilled to have Matthew come to Notre Dame. I also had a very memorable time interviewing Rev. Bob Pelton, C.S.C., who chaired Notre Dame's Theology Department in the 1960s, attended Vatican II as an attaché, and became an important player in bringing liberation theology to Notre Dame after being

sent to Chile. It was an honor to write a short institutional and intellectual biography about him for the spring 2018 *American Catholic Studies Newsletter*. I always enjoy hosting our various lecturers and having conversations with grant winners who come to Notre Dame to do research at the Hesburgh Libraries and the Notre Dame Archives. It is also a treat every Wednesday to attend the Colloquium on Religion in American History (CORAH). The research and collegiality of that group has been central to my formation as a scholar.

Global History and Catholicism was a fantastic time. Not only did I help plan the event, I also gave a paper on the global history of conscience rights. I loved seeing scholars from around the world come together to discuss “The Catholic Global”—a particular approach that draws upon Catholic theology and Catholic institutions to imagine the world in spiritual terms. We heard papers on Mexico, Peru, China, Russia, Italy, France, Germany, Uruguay, the Netherlands, Ireland, Canada, Cameroon, and Haiti. The keynotes and plenary sessions connected all the dots. I think everyone walked away feeling energized about new directions in their research. It was very gratifying to see all of our planning pay off.

I really enjoyed working with Kathleen Cummings and John McGreevy in planning the event, and also working with you [Shane Ulbrich], MaDonna Noak, and Kristin Garvin-Podell.

2 SU: You've also been working on a book project. Tell us about it.

PC: I recently completed a rough draft of my book manuscript, which I have tentatively titled *Follow Your Conscience: The Catholic Church and the Spirit of the Sixties*. After I finished my dissertation at Boston College in 2017, I added a few new chapters and substantially revised the existing ones. Cushwa has been a welcoming space to analyze new documents and integrate them into the narrative. Folks at Notre Dame have pushed me to expand and improve the project in ways I would never have considered. I am so thankful. The manuscript is now under review at a university press.

My manuscript attempts to answer a question I developed while preparing for my comprehensive exams in 2012: Why did American Catholics invoke conscience frequently in the 1960s and 1970s?

In various sources, I found a sudden profusion of conscience language in Catholic discourse on ethics over the course of the 1960s and '70s, a phenomenon well-documented in important studies such as John McGreevy's *Catholicism and American Freedom* and Leslie Tentler's *Catholics and Contraception*. In letters, briefs, homilies, legal documents, and speeches, Catholics were discussing "the formation of conscience" or their "sacred rights to follow conscience," and insisting that "conscience should never be handed over to an authority figure" in the church or the state. Such language became commonplace in debates about sexuality, conscription, psychology, human rights, and reproductive rights in the 1970s. My chapters take up those themes in my attempt to solve the riddle of why this occurred.



A 1973 pamphlet titled "How Conscience Can Be Your Guide." Throughout the 20th century, Catholic priests produced many similar guides addressed to laypeople.

In the broader field of American history, I am trying to show that debates about sexuality and war—which are often treated separately—are in fact deeply connected. Both sex and war forced Americans and American Catholics to consider their subjective moral guide of conscience against laws from an authority in the state or church. This created a lot of unexpected alliances and divergences. Catholic priests invoked notions of conscience, learned in seminary training, against the Church itself in the debates on contraception, arguing that individual Catholics have a right to follow conscience on the matter of artificial birth control. The Catholic left fought for conscience rights in debates over war and their language was then appropriated in the 1970s by nurses and doctors who invoked rights of conscience against institutional authorities that may have forced them into performing services like abortion. Conscience clauses, so crucial in healthcare debates at the moment, find their roots in debates over conscription during the Vietnam War.

My time here has helped me to clarify the stakes of my argument and to see that I am writing about the long run of the American 20th century, and even the broader story about religious modernity. I explore how a range of modern Catholic subjects—priests, bishops, laypeople, and activists—develop Catholic thought with a deep concern for individual subjectivity. Historians usually attribute this to Protestants or secular moderns. Re-writing my dissertation as a book has been a long learning process, and I still have a long way to go.

3 SU: You taught two American history courses this year, and guided your students in independent archival research. What did you have them do, and what are some highlights from these courses?

PC: I had the wonderful opportunity this year to teach two undergraduate courses for the Department of American Studies here at Notre Dame. In the fall I taught a course called “The Vietnam War and American Catholics” and this spring I offered “Witnessing the Sixties” to upper-level undergraduates.

In the 1950s and early '60s, Catholics are among the most politically consequential supporters of the war, giving the American government an ideological support to increase its troop presence in Vietnam. At the beginning of the Vietnam War, American Catholics were vigorously anti-communist “cold warriors.” By the mid-to-late 1960s, though, they had become the war’s most vocal critics. By the end of the decade, Catholics are on the front lines of the draft resistance movement, openly contesting state policy in various political bodies, including the Supreme Court. My course on the Vietnam War and American Catholics is meant to show how and why that happened.

Students read about Ngo Dinh Diem, whom John Foster Dulles and Eisenhower put in charge of South Vietnam from 1955 to 1963, and the Catholic physician Tom Dooley, a handsome humanitarian whose books about Vietnam were laced with racism and arguments in favor of “civilizing” the Vietnamese. I had students visit the Grotto to read the letter Dooley sent Father Hesburgh in 1963. We also spent considerable time studying the philosophical, cultural, political, and supernatural sources of Catholic anti-Communism. Then we shifted to

studying Dorothy Day, the Berrigan Brothers, and the peace activists in the Catholic Peace Fellowship. My students found that religion supported both war and peace. I love teaching John Ford’s classic 1944 *Theological Studies* article which condemned saturation bombing during the Second World War.

The students conducted original primary source research on how the war shaped life here at Notre Dame. They tracked down articles from *The Observer* and *Scholastic* to get a sense of how students were affected by the war. They visited the archives to find original sources and wrote papers on graduates who fought in the war, Catholics who performed devotions to Dooley, protests against Dow Chemical, an incident where the ROTC building was set on fire, and protests at the graduation ceremonies. One paper explored how students at Saint Mary’s College participated in the local anti-war movement. Local history really makes a course come alive and helps students see themselves in larger historical dramas.

I am excited to teach this course again in the fall. My course has received the “Catholicism Across the Disciplines” designation, which asks faculty members to integrate questions about Catholic teaching into their courses. We will investigate the long history of the just war teaching from Augustine and Aquinas through early modern thinkers like Francisco de Vitoria, up to Michael Walzer’s *Just and Unjust Wars*.

About my other course, “Witnessing the Sixties,” I’ve written three blog posts at *Teaching United States History*: “Teaching ‘The Sixties,’” “Writing Assignments: Depth and Breadth,” and “How Will I Teach This Course Next Time?”

4 SU: That brings up another topic: since before you arrived at Cushwa, you've been very active on social media and blogs for American Catholic studies and American religious history. What do you think are the benefits of engaging on social media, and of producing digestible book reviews and other pieces for a wider readership online?

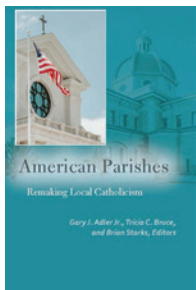
PC: Social media is really important for promoting new work and having a conversation about the field's key ideas. It will never overtake or replace the importance of books or good scholarly articles—but blogs, Twitter, and Facebook can serve as crucial supplements for these more traditional sources. I have been writing for *Teaching United States History*, *Religion in American History*, and *Righting America*. I hope to write something soon for the blog of the *Society for U.S. Intellectual History*. I think social media can put one's name on the map—but one also has to publish books and articles. On one level, I like writing for blogs because it means working up the courage to write for an audience (whether real or imagined). Writing for a digital outlet is great motivation to get words on the page and craft them into a coherent piece. I enjoy the writing process, so I try to write as much as possible. It's really that simple for me. Cushwa has also given me the opportunity to contribute book reviews and a larger piece to our newsletter. Those have been meaningful writing experiences for me. I also feel strongly about selectively live-tweeting at events, which I have done for our Seminar in American Religion as well as Global History and Catholicism.

5 SU: At the end of this summer you'll join Notre Dame's Department of American Studies as a visiting assistant professor. What are you most looking forward to in the year ahead?

PC: I am most looking forward to working with students and colleagues. I love teaching in American Studies—the classes are on illuminating topics and the students are very fun to work with. Classroom discussions are exhilarating and I really enjoy the questions students ask in response to lectures. I feel lucky to be working with such a wonderful interdisciplinary team of scholars and educators. They have been, like Cushwa, very supportive and encouraging. Next year I will teach “The Vietnam War and American Catholics” again, as well as “Witnessing the Sixties.” I will also teach a course called “The Ideas that Made America,” which interprets American history as a clash of ideas. I am also looking forward to staying connected with the Cushwa Center, planning events and hosting speakers. I am happy to embark on this new journey but I am forever grateful for the scholarship and friendships developed at Cushwa.



The first assignment in Cajka's course on American Catholics and the Vietnam War asked students to visit Notre Dame's Grotto to analyze the statue of Tom Dooley and accompanying plaque displaying an abridged version of a letter Dooley sent to Father Theodore M. Hesburgh, C.S.C., in 1960. A famous humanitarian, Dooley fed the CIA information about Vietnam and promoted its pro-war message.



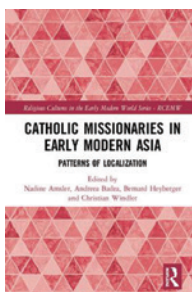
**Gary J. Adler,
Tricia C. Bruce, and
Brian Starks, eds.**

*American Parishes: Remaking
Local Catholicism*

(FORDHAM, 2019)

Parishes are the missing middle in studies of American Catholicism. Between individual Catholics

and a global institution, the thousands of local parishes are where Catholicism gets remade. *American Parishes* showcases what social forces shape parishes, what parishes do, how they do it, and what this says about the future of Catholicism in the United States. Expounding an embedded field approach, this book displays the numerous forces currently reshaping American parishes. It draws from sociology of religion, culture, organizations, and race to illuminate basic parish processes—like leadership and education—and ongoing parish struggles—like conflict and multiculturalism.

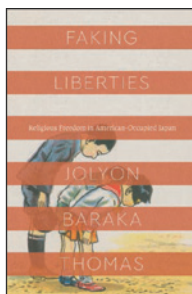


**Nadine Amsler,
Andreea Badea,
Bernard Heyberger,
Christian Windler, eds.**

*Catholic Missionaries in Early
Modern Asia: Patterns of
Localization*

(ROUTLEDGE, 2019)

Over recent decades, historians have become increasingly interested in early modern Catholic missions in Asia as laboratories of cultural contact. This book builds on recent ground-breaking research on early modern Catholic missions which has shown that missionaries in Asia cooperated with and accommodated to the needs of local agents rather than being uncompromising promoters of post-Tridentine doctrine and devotion. The focus of the volume is on missionaries' adaptation to four ideal-typical social settings that played an eminent role in early modern Asian missions: 1) the princely court; 2) the city; 3) the countryside; 4) and the household, a central arena of conversion in early modern Asian societies.



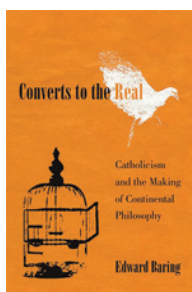
Jolyon Baraka Thomas

*Faking Liberties: Religious Freedom
in American-Occupied Japan*

(CHICAGO, 2019)

Religious freedom is a founding tenet of the United States, and it has frequently been used to justify policies toward other nations. Such was the case in

1945 when Americans occupied Japan following World War II. Though the Japanese constitution had guaranteed freedom of religion since 1889, the United States declared that protection faulty, and when the occupation ended in 1952, they claimed to have successfully replaced it with “real” religious freedom. Through a fresh analysis of pre-war Japanese law, Thomas demonstrates that the occupiers' triumphant narrative obscured salient Japanese political debates about religious freedom.



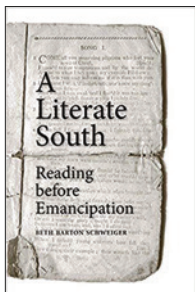
Edward Baring

*Converts to the Real:
Catholicism and the Making of
Continental Philosophy*

(HARVARD, 2019)

In the first half of the 20th century, phenomenology expanded from a few German towns into a movement spanning

Europe. Edward Baring shows that credit for this prodigious growth goes to a surprising group of early enthusiasts: Catholic intellectuals. Placing phenomenology in historical context, Baring reveals the enduring influence of Catholicism in 20th-century intellectual thought. Baring traces the resonances of these Catholic debates in postwar Europe. From existentialism, through the phenomenology of Paul Ricœur and Maurice Merleau-Ponty, to the speculative realism of the present, European thought bears the mark of Catholicism, the original continental philosophy.

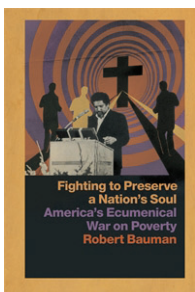


Beth Barton Schweiger

A Literate South: Reading before Emancipation

[YALE, 2019]

Schweiger complicates our understanding of literacy in the American South in the decades just prior to the Civil War by showing that rural people had access to a remarkable variety of things to read. Drawing on the writings of four young women who lived in the Blue Ridge Mountains, Schweiger shows how free and enslaved people learned to read, and that they wrote and spoke poems, songs, stories, and religious doctrines that were circulated by speech and in print. The assumption that slavery and reading are incompatible—which has its origins in the 18th century—has obscured the rich literate tradition at the heart of Southern and American culture.

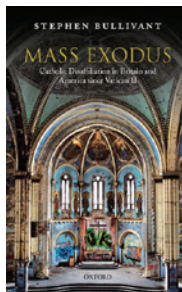


Robert Bauman

Fighting to Preserve a Nation's Soul: America's Ecumenical War on Poverty

[GEORGIA, 2019]

Bauman examines the relationship between religion, race, and the War on Poverty that President Lyndon Johnson initiated in 1964. It studies the efforts by churches, synagogues, and ecumenical religious organizations to join and fight the war on poverty as begun in 1964 by the Office of Economic Opportunity. In addition, Bauman pays particular attention to race, showing how activist priests and other religious leaders connected religion with the anti-poverty efforts of the civil rights movement. The book also explores the evolving role of religion in relation to the power balance between church and state and how this dynamic resonates in today's political situation.

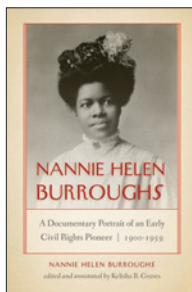


Stephen Bullivant

Mass Exodus: Catholic Disaffiliation in Britain and America since Vatican II

[OXFORD, 2019]

In 1962, Pope John XXIII opened the Second Vatican Council with the prophecy that “a new day is dawning on the Church, bathing her in radiant splendour.” Over 50 years on in Britain and America, however, 35 percent of born Catholics no longer so identify, while only 15 percent attend Mass weekly. Is this the fault of Vatican II and its reforms? Or are wider social, cultural, and moral forces at work? Drawing on a wide range of theological, historical, and sociological sources, Bullivant offers a comparative study of secularization across Britain and the United States’ famously contrasting religious cultures.

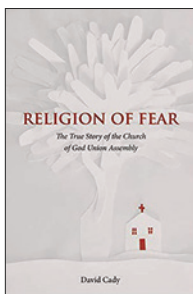


Nannie Helen Burroughs; Kelisha B. Graves, ed.

Nannie Helen Burroughs: A Documentary Portrait of an Early Civil Rights Pioneer, 1900-1959

[NOTRE DAME, 2019]

Nannie Helen Burroughs (1879-1961) is just one of the many African American intellectuals whose work has been long excluded from the literary canon. This book contributes to African American intellectual history by presenting Burroughs in her own words. In her time, Burroughs was a celebrated African American activist, educator, and intellectual. This anthology of her works written between 1900 and 1959 encapsulates Burroughs’ work as a theologian, philosopher, activist, educator, intellectual, and evangelist, as well as the myriad ways that her career resisted definition.



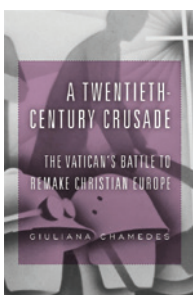
David Cady

Religion of Fear: The True Story of the Church of God Union Assembly

[TENNESSEE, 2019]

Religion of Fear reveals the story of how a Pentecostal sect, the Church of God of the Union Assembly, a small splinter group of the holiness Church of God

movement, evolved into one of the largest and wealthiest cults in America. At its height in 1995, the Union Assembly included 54 churches spread across 19 states. Employing hundreds of interviews and painstaking research, Cady documents the century-long history of the cult from its beginnings in 1917 as a charismatic sect, to its decadence into authoritarian rule, and, finally, its return to mainstream Pentecostalism.



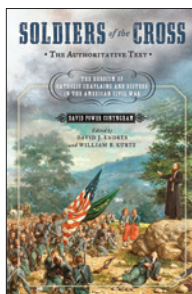
Giuliana Chamedes

A Twentieth-Century Crusade: The Vatican's Battle to Remake Christian Europe

[HARVARD, 2019]

After the United States entered World War I and the Russian Revolution exploded, the Vatican felt threatened by forces eager

to reorganize the European international order and cast the Church out of the public sphere. In response, the papacy partnered with fascist and right-wing states as part of a broader crusade using international law and cultural diplomacy to protect European countries from both liberalism and socialism. Following World War II, the Church attempted to mute its role in strengthening fascist states, as it partnered with Christian Democratic parties and a generation of Cold War warriors. After Vatican II, Church-state ties weakened and antiliberalism and anticommunism lost their appeal, but—as Chamedes demonstrates—the Vatican had already made a lasting mark on European law, culture, and society.

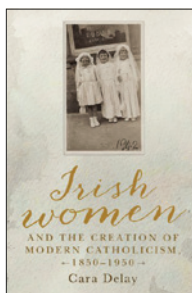


David Power Conyngham; David J. Endres and William B. Kurtz, eds.

Soldiers of the Cross, the Authoritative Text: The Heroism of Catholic Chaplains and Sisters in the American Civil War

[NOTRE DAME, 2019]

Shortly after the Civil War ended, David Power Conyngham, an Irish Catholic journalist and war veteran, began compiling the stories of Catholic chaplains and nuns who served during the war. His manuscript, *Soldiers of the Cross*, is the fullest record written during the 19th century of the Catholic Church's involvement in the war, as it documents the service of 14 chaplains and six female religious communities, representing both North and South. Many of Conyngham's chapters contain new insights into the clergy during the war that are unavailable elsewhere, either during his time or ours.

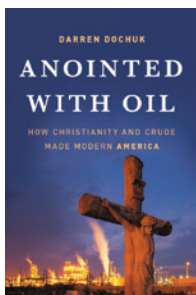


Cara Delay

Irish Women and the Creation of Modern Catholicism, 1850–1950

[OXFORD, 2019]

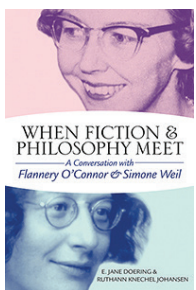
This is the first book-length study to investigate the place of lay Catholic women in modern Irish history. It analyses the intersections of gender, class, and religion by exploring the roles that middle-class, working-class, and rural poor women played in the evolution of Irish Catholicism and thus the creation of modern Irish identities. The book demonstrates that in an age of Church growth and renewal, stretching from the aftermath of the Great Famine through the Free State years, lay women were essential to all aspects of Catholic devotional life, including both home-based religion and public rituals, positioning lay Catholic women as central actors in the making of modern Ireland.



Darren Dochuk

Anointed with Oil: How Christianity and Crude Made Modern America
(BASIC, 2019)

Anointed with Oil places religion and oil at the center of American history. From the earliest discovery of oil in America during the Civil War, citizens saw oil as the nation's special blessing and its peculiar burden, the source of its prophetic mission in the world. Over the century that followed and down to the present day, the oil industry fundamentally transformed American religion, business, and politics—boosting America's ascent as the preeminent global power, giving shape to modern evangelical Christianity, fueling the rise of the Republican Right, and setting the terms for today's political and environmental debates.



E. Jane Doering and Ruthann Knechel Johansen

When Fiction and Philosophy Meet: A Conversation with Flannery O'Connor and Simone Weil
(MERCER, 2019)

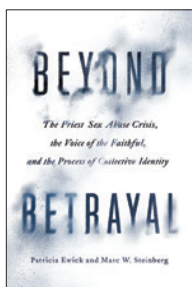
Doering and Johansen explore the intersection between philosopher Simone Weil and writer Flannery O'Connor. Both applied their understandings of enduring spiritual truths to the challenges of nihilism and social oppression as seen in modern totalitarianism and the legacy of slavery throughout human history. Both sought to bring the reality of good and evil to the consciousness of their contemporaries, crossing disciplinary boundaries and influencing their respective fields with innovative ideas and artistic expressions. The authors acquaint O'Connor readers with concepts in Weil's philosophy as seen in O'Connor's stories, while also illustrating how Weil's philosophy, when embodied in fiction, reveals the lived realities of the human condition across time and space.



Sharon Erickson Nepstad

Catholic Social Activism: Progressive Movements in the United States
(NYU, 2019)

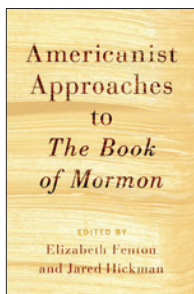
Many Americans assume that the Catholic Church is inherently conservative, based on its stances on abortion, contraception, and divorce. Yet there is a longstanding tradition of progressive Catholic movements in the United States that have addressed a variety of issues from labor, war, immigration, and environmental protection, to human rights, women's rights, exploitative development practices, and bellicose foreign policies. These Catholic social movements have helped to shift the Church from an institution that had historically supported incumbent governments and political elites to a Church that has increasingly sided with the vulnerable and oppressed.



Patricia Ewick and Marc W. Steinberg

Beyond Betrayal: The Priest Sex Abuse Crisis, the Voice of the Faithful, and the Process of Collective Identity
(CHICAGO, 2019)

In 2002, the national spotlight fell on Boston's archdiocese, where decades of rampant sexual misconduct were exposed by the *Boston Globe*. *Beyond Betrayal* charts a nationwide identity shift through the story of one chapter of Voice of the Faithful (VOTF), an organization founded in the scandal's aftermath. Patricia Ewick and Marc W. Steinberg follow two years in one of the most active chapters of VOTF. VOTF had three goals: helping survivors of abuse; supporting priests who were either innocent or took public stands against the wrongdoers; and pursuing a broad set of structural changes in the church. The shaping of their collective identity is at the heart of *Beyond Betrayal*.



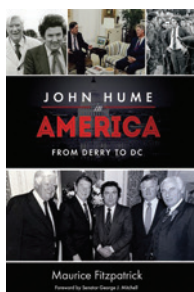
Elizabeth Fenton and Jared Hickman, eds.

Americanist Approaches to The Book of Mormon

(OXFORD, 2019)

As the sacred text of a modern religious movement of global reach, *The Book of Mormon* has undeniable historical significance.

This collection brings together a diverse range of scholars in American literary studies and related fields to establish *The Book of Mormon* as an indispensable object of Americanist inquiry not least because it is, among other things, a form of Americanist inquiry in its own right—a creative, critical reading of “America.” Drawing on formalist criticism, literary and cultural theory, book history, religious studies, and even anthropological field work, *Americanist Approaches to The Book of Mormon* captures the full dimensions and resonances of this “American Bible.”



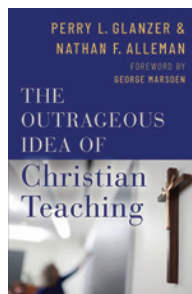
Maurice Fitzpatrick

John Hume in America: From Derry To DC

(NOTRE DAME, 2019)

Fitzpatrick chronicles the rise of John Hume from the riot-torn streets of Northern Ireland to his work with American presidents and Congress to leverage U.S.

support for peace in Northern Ireland. To that end, Hume allied the “Four Horsemen”—Thomas “Tip” O’Neill, Daniel Patrick Moynihan, Hugh Carey, and Ted Kennedy—to his cause, lending his effort worldwide credibility. Fitzpatrick’s history is the missing piece in the jigsaw of Hume’s political life, tracing his philosophy of non-violence during the civil rights movement to his work toward the creation of a new political framework in Northern Ireland.

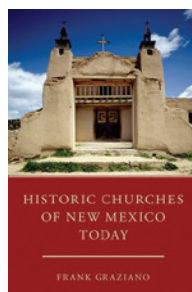


Perry Glanzer, Nathan Alleman

The Outrageous Idea of Christian Teaching

(OXFORD, 2019)

Inspired by George Marsden’s 1997 book *The Outrageous Idea of Christian Scholarship*, this book draws on a survey of more than 2,300 Christian professors from 48 different institutions in North America, to reveal a wide range of thinking about faith-informed teaching. The authors provide a nuanced alternative to those who advocate for restraining the influence of one’s extra-professional identity and those who, in the name of authenticity, promote the full integration of one’s primary identity into the classroom. The book charts new ground regarding how professors think about Christian teaching specifically, as well as how they should approach identity-informed teaching more generally.

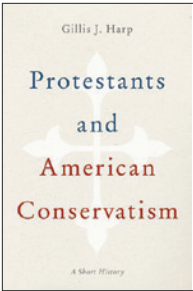


Frank Graziano

Historic Churches of New Mexico Today

(OXFORD, 2019)

This interpretive guide combines history and ethnography to represent living traditions at the adobe and stone churches of New Mexico. Each chapter treats a particular church or group of churches and includes photographs, practical information for visitors, and context pertinent to current understanding. Graziano provides unprecedented coverage of the churches by combining his extensive fieldwork with research in archives and previous scholarship. The book is written in an engaging narrative prose that brings the reader inside of congregations in Indian and Hispanic villages. The focus is less on church buildings than on people in relation to churches—parishioners, caretakers, priests, restorers—and on the author’s experiences researching among them.

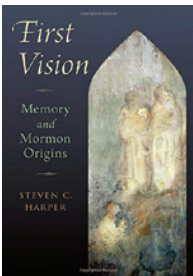


Gillis J. Harp

Protestants and American Conservatism: A Short History
(OXFORD, 2019)

Harp traces the relationship between Protestantism and conservative politics in America from the Puritans to today. Christian belief long shaped

American conservatism by bolstering its critical view of human nature and robust skepticism of human perfectibility. While conservative voters and activists have often professed to be motivated by faith, in fact the connection between Christian principle and conservative politics has been tenuous. With few historical exceptions, American conservatives have not constructed well-reasoned theological foundations for their political beliefs. They have instead adopted a utilitarian view of religious belief embedded within essentially secular assumptions about society and politics. Ultimately, Harp claims, there is very little that is distinctly Christian about the modern Christian Right.



Steven C. Harper

First Vision: Memory and Mormon Origins
(OXFORD, 2019)

This is the biography of a contested memory, Joseph Smith's first vision of angelic beings. How was it born? How did it grow and change over

time? Joseph Smith remembered that his first audible prayer, uttered in spring of 1820 when he was about 14, was answered with a vision of heavenly beings. Appearing to the boy in the woods near his parents' home in western New York State, they told Smith that he was forgiven and warned him that Christianity had gone astray. Smith himself narrated and documented this event repeatedly. Harper shows how Latter-day Saints and others have remembered this experience and rendered it meaningful.

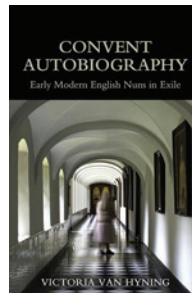


Daniel G. Hummel

Covenant Brothers: Evangelicals, Jews, and U.S.-Israeli Relations
(PENN, 2019)

Weaving together the stories of activists, American Jewish leaders, and Israeli officials in the wake of the establishment of the state of Israel in 1948, *Covenant*

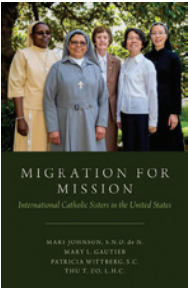
Brothers portrays the dramatic rise of evangelical Christian Zionism as it gained prominence in American politics, Israeli diplomacy, and international relations after World War II. Conventional depictions of the Christian Zionist movement focus too much on American evangelical apocalyptic fascination with the Jewish people. Hummel emphasizes instead the institutional, international, interreligious, and intergenerational efforts on the part of Christians and Jews to mobilize evangelical support for Israel.



Victoria van Hyning

Convent Autobiography: Early Modern English Nuns in Exile
(OXFORD, 2019)

Convent Autobiography reveals how English Catholic women wrote about themselves, their families, and their lives after Roman Catholicism became illegal. They moved abroad and they “died to the world,” trying to cut ties with family and friends. Yet their convents needed support from outsiders to thrive. Often times these women wrote anonymously, a common practice for nuns, monks, and devout people of many religious persuasions up until the 20th century, not only conveying humility but also allowing greater candor. The nuns studied here reveal how they navigated their exile through their letters, printed works, paintings, and prayers.

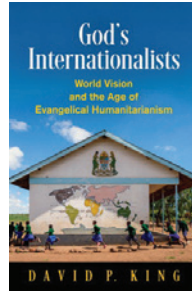


Mary Johnson, S.N.D. de N., Mary Gautier, Patricia Wittberg, S.C., Thu T. Do, L.H.C.

Migration for Mission: International Catholic Sisters in the United States
 (OXFORD, 2019)

Catholic sisters from many countries around the world

come to the United States to minister and to study. Sociologists from Trinity Washington University and CARA at Georgetown University located more than 4,000 “international sisters” currently in the United States for formation, studies, or ministry, from 83 countries spread over six continents. Through surveys, focus groups, and interviews, they heard the stories of these sisters and learned of their joys, satisfactions, struggles, and challenges. *Migration for Mission* examines the experience of these sisters and offers suggestions for religious institutes, Catholic dioceses and parishes, and others who benefit from their contributions.



David P. King

God's Internationalists: World Vision and the Age of Evangelical Humanitarianism
 (PENN, 2019)

Over the past 70 years, World Vision has grown from a small missionary agency to the largest Christian humanitarian

organization in the world, with 40,000 employees, offices in nearly 100 countries, and an annual budget of over \$2 billion. *God's Internationalists* is the first comprehensive study of World Vision—or any such religious NGO. In chronicling the organization's transformation from 1950 to the present, David P. King approaches World Vision as a lens through which to explore shifts within post-World War II American evangelicalism as well as the complexities of faith-based humanitarianism, demonstrating how the organization retained its Christian identity while it expanded beyond a narrow American evangelical subculture.

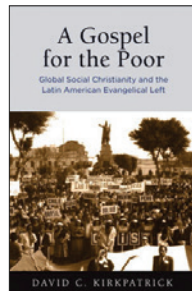


Susan Kassman Sack

America's Teilhard: Christ and Hope in the 1960s
 (CUA, 2019)

During 1959–1972, French priest, paleontologist, and writer Pierre Teilhard de Chardin made a significant impact on the spiritual thought of the

United States. This study of Teilhard's American reception during this period contributes to an awareness of the thought of this important figure and the impact of his work. This book considers his work as a carrier at times for an Americanist emphasis upon progress, energy, and hope; in other years his teleological understanding of the value of suffering moves to center. Additionally, it further develops an understanding of American Catholicism during these years and provides clues as to how it has unfolded over the past several decades.

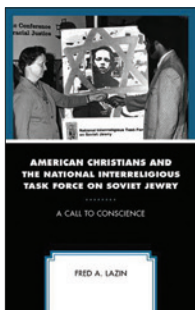


David C. Kirkpatrick

A Gospel for the Poor: Global Social Christianity and the Latin American Evangelical Left
 (PENN, 2019)

After World War II, there emerged in various parts of the world an embryonic yet discernible progressive coalition

of thinkers who were embedded in global evangelical organizations and educational institutions. Herein, Latin Americans had an especially strong voice, for they had defined themselves against two perceived ideological excesses: Marxist-inflected Catholic liberation theology and the conservative political loyalties of the U.S. Religious Right. In this context, transnational conversations provoked the rise of progressive evangelical politics, the explosion of Christian mission and relief organizations, and the infusion of social justice into the very mission of evangelicals around the world and across a broad spectrum of denominations.

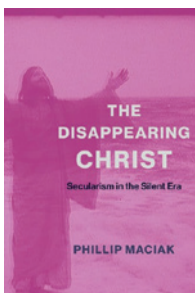


Fred A. Lazin

American Christians and the National Interreligious Task Force on Soviet Jewry: A Call to Conscience

(LEXINGTON, 2019)

This study provides the first in-depth examination of the role and influence of American Christians in the advocacy efforts for Soviet Jewry during the 1970s and 1980s. It explores how American Catholics and Protestants engaged with American Jews to campaign for the emigration of Soviet Jews and to end the cultural and religious discrimination against them. The book presents a case study of the National Interreligious Task Force on Soviet Jewry from its inception to its closure in order to better understand the complexities of the politics of interreligious affairs during this period.

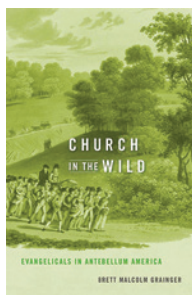


Phillip Maciak

The Disappearing Christ: Secularism in the Silent Era

(COLUMBIA, 2019)

At the turn of the 20th century, Jesus Christ was constantly and inventively visualized across media, and especially in the new medium of film. Why, in an era traditionally defined by the triumph of secular ideologies and institutions, were so many artists rushing to film Christ's miracles and use his story and image to contextualize their experiences of modernity? Maciak examines depictions of Jesus to argue that cinema developed as a model technology of secularism, training viewers for belief in a secular age. The emerging aesthetic of film visualized the fraught process of secularization, and cinematic depictions of an appearing and disappearing Christ became a powerful vehicle for Americans to navigate a rapidly modernizing society.

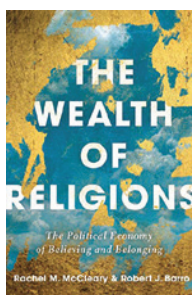


Brett Malcolm Grainger

Church in the Wild: Evangelicals in Antebellum America

(HARVARD, 2019)

We have long credited Emerson and his fellow Transcendentalists with introducing a new appreciation of nature. Whereas transcendentalism prevailed amongst elites, evangelical Christianity won believers from the rural South to the industrial North: this was the true popular religion of the antebellum years. Revivalists went to the woods not to free themselves from the constraints of Christianity but to renew their ties to God. Evangelical Christianity provided a sense of enchantment for those alienated by a rapidly industrializing world. In forested camp meetings and riverside baptisms, in private contemplation and public water cures, in electrotherapy and mesmerism, American Evangelicals communed with nature, God, and one another.

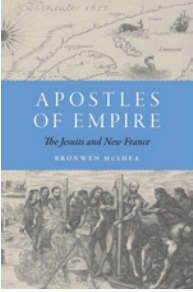


Rachel M. McCleary and Robert J. Barro

The Wealth of Religions: The Political Economy of Believing and Belonging

(PRINCETON, 2019)

The Wealth of Religions addresses the effects of religious beliefs on character traits such as work ethic, thrift, and honesty; the Protestant Reformation and its long-term effects on education and religious competition; Communism's suppression of and competition with religion; the effects of Islamic laws and regulations on the functioning of markets and, hence, on the long-term development of Muslim countries; why some countries have state religions; analogies between religious groups and terrorist organizations; the violent origins of the Dalai Lama's brand of Tibetan Buddhism; and the use by the Catholic Church of saint-making as a way to compete against the rise of Protestant Evangelicals.



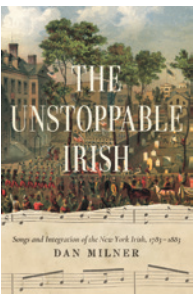
Bronwen McShea

Apostles of Empire: The Jesuits and New France

(NEBRASKA, 2019)

Between 1611 and 1764, 320 Jesuits were sent from France to labor as missionaries in colonial New France, a vast territory inhabited by

diverse Native American populations. Although committed to spreading Catholic doctrines and rituals and adapting them to diverse indigenous cultures, these missionaries also devoted significant energy to more worldly concerns, particularly the transatlantic expansion of the absolutist-era Bourbon state, the importation of the culture of elite, urban French society, and cultivating trade and military partnerships between the French and various Indian tribes. McShea shows how Jesuit conceptions of secular Christian action informed their efforts to build up a French and Catholic empire in North America through significant indigenous cooperation.



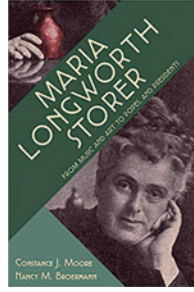
Dan Milner

The Unstoppable Irish: Songs and Integration of the New York Irish, 1783-1883

(NOTRE DAME, 2019)

Milner follows the changing fortunes of New York's Irish Catholics, commencing with the evacuation of British military

forces in late 1783 and concluding 100 years later with the completion of the initial term of the city's first Catholic mayor. Employing song texts, period news reports, as well as existing scholarship, Milner sketches Irish Catholic life in this period and argues that the Catholic Irish gradually integrated (came into common and equal membership) into the city populace rather than assimilated (adopted the culture of a larger host group).



Constance J. Moore and Nancy M. Broermann

Maria Longworth Storer: From Music and Art to Popes and Presidents

(CINCINNATI, 2019)

Known as the founder of the first female-run manufacturing company in the United States,

Rookwood Pottery, Maria Longworth Storer was passionate about women's rights, her city, and issues of poverty and the arts. Longworth Storer was central in making the Queen City the major cultural landmark it is today. Little has been written about her contributions and exploits in diplomatic relations or her powerful influence on turn-of-the-20th-century political leaders. Moore and Broermann have compiled a portrait of Longworth Storer that reflects the breadth of her projects and the depth of her impact on leaders from Washington, D.C., to Europe.



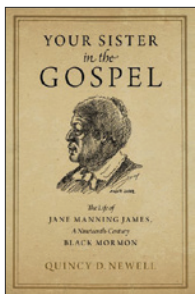
Valentina Napolitano

Migrant Hearts and the Atlantic Return: Transnationalism and the Roman Catholic Church

(FORDHAM, 2016)

Napolitano examines contemporary migration in the context of a Roman Catholic Church eager both

to comprehend and to act upon the movements of peoples. Combining extensive fieldwork with lay and religious Latin American migrants in Rome and analysis of the Catholic Church's historical desires and anxieties around conversion since the period of colonization, she shows how the Americas reorient Europe. The book examines both popular and institutional Catholicism in the celebrations of the Virgin of Guadalupe and El Señor de los Milagros, papal encyclicals, the Latin American Catholic Mission, and the order of the Legionaries of Christ. Napolitano traces the affective contours of documented and undocumented immigrants' experiences and the Church's multiple postures toward transnational migration.

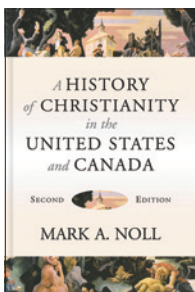


Quincy D. Newell

Your Sister in the Gospel: The Life of Jane Manning James, a Nineteenth-Century Black Mormon
(OXFORD, 2019)

Newell provides the first scholarly biography of a black Mormon. A free black woman from Connecticut, Jane Manning

James positioned herself at the center of LDS history. She took a job as a servant in the home of Joseph Smith, the founder and first prophet of the LDS church. When Smith was killed in 1844, Jane found employment as a servant in Brigham Young's home. These positions placed Jane in proximity to Mormonism's most powerful figures but did not protect her from the church's racially discriminatory policies. Newell chronicles James' remarkable story and suggests how it might affect broader understandings of American history.



Mark A. Noll

A History of Christianity in the United States and Canada
(EERDMANS, 2019)

Noll's *A History of Christianity in the United States and Canada* has been firmly established as the standard text on the Christian experience in North

America. Now he has thoroughly revised, updated, and expanded his classic text to incorporate new materials and important themes, events, leaders, and changes of the last 30 years. Once again readers will benefit from his insights on the United States and Canada in this narrative survey of Christian churches, institutions, and cultural engagements from the colonial period through 2018.

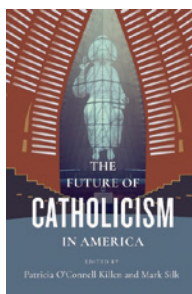


Philip Nord, Katja Guenther, and Max Weiss, eds.

Formations of Belief: Historical Approaches to Religion and the Secular

(PRINCETON, 2019)

For decades, scholars and public intellectuals have been predicting the demise of religion in the face of secularization. *Formations of Belief* offers a more nuanced understanding of the origins of secularist thought, demonstrating how Reformed Christianity and the Enlightenment were not the sole vessels of a worldview based on rationalism and individual autonomy. Taking readers from late antiquity to the contemporary era, the contributors show how secularism itself can be a form of belief and yet how its crisis today has been brought on by its apparent incapacity to satisfy people's spiritual needs.

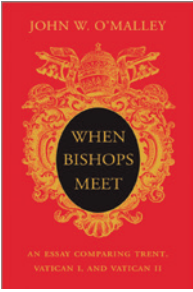


Patricia O'Connell Killen and Mark Silk, eds.

The Future of Catholicism in America

(COLUMBIA, 2019)

This volume considers the prospects for the future of Catholicism at a pivotal moment. Contributors in sociology, theology, religious studies, and history look at the church's evolving institutional structure, its increasing ethnic diversity, and its changing public presence. They explore the tensions among members of the hierarchy, between clergy and laity, and along lines of ethnicity, immigration status, class, generation, political affiliation, and degree of religious commitment. They conclude that American Catholicism's future will be pluriform—reflecting the variety of cultural, political, ideological, and spiritual points of view that typify the multicultural, democratic society of which Catholics constitute so large a part.



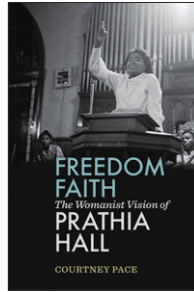
John W. O'Malley

When Bishops Meet: An Essay Comparing Trent, Vatican I, and Vatican II

[HARVARD, 2019]

In this comparison of the three most recent councils, John O'Malley traverses more than 450 years of Catholic history and

examines the councils' most pressing and consistent concerns: questions of purpose, power, and relevance in a changing world. By offering new, sometimes radical, even troubling perspectives on these convocations, *When Bishops Meet* analyzes the evolution of the church from Trent to Vatican II. Readers familiar with John O'Malley's earlier work as well as those with no knowledge of councils will find this volume an indispensable guide for essential questions: Who is in charge of the church? What difference did the councils make, and will there be another?



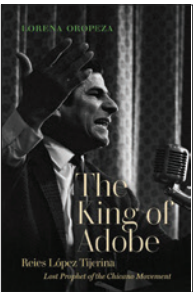
Courtney Pace

Freedom Faith: The Womanist Vision of Prathia Hall

[GEORGIA, 2019]

This volume provides the first full-length critical study of Rev. Dr. Prathia Laura Ann Hall, an undersung leader in both the civil rights movement

and African American theology. Moving along the trajectory of Hall's life and civic service, *Freedom Faith* focuses on her intellectual and theological development and her radiating influence on such figures as Martin Luther King Jr., Marian Wright Edelman, and early womanist scholars. "Freedom faith" was the central concept of Hall's theology: God created humans to be free and assists and equips those who work for freedom. Hall rooted her work simultaneously in social justice, Christian practice, and womanist thought.



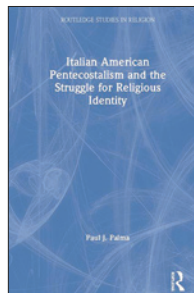
Lorena Oropeza

The King of Adobe: Reies López Tijerina, Lost Prophet of the Chicano Movement

[UNC, 2019]

In 1967, Reies López Tijerina led an armed takeover of a New Mexico courthouse in the name of land rights for disenfranchised

hispanics. To many young Mexican American activists in the 1960s, Tijerina offered a compelling alternative to the nonviolence of Cesar Chavez and Martin Luther King Jr. This fascinating biography of Tijerina offers a fresh and unvarnished look at one of the most controversial, criticized, and misunderstood activists of the civil rights era. Employing extensive interviews, Oropeza reveals new information about Tijerina, such as his origins as a Pentecostal preacher and as a self-proclaimed prophet of God.



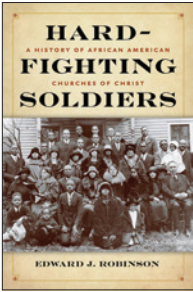
Paul J. Palma

Italian American Pentecostalism and the Struggle for Religious Identity

[ROUTLEDGE, 2019]

While many established forms of Christianity have seen significant decline in recent decades, Pentecostals are currently one of

the fastest growing religious groups across the world. This book examines the roots, inception, and expansion of Pentecostalism among Italian Americans to demonstrate how Pentecostalism moves so freely through widely varying cultures. The book begins with a survey of the origins and early shaping forces of Italian American Pentecostalism before turning to parallel developments in Italy, Canada, and South America. In the closing chapters, the future prospects of the movement are laid out and assessed.



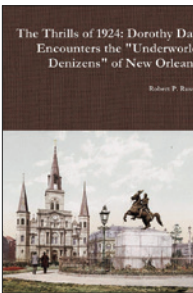
Edward J. Robinson

Hard-Fighting Soldiers: A History of African American Churches of Christ

(TENNESSEE, 2019)

This first full-length scholarly synthesis of the African American Churches of Christ provides a comprehensive look at the

church's improbable development against the backdrop of racial oppression. Robinson's well-researched narrative treats not only the black male leaders of the church but also women leaders, as well as notable activities of the church, including music, education, and global evangelism, thus painting a complete picture of African American Churches of Christ. Robinson tells the two-hundred-year tale of how "black believers survived and thrived on the discarded 'scraps' of America, forging their own identity, fashioning their own lofty ecclesiology and 'hard' theology, and creating their own papers, lectureships, liturgy, and congregations."



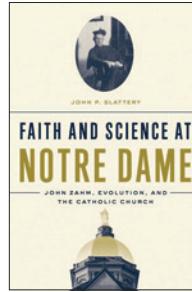
Robert P. Russo

The Thrills of 1924: Dorothy Day Encounters the "Underworld Denizens" of New Orleans

(EPIPHANY, 2019)

Russo assembles material from Dorothy Day's time in New Orleans (1923–24). The volume contains 70 articles (20 of which

were signed by Day) from the *New Orleans Item*. The introduction analyzes evidence in support of Day's authorship of the unsigned articles. The section "Visiting Celebrities" includes articles relating to Italian tragedienne Eleonora Duse and interviews with the family of future Louisiana Governor Henry L. Fuqua. "Going Undercover in New Orleans" includes exposés of three dance halls, an interview with heavyweight boxing champion Jack Dempsey, and coverage of his matches held in the city. The section "The Thrills of 1924" contains Day's reporting on the rise of gambling among women.



John P. Slattery

Faith and Science at Notre Dame: John Zahm, Evolution, and the Catholic Church

(NOTRE DAME, 2019)

The Reverend John Augustine Zahm, C.S.C. (1851–1921) was a Holy Cross priest, science professor, and vice president at

the University of Notre Dame. In his scientific writings, Zahm argued that Roman Catholicism was fully compatible with an evolutionary view of biological systems. John Slattery charts the rise and fall of Zahm, examining his ascension to international fame in bridging evolution and Catholicism and shedding new light on his ultimate downfall via censure at the Vatican. Slattery presents previously unknown archival letters and reports that allow Zahm's censure to be fully understood in the light of broader scientific, theological, and philosophical movements within the Catholic Church and around the world.



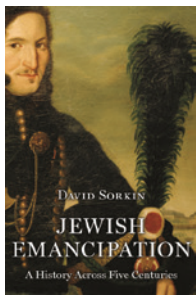
Christian Smith, Bridget Ritz, and Michael Rotolo

Religious Parenting: Transmitting Faith and Values in Contemporary America

(PRINCETON, 2019)

We know that parents are the most important influence on

their children's religious lives, yet parents have been virtually ignored in previous work on religious socialization. Smith, Ritz and Rotolo explore American parents' strategies, experiences, beliefs, and anxieties regarding religious transmission through hundreds of in-depth interviews that span religious traditions, social classes, and family types all around the country. For almost all parents of various religious backgrounds, religion is important for the foundation it provides for becoming one's best self on life's difficult journey. Challenging longstanding sociological and anthropological assumptions, the authors demonstrate that parents of highly dissimilar backgrounds share the same "cultural models" when passing on religion to their children.



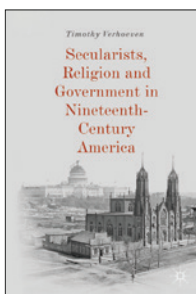
David Sorkin

Jewish Emancipation: A History Across Five Centuries

(PRINCETON, 2019)

For all their importance, the Holocaust and the founding of the State of Israel now loom so large in modern Jewish history that we have lost sight of the fact

that they are only part of—and indeed reactions to—the central event of that history: emancipation. Sorkin seeks to reorient Jewish history by offering the first comprehensive account in any language of the process by which Jews became citizens with civil and political rights in the modern world. Ranging from the mid-16th century to the beginning of the 21st, *Jewish Emancipation* tells the ongoing story of how Jews have gained, kept, lost, and recovered rights around the world.



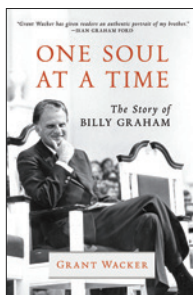
Timothy Verhoeven

Secularists, Religion and Government in Nineteenth-Century America

(PALGRAVE MACMILLAN, 2019)

The 19th century is usually seen as the golden age of an informal Protestant establishment.

Verhoeven demonstrates that, far from being crushed by an evangelical juggernaut, secularists harnessed a range of cultural forces—the legacy of the Revolutionary founders, hostility to Catholicism, a belief in national exceptionalism, and more—to argue that the United States was not a Christian nation, branding their opponents as fanatics who threatened both democratic liberties as well as true religion. This book shows how, through a series of fierce battles over Sabbath laws, legislative chaplains, Bible-reading in public schools and other flashpoints, 19th-century secularists mounted a powerful case for a separation of religion and government.



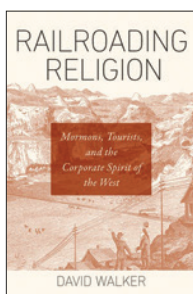
Grant Wacker

One Soul at a Time: The Story of Billy Graham

(EERDMANS, 2019)

For more than five decades, Billy Graham (1918–2018) ranked as one of the most influential voices in the Christian world.

Nearly 215 million people around the world heard him preach in person or through live electronic media, almost certainly more than any other person. For millions, Graham was less a preacher than a Protestant saint. Drawing on decades of research on Graham and American evangelicalism, Grant Wacker has marshalled personal interviews, archival research, and never-before-published photographs from the Graham family and others to tell the remarkable story of one of the most celebrated Christians in American history.



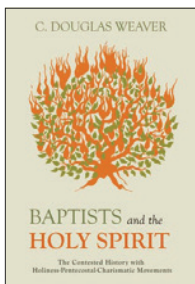
David Walker

Railroading Religion: Mormons, Tourists, and the Corporate Spirit of the West

(UNC, 2019)

In this study of Mormonism's ascendancy in the railroad era, Walker argues that railroads, tourism, and government

bureaucracy combined to create modern religion in the American West. Economic and political victory in the West required the production of knowledge about different religious groups settling there. As ordinary Americans advanced their own theories about Mormonism, they contributed to the rise of religion itself as a category of popular and scholarly imagination. At the same time, new and advantageous railroad-related alliances catalyzed LDS Church officials to build increasingly dynamic religious institutions. Walker shows that western railroads did not diminish Mormon power. To the contrary, railroad promoters helped establish Mormonism as a normative American religion.



C. Douglas Weaver

Baptists and the Holy Spirit: The Contested History with Holiness-Pentecostal-Charismatic Movements

(BAYLOR, 2019)

Baptists and the Holy Spirit provides the first in-depth interpretation of Baptist

involvement with the Holiness, Pentecostal, and charismatic movements. Weaver shows that, while most Baptists reacted against all three Spirit-focused groups, each movement flourished among a minority who were attracted by the “baptism of the Holy Spirit.” Weaver also explores the overlap between Baptist and Pentecostal efforts to restore the practices of the New Testament. The diversity of Baptists—Southern Baptist, American Baptist, African American Baptist—leads to an equally diverse understanding of the Spirit. Overall, Baptist interactions with the Holiness, Pentecostal, and charismatic movements and their vibrant experience with the Spirit were key in shaping Baptist identity and theology.



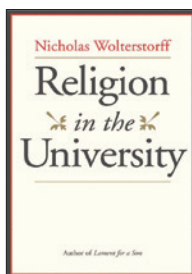
Isaac Weiner and Joshua Dubler, eds.

Religion, Law, USA

(NYU, 2019)

The United States has witnessed a number of high-profile court cases involving religion, forcing Americans to grapple with questions regarding the

relationship between religion and law. This volume maps the contemporary interplay of religion and law within the study of American religions. Each chapter considers a specific keyword in the study of religion and law, such as “conscience,” “establishment,” “secularity,” and “personhood.” Contributors consider specific case studies related to each term, and then expand their analyses to discuss broader implications for the practice and study of American religion.



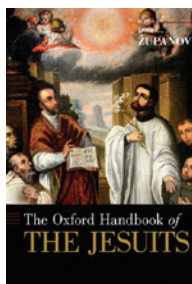
Nicholas Wolterstorff

Religion in the University

(YALE, 2019)

What is religion’s place within the academy today? Are the perspectives of religious believers acceptable in an academic setting? In this essay, Wolterstorff ranges from Max

Weber and John Locke to Ludwig Wittgenstein and Charles Taylor to argue that religious orientations and voices do have a home in the modern university, and he offers a sketch of what that home should be like. Documenting changes in the academy over the last 50 years and tapping into larger debates on freedom of expression and intellectual diversity, Wolterstorff believes a scholarly ethic should guard us against becoming, in Weber’s words, “specialists without spirit and sensualists without heart.”



Ines G. Zupanov, ed.

The Oxford Handbook of the Jesuits

(OXFORD, 2019)

Through its missionary, pedagogical, and scientific accomplishments, the Society of Jesus—known as the Jesuits—became one of the

first institutions with a truly “global” reach, in practice and intention. The volume is organized in seven major sections, totaling 40 articles, on the Order’s foundation and administration, the theological underpinnings of its activities, the Jesuit involvement with secular culture, missiology, the Order’s contributions to the arts and sciences, the suppression the Order endured in the 18th century, and finally, its restoration. The volume also looks at how the Order is changing, including becoming more non-European and ethnically diverse, with its members increasingly interested in engaging society in addition to traditional pastoral duties.

SARAH BARRINGER GORDON, “The First Wall of Separation between Church and State: Slavery and Disestablishment in Late-Eighteenth-Century Virginia,” *Journal of Southern History* 85, no. 1 (2019): 61–104.

ERIN BARTRAM, “American Catholics and ‘The Use and Abuse of Reading,’ 1865–1873,” *Religion and American Culture* 29, no. 1 (2019): 36–64.

KATHERINE BENTLEY JEFFREY, “The Contrasting Legacies of Confederate Priests Abram Ryan and Darius Hubert, S.J.,” *U.S. Catholic Historian* 37, no. 1 (2019): 1–22.

DAVID C. BEYREIS, “Dangerous Alliances in the New Mexico Borderlands: Charles Bent and the Limits of Family Networks,” *Journal of the Early Republic* 39, no. 1 (2019): 57–80.

SEAN BRENNAN, “Henry Cabot Lodge Jr. and the Catholic Church,” *U.S. Catholic Historian* 37, no. 1 (2019): 97–122.

MARY ELIZABETH BROWN, “The National Catholic Welfare Conference’s Efforts to Assist Non-Aryan Christians Threatened by the Nuremberg Laws, 1935–1940,” *U.S. Catholic Historian* 37, no. 1 (2019): 47–72.

WENDY CADGE and **MICHAEL SKAGGS**, “Humanizing Agents of Modern Capitalism? The Daily Work of Port Chaplains,” *Sociology of Religion* 80, no. 1 (2019): 83–106.

MICHAEL J. CANGEMI, “‘We need the closest possible cooperation with the Church’: Catholic Activists, Central America, and the Reagan Administration, 1981–1982,” *U.S. Catholic Historian* 37, no. 1 (2019): 167–191.

WILLIAM S. COSSSEN, “Education in the Name of the Lord: The Rise and Decline of the Catholic Labor Schools,” *The Catholic Historical Review* 104, no. 3 (2018): 475–498.

ROBERT EMMETT CURRAN, “‘To tear down . . . the Corinthian pillars of Constitutional liberty’: Catholics and Lincoln’s Emancipation Proclamation,” *U.S. Catholic Historian* 37, no. 2 (2019): 109–136.

EDWARD E. CURTIS, SYLVESTER A. JOHNSON, “The Transnational and Diasporic Future of African American Religions in the United States,” *Journal of the American Academy of Religion* 87, no. 2 (2019): 333–365.

LANTA DAVIS, “Redemptive Suffering in the Isenheim Altarpiece and Bernard MacLaverty’s *Cal*,” *New Hibernia Review* 22, no. 3 (2018): 81–95.

SCOTT C. ESPLIN, “Latter-day Saint and Catholic Interactions in the Restoration of Historic Nauvoo,” *American Catholic Studies* 129, no. 4 (2018): 23–44.

MAURA JANE FARRELLY, “God’s Order or Man’s Rights: The Relationship Between Catholic Slave-Holding and Unitarian Anti-Catholicism,” *U.S. Catholic Historian* 37, no. 2 (2019): 83–108.

SUSAN FITZPATRICK-BEHRENS, “The Catholic Roots of U.S. Foreign Assistance: From Good Neighbors to Allies for Progress,” *U.S. Catholic Historian* 37, no. 1 (2019): 123–145.

RALPH FRASCA, “‘Utter Ruthlessness and Brutality’: An Archdiocese Fights Back When a Major Newspaper Compares Saint Ignatius Loyola to Adolf Hitler,” *American Catholic Studies* 129, no. 4 (2018): 45–68.

MICHAEL PATRICK GILLESPIE, “Catholic Influence on Concepts of Death and Dying in Joyce’s Writings,” *New Hibernia Review* 22, no. 4 (2018): 114–128.

RICHARD GRIBBLE, C.S.C., “‘Am I on God’s side?’: U.S. Military Chaplains and the Dilemma of the Vietnam War,” *U.S. Catholic Historian* 37, no. 1 (2019): 73–96.

PAUL W. HARRIS, “Dancing with Jim Crow: The Chattanooga Embarrassment of the Methodist Episcopal Church,” *The Journal of the Gilded Age and Progressive Era* 18, no. 2 (2019): 155–73.

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TUAN HOANG, “Ultramontanism, Nationalism, and the Fall of Saigon: Historicizing the Vietnamese American Catholic Experience,” *American Catholic Studies* 130, no. 1 (2019): 1–36.

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“Reforming Fundamentalism in Latin America: The Evangelical Left and Universidad Bíblica Latinoamericana,” *Journal of the American Academy of Religion* 87, no. 1 (2019): 122–155.

CHRISTOPHE LANDRY, “The Diocese of Lafayette’s Crusade to Save Catholicism: Nationalizing Creole Communities in Southwest Louisiana in the Interwar Period,” *The Catholic Historical Review* 104, no. 4 (2019): 686–706.

K. ELISE LEAL, “‘All Our Children May Be Taught of God’: Sunday Schools and the Roles of Childhood and Youth in Creating Evangelical Benevolence,” *Church History* 87, no. 4 (2018): 1056–90.

STEPHEN E. MAIZLISH,

“Rehearsing for the Great Debate of 1850: The Controversy over Seating Father Theobald Mathew on the Floor of the Senate,” *Civil War History* 64, no. 4 (2018): 365–384.

GERARDO MARTÍ, “The Unexpected Orthodoxy of Donald J. Trump: White Evangelical Support for the 45th President of the United States,” *Sociology of Religion* 80, no. 1 (2019): 1–8.

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LAWRENCE A. PESKIN, “From Shylocks to Unbelievers: Early National Views of ‘Oriental’ Jews,” *Journal of the Early Republic* 39, no. 2 (2019): 267–298.

JEANNE PETIT, “‘We must not fail either the Church or the nation’: Mobilizing Catholic Laywomen in the World War I Era,” *U.S. Catholic Historian* 37, no. 1 (2019): 23–45.

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CARA ROCK-SINGER, “A Prophetic Guide for a Perplexed World: Louis Finkelstein and the 1940 Conference on Science, Philosophy, and Religion,” *Religion and American Culture* 29, no. 2 (2019): 179–215.

KELLY L. SCHMIDT, “Enslaved Faith Communities in the Jesuits’ Missouri Mission,” *U.S. Catholic Historian* 37, no. 2 (2019): 49–81.

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J. MARIANNE SIEGMUND, “Pope John XXIII’s *Mater et Magistra*: The Encyclical and the Notion of the Common Good,” *The Catholic Social Science Review* 24 (2019): 57–73.

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SAMUEL D. STABLER, “Church, Space, and Pluralism: Two Puritan Settlements, Territory, and Religious Tolerance,” *Sociology of Religion* 80, no. 2, (2019): 222–246.

DAVID M. STARK, “A Professionalizing Priesthood: The Cathedral Chapter of San Juan, Puerto Rico, 1650–1700,” *The Catholic Historical Review* 104, no. 3 (2018): 438–474.

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THOMAS R. ULSHAFFER, P.S.S., “Slavery and the Early Sulpician Community in Maryland,” *U.S. Catholic Historian* 37, no. 2 (2019): 1–21.

SUJEY VEGA, “Intersectional *hermanas*: LDS Latinas navigate faith, leadership and sisterhood,” *Latino Studies* 17, no. 1 (2019): 27–47

JACQUELINE WILLY ROMERO, “‘Scheming and Turbulent’: An Analysis of Obedience and Authority in the Founding of the Sisters of Charity of Cincinnati,” *American Catholic Studies* 130, no. 1 (2019): 37–60.

DOUGLAS L. WINIARSKI, “Seized by the Jerks: Shakers, Spirit Possession, and the Great Revival,” *The William and Mary Quarterly* 76, no. 1 (2019): 111–150.

seminar *continued from page 2*

gender and power, McGuinness observed, resist simple discussion. Outwardly, Seton presented herself as a genteel matron who was an acceptable—indeed, ideal—public face of Catholicism, even if underneath she was, in O’Donnell’s words, “prickly, full of questions, and roiling from her contact with authority.”

Audience members brought a variety of questions and insights to the conversation. Several participants were struck by the importance of mortality in the book and the elaborate death scenes that Seton encountered throughout her life. Peter Williams (Miami University) asked how the emphasis on sin and the importance of dying a good death might have been connected to Catholic piety. Seton, O’Donnell shared, likely felt pressure to die an exemplary death, as did her daughter Anna Marie. Moreover, death was an aspect of daily life, a constant possibility.

Other seminar members marveled at Seton’s decision that both Catholic and Protestant girls be admitted to the nation’s first Catholic girls’ school. Betty Ann McNeil, D.C. (DePaul University) shared that Seton differed with her superior,

Father DuBois, over whether or not to admit Protestant children to St. Joseph’s Academy. Seton decided she would, despite DuBois’ insistence that only Catholic children be admitted.

Kyle Roberts (Loyola University Chicago) asked about the experience of women who sought to establish authority in spiritual writing as well as communal leadership. Women like Seton who emerged as spiritual leaders struggled with self-doubt and melancholy. O’Donnell described these women as “spiritual athletes.” Seton’s conversion to Catholicism provided her with institutional resources and allowed her to immerse herself in a world of faith. Indeed, Seton would go on not only to found the Sisters of Charity and the first Catholic girls’ school in the United States, but more than a century and a half after her death, in 1975, she would become the first native-born citizen of the United States to be canonized a saint in the Roman Catholic Church.

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Maggie Elmore was a postdoctoral research associate with the Cushwa Center in 2018–2019. In August 2019, she joined Sam Houston State University as assistant professor of Latino history.

global history *continued from page 3*

Much went well, at times thrillingly. Jeremy Adelman’s keynote address—on the Catholic world system he identified in the early modern era, with French, Spanish, and Portuguese Catholic empires jostling against one another even as religious networks in part bound them together—established a wonderful model and was repeatedly invoked. The chronological range of the program tilted toward the 20th century, although 18th-century papers, such as Shaun Blanchard’s on Jesuit-Jansenist conflicts and Claudio Schettini’s on the Catholic reaction to the French Revolution, were exemplary. The geographical range of the program was broad, with a rich set of papers, for example, on Chinese Catholicism, often building on Albert Wu’s recent study of German missionaries there. Cameroon, Uruguay, Canada, and the Netherlands received good attention. Less happily, no papers focused on such crucial Catholic sites as Poland and even

central and southeastern Europe more broadly, where too few historians (Brian Porter-Szucs, John Connelly, and Piotr Kosicki are exceptions) hurdle the linguistic barriers limiting Anglophone scholarship. Virtually no one mentioned the Philippines, remarkably, and even Brazil received little attention, although Brazilian Catholic students in the 1960s popped up in the excellent papers on transnational movements.

Panelists did better than we could have hoped at making connections across the global Catholic sphere. Florian Michel showed how 20th-century French scholars such as Étienne Gilson “globalized” the study of Thomas Aquinas. Jaime Pensado, Caroline Sappia, Gilles Routhier, and others drew important connections between Europe, Canada, and Latin America in the 1960s. (References in these essays to a memorable Catholic student conference in Montevideo in 1962 that included presentations by the educational theorist Paulo Friere and the liberation

theologian Gustavo Gutiérrez made audience members yearn for a full transcript.) Deirdre Raftery’s smart investigation of convent schools in India and Australia reinforced the centrality of women religious to modern Catholic history, with the Sisters of Mercy, for example, also emerging as the bedrock of the Irish diaspora sketched so vividly by Colin Barr. Catholic Action and anti-communism as social movements appeared in Charlotte Walker-Said’s Cameroon, Alison Fitchett Climenhaga’s Uganda, Robert Dennis’ Ontario, and Giuliana Chamedes’ Italy; Catholic anti-Semitism as traced by Nina Valbousquet moved from France to Italy to the United States.

Any selection of topics is idiosyncratic, but the single most promising global Catholic node displayed at the conference might be decolonization. Nothing better joins the great “Catholic” empires such as France, Belgium, Portugal, Italy, and Spain (along with the at times surprisingly Catholic empires of Britain, Germany, the Netherlands, and the United States), the indigenous people who in turn reshaped these empires, and the Vatican politics that thwarted and furthered the ambitions of all concerned. Elizabeth Foster’s path-breaking work on African Catholicism in Senegal and Paris, with African student activists shaping religious and political life on both continents, is an exciting model. So too is Udi Greenberg’s incisive essay in the latest *American Historical Review*, previewed at the conference, on the strange history of Protestant-Catholic ecumenism and its meaning in 1930s Germany and later in the global South. Jean-Luc Enyegue, S.J.’s probe into Cameroon in the 1970s indicates, too, how after the Second Vatican Council a faith committed to an African sensibility rearranged the conventional mental furniture of what being Catholic meant.

The first plenary session on Saturday centered on Robert Orsi’s discussion of sexual abuse and what he termed the Catholic “global-local-in-between.” In Orsi’s account of a nun sexually abused by her priest confessor and abused in a different way by church authorities who tried to silence

her, Catholic globalism becomes—more than a neutral, even admirable, characteristic—a cover up mechanism. That Catholic actors—notably bishops and priests in religious orders but others as well—moved with ease across national borders and diocesan lines meant that church officials had multiple avenues available to evade not only legal authorities but also their own devastated communicants.



Ruth Harris

Panelists at the final plenary session meditated on next steps. Ruth Harris roused attendees from their exhaustion and urged them to think comparatively, not just between Catholic and Protestant but, drawing on her own work, Catholicism and Hinduism. Along with

other participants she rightly noted the relative absence of theology (an important exception being Sarah Shortall’s work on mid-20th century French theologians) and the need to think about material culture and devotions. We need more research, it was suggested, on the history of sexuality; more, too, on the importance of Catholicism to Christian Democratic movements. We need to recognize even more than we do now the extraordinary archives available for so many Catholic subjects in Rome.

And so on. The promise of the conference—perhaps the promise of the global Catholic project—lies beyond subject lists or topic sentences. Instead it lies in the animated conversations between established scholars and graduate students in the session breaks and the post-confessional ease with which scholars from all backgrounds discussed fraught topics. It lies in the dozen or so recently published books on display. It lies in the conviction, reinforced by these exhilarating days, that the study of modern Catholicism might make an important difference to both global history and Catholic self-understanding.

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