

# American Catholic Studies

## NEWSLETTER

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Cover: "Candidates for Admission to Dominican Convent in Jersey City," *Frank Leslie's Illustrated Newsletter*, August 19, 1882. Used with permission of the McGreal Center for Dominican Historical Studies.

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I write with important news: having reached the end of my second term as Cushwa director, I will be stepping down, effective June 30, 2023.

All good things must come to an end! Though I have no doubt that this is the right time for me to depart, it is nevertheless difficult to wrap my head around the concept. The Cushwa Center became part of my life 30 years ago next fall, when I arrived on campus as a doctoral student in history. I had no clear picture of what it meant to be a historian, or even any firm idea of what I wanted to study. Jay P. Dolan, Cushwa’s founding director, became my model and mentor, and with his encouragement I, too, chose to focus on the Catholic experience in the United States. By the time I attended my first big Cushwa Center conference—“Engendering American Catholicism,” in 1995—I was preparing to take Ph.D. comprehensive examinations, and I was delighted to meet in person so many of the scholars whose books I was reading. Scott Appleby was at the helm by then, and I also learned so much from him about teaching and studying history. In 2001, Scott hired me as Cushwa’s associate director, and I arrived just in time to watch him offer expert media commentary after the “Spotlight” investigative team published its first articles about clergy sex abuse in the Archdiocese of Boston.

Though I had initially thought I would stay at Cushwa for three or four years at most, time just kept stretching. Cushwa provided the ideal environment for me to teach, write, and, best of all, interact with the generous and talented scholars in the field of U.S. Catholic history. Foremost among these was Tim Matovina, who succeeded Scott as director in 2002. When Tim finished his second term, I

*—continued on following page*

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**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.

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Top photo, left to right: Cushwa Center directors Timothy Matovina, R. Scott Appleby, Kathleen Sprows Cummings, and Jay P. Dolan, together at a gathering to celebrate the center's 40th anniversary, September 10, 2015. Bottom photo: Participants in a gathering of the Lived History of Vatican II project, April 11–13, 2013.

was named Cushwa's fourth director. I have loved every minute (or, almost every minute, anyway!). My heart is full of gratitude for these last 11 years, and for the work of current staff and fellows Shane Ulbrich, MaDonna Noak, Philip Byers, and Luca Codignola—or as they have often been called around campus, “the dream team.” I treasure, too, the memories of working with Barbara Lockwood, Paula Brach, Heather Grennan Gary, and Pete Hlabse, as well as the many postdoctoral fellows who have worked at the center, especially Pete Cajka who continued on as the director of the Cushwa Center's “Gender, Sex, and Power” project and remains my colleague in the Department of American Studies.

I am extraordinarily grateful to my colleagues on the Cushwa advisory board, especially to the current members: Scott Appleby for his enduring wisdom and mentorship; Ted Cachey for helping me expand Cushwa's activities in Rome; Darren Dochuk for his collegiality and prodigious knowledge of American religious history; Tom Guinan for his advice on how to be an effective steward of Cushwa's resources; and John McGreevy for his support and collaboration, most memorably on our “Global History and Catholicism” conference in 2019. I can never thank the Cushwa family enough for all that their generosity has made and continues to make possible in the study of Catholicism in the United States and beyond.

Finally, warmest thanks to each and every person in Cushwa's capacious scholarly orbit, including everyone reading this message. It has been a privilege to work so closely with scholars like Bob Orsi on our “Lived History of Vatican II” and “Gender, Sex, and Power” projects, and Maggie McGuinness on the Conference on the History of Women Religious. It would be impossible to name every colleague who has taught me something about the American Catholic experience, so suffice it to say I appreciated each and every person who has ever participated in Cushwa's seminars, conferences, or research projects or received one of our research grants. Leading Cushwa has been the great honor of my professional life, and I look forward to what comes next, for the center and for me. I expect Sarah Mustillo, dean of the College of Arts and Letters, to make an announcement about Cushwa's new leadership in the coming weeks. As for me, after a long-anticipated sabbatical, I will look forward to continuing to be an avid supporter of Cushwa, now as an enthusiastic member of the audience.

**Kathleen Sprows Cummings**

## Fall 2022 at the Cushwa Center

BY PHILIP BYERS

### Hibernian Lecture: Enda Delaney

On Friday, September 9, 2022, a standing-room-only crowd gathered in Jenkins–Nanovic Halls to hear Enda Delaney, professor of modern history at the University of Edinburgh, deliver the Cushwa Center’s annual Hibernian Lecture. After a greeting and an introduction by Kathleen Sprows Cummings, Delaney thanked the Ancient Order of Hibernians and the Ladies Ancient Order of Hibernians for sponsoring the lecture and then described his topic, “Faith and Fatherland: Belief and the Irish Catholic Experience.” How important has belief been to the Irish Catholic experience, not only on the island itself but also for those who settled abroad?

Over the decades, the subject has drawn interest from a range of distinguished historians, including the late Monsignor Patrick J. Corish, former Cushwa Center director Jay P. Dolan, Cara Delay (College of Charleston), Sarah Roddy (Maynooth University), and Colin Barr, professor of modern Irish history in Notre Dame’s Keough School and the director of the Clingen Family Center for the Study of Modern Ireland. Yet elucidating the theme requires great effort, Delaney insisted, due

to sourcing obstacles: the predominantly oral nature of historic Irish culture has left behind a dearth of documentation, an impediment for interested scholars.

Those sources that do exist each have their own shortcomings. For example, though many travel writers depicted Irish religion, they were not only transient onlookers but also frequent propagators of what Delaney labeled “misery tourism.” Primarily, their accounts were intended to sell copies, not to inform future historians. Drawing any firm conclusions from records of attendance at religious rites is also fraught since penal codes, a shortage of priests, and distance from churches all worked against regular participation. Published catechisms have presented another possible fount of data, but even their usefulness must be qualified; a semi-literate society would have imbibed much more from spoken sermons than from written compilations of Church teachings.

Next, Delaney explained how scrutinizing these varying modes of transmission can clarify change over time in Irish Catholic belief and practice, namely from a more communal faith to a more dogmatic religion. For centuries, Irish Catholicism



Enda Delaney addresses attendees at the annual Hibernian Lecture.

comprised a mixture of Church-sanctioned doctrine and unofficial folk practices, with the latter passed down not just by local priests but also by family and friend networks within a community. One popular interpretation of Irish history has viewed the 1840s and 1850s as a hinge point for a “devotional revolution,” as the disruption of that period undermined other sources of joint identity—especially the Irish language—leaving the rites of Catholicism as one of the few remaining points of solidarity. From that instability, reformers such as then-Archbishop Paul Cullen would construct a faith that was “disciplined, universal, and orthodox.” Delaney also mentioned the dissenting view of scholar David Noel Doyle, who challenged the notion of a clean rupture and instead posited multiple Irish Catholicisms, distinguishable by region. In this telling, Irish Catholics in Connaught and Ulster retained more of the traits of their forebears, inheriting their faith via communal dissemination. Catholics in Leinster and Munster absorbed the Cullen-directed, Anglicized faith via formal indoctrination, with this latter version eventually becoming dominant throughout the island.

What of Irish Catholicism beyond Ireland’s shores? Delaney disputed the clumsy trope that emigrants jettisoned their faith immediately upon leaving home. In part, that narrative emerged from the Church itself, as priests emphasized the numerous threats and temptations emigrants would encounter in the wider world. Rather, Irish Catholicism took different forms and played different roles in global contexts. Delaney thus cited Dolan’s work on Irish Catholics in the United States, where the urban parish transitioned from “a religious institution . . . to a community institution,” with Irish priests serving as local “mediators” between newly arrived Irish Catholics and their host cultures. And even after their departure, emigrants still exerted influence on Catholicism within Ireland. Many new churches, for example,

were built using funds sent from Irish expatriates, ultimately displacing a well-established “outdoor religious culture” exemplified by open-air Masses.

The engaged crowd made eager use of the Q&A time to solicit Delaney’s input on a range of topics. Tom Kselman (Notre Dame, emeritus) sought additional clarification on the shift from communal to dogmatic religion, asking whether the *quality* of belief changed once Irish society underwent the transition. Rory Rapple (Notre Dame, history) wondered how variations in language have governed subsequent evaluations of Irish religiosity. Delaney agreed with Rapple that religious sophistication could become diluted in the process of translating from Irish into English and due to deficiencies in the interpreters rather than the imaginative capacities of the subjects.

Gráinne McEvoy (Notre Dame, Nanovic Institute) asked how emigration altered Irish religious practice, citing as one prominent example the “American wake”—the symbolic death ritual that Irish communities performed for emigrants departing for North America, when poverty and the rigors of travel meant that migration often represented a final parting. Delaney noted that the American wake likely receded in significance once the economic prospects of the emigrants improved, making occasional transatlantic visits less cost-prohibitive. Julie Morrissy (NEH Fellow, Keough-Naughton Institute) related some of the rituals Delaney had described to the religious innovations that arose during the throes of the COVID-19 pandemic, when social distancing restrictions required radical departures from long-held funeral traditions. Several other guests weighed in with questions about the place of faith during the Great Famine and how religious and cultural identities had interacted in the process of assimilation in the United States, before Cummings closed the event with thanks both to the audience and to Delaney.

## Seminar in American Religion: Philip Jenkins

On Saturday morning, October 1, visiting scholars and community members convened in McKenna Hall for the fall 2022 installment of the Cushwa Center's semesterly Seminar in American Religion. The featured guest was Philip Jenkins, Distinguished Professor of History and co-director of the Program on Historical Studies of Religion at Baylor University, and discussion focused on his recent book *Climate, Catastrophe, and Faith: How Changes in Climate Drive Religious Upheaval* (Oxford, 2021). Kathleen Sprows Cummings opened the morning with greetings and introductions of Jenkins and the day's two commentators, Peter J. Thuesen (Indiana University – Purdue University Indianapolis) and Celia Deane-Drummond (Campion Hall, University of Oxford).

Thuesen spoke first and began with a summary of the key variables that have defined Jenkins' scholarly career: "good writing, temporal scope, and geographic scope." All feature in *Climate, Catastrophe, and Faith*, and Thuesen praised Jenkins for composing an "accessible, engaging synthesis" suited as much to a general readership as to other scholars. In Thuesen's assessment, the book deserves special commendation for reframing common episodes in American religious history. The Great Awakening of the 1730s and 1740s, the "burned-over district" of west-central New York, and the formation of the Church of Jesus Christ of Latter-day Saints all require reinterpretation once placed within their climatic contexts. If *Climate, Catastrophe, and Faith* explains many such moments in the past, Thuesen contended the book likewise proves suggestive regarding the future. The supposed "death of God," he surmised, may not play out as anticipated—contemporary religiosity is greatest in those parts of the world with the strongest trends in population growth, which also happen to be the regions most susceptible to the damages of climate change.



Philip Jenkins

"Beautifully written, erudite, a masterpiece": with those superlatives, Deane-Drummond opened her reflections on Jenkins' book. Like Thuesen, Deane-Drummond highlighted Jenkins' treatment of the Global South, though in this case with some caution. Comparing episodes in the contemporary Global South with instances from early America not only conveys unintended "undertones" regarding relative stages of development, it also implies that those in the Global North have "grown away from risk." She argued instead that the key reality of life in the Global South is the cruel irony that the region will endure the worst fallout of anthropogenic climate change despite having done the least to bring it about. Some of the content in *Climate, Catastrophe, and Faith* proved disheartening to Deane-Drummond as a theologian, with Jenkins recounting how historical actors have often understood climate catastrophe as a deserved result of personal or societal sin. Jenkins tempers these negative examples, however, with what Deane-Drummond called "encouraging exceptions," moments in which historical figures responded well to changing climate conditions. That theme shaped her suggestion for a path forward. What if we could find an alterna-



tive way to read history—not ignoring violence, but instead choosing to accentuate the “peaceable” and the “virtuous,” a “history of hope . . . rather than despair and apocalypse”?

After a brief reply from Jenkins and the seminar’s customary coffee break, the gathering reassembled for an extended dialogue with the author. Brad Gregory (Notre Dame) distinguished the episodes in *Climate, Catastrophe, and Faith* caused almost entirely by factors such as sunspots, volcanic eruptions, and El Niño events from contemporary anthropogenic climate change. Jenkins agreed with Gregory that the distinction matters greatly for public policy but much less in terms of “projecting consequences or . . . religious implications.” Tom Tweed (Notre Dame) asked Thuesen and Jenkins whether the Buddhist concepts of “sudden religion” and “gradual religion” are germane to histories of climate, with sudden religion “more inclined to predominate at moments of crisis” and gradual religion that prioritizes “cultivation” reserved for moments of less climate stress. Jenkins embraced the typology’s application to the historical moments in his book, as did Thuesen, who asserted the entire history of Christianity is marked by efforts to harmonize the “apocalyptic” message of Jesus, that “this generation will not pass away before all these things come to pass,” with practical steps toward “institutionalization and codification.”

Multiple attendees asked Jenkins to reflect more on issues of causation. Janine Giordano Drake (Indiana University) wondered how climate interacted with another macro-process, the rise of global empires, while John McGreevy (Notre Dame) questioned whether climate would ever displace more familiar “social . . . intellectual . . . [and] cultural” explanations for historical change. Jenkins embraced the chance to engage these topics. In line with Drake’s query, Jenkins’ present book project considers empire’s role in shaping world religions, with many empires themselves

having “risen or fallen in connection with . . . climate episodes.” While Jenkins granted McGreevy’s point regarding moments of climate crisis that did not yield dramatic religious change, he insisted the presence of exceptions “does not invalidate . . . [climate’s] strongly predictive power” as a factor in religious change. In response, Deane-Drummond advocated thinking in terms of “mediating categor[ies],” as research has demonstrated how certain “changes in the social sphere have been also traced” to prior climate changes.

Other seminar participants discussed how the book had inspired possible angles for future research. Jack Young (Notre Dame) inquired about historical actors who have interpreted climate catastrophe as proof of “divine absence”; might attention to climate provide a way of understanding the rise of the secular? Thuesen concurred, citing as exemplary the Scottish philosopher David Hume and his 1757 essay, “The Natural History of Religion.” Rachel Wheeler (Indiana University – Purdue University Indianapolis) proposed an inversion of Jenkins’ research project: future scholars might explore how religious adaptations have reoriented approaches to climate change, an instinct that Jenkins affirmed. And in reply to a comment by Jana Riess (Religion News Service), Jenkins observed disturbing parallels between the COVID-19 pandemic and the climate catastrophes outlined in his book, including the “construction of myths . . . [and] scapegoating” that emerged to make sense of the suffering. After entertaining these and many other observations from the guests, Cummings invited the three panelists to make final remarks before thanking the audience members and inviting them to return for the center’s spring 2023 seminar.

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## The Cushwa Center in Rome: Postwar U.S.-Vatican Diplomatic Relations

BY MAXWELL PINGEON

Pius XII, who reigned as pope between 1939 and 1958, has long been the subject of lively speculation, especially regarding his treatment of Europe's Jews during World War II. New scholarship is casting light on other important themes as well, including that of the Vatican's role in American foreign policy during the Cold War. At Notre Dame's Rome Global Gateway in the shadow of the Colosseum, an international cohort of historians met in November 2022 to discuss the complicated nature of this "Vatican-Atlantic alliance."

The conference papers revealed an intricate network of humanitarian agencies, intelligence services, and diplomats striving to establish, with Vatican support, America's hegemony in the wake of World War II. Introduced to a *dramatis personae* of American prelates and laymen working behind the Iron Curtain, the audience was invited to appreciate how much the anti-communist struggle borrowed from Church rhetoric and resources. These characters included heroic nuncios living as quasi-prisoners in enemy territory, too fearful to leave the country lest they not be let back in. In a darkly humorous episode from Yugoslavia related by Massimiliano Valente (Università Europea di Roma), Josip Broz Tito toyed with the nuncio to Belgrade by having him wait an eternity outside his office in the company of Tito's aggressive police dog, Tiger. The clergyman reported getting through it by anxiously praying the rosary. András Fejérdy (Pázmány Péter Catholic University) acquainted attendees with Franklin Roosevelt's Irish Catholic lay advisor, Edward J. Flynn, who traveled to Moscow after Yalta for a tense few weeks of attempted rapprochement between the United States and Stalin. Similar stories borrowing from the spy thriller genre succeeded one another throughout the day as American

priests boarded ships and planes from North Africa to Sicily to Bucharest and to all the ports of Europe, carrying money and documents, evacuating refugees, and writing state constitutions.

Although both the Vatican and the Americans spoke in the language of "crusade," they did not share precisely the same goals. If the United States was trying to win the Cold War, the Church wanted the re-Christianization of Europe. The question mark in the title of the conference—"A 'Vatican Atlantic Alliance'?"—invited the audience to interrogate where the two parties fundamentally *disagreed*. It is certainly the case that Pius XII was a great admirer of America, an opinion partially developed from his 1936 visit to the United States as Cardinal Secretary of State Eugenio Pacelli. To illustrate this point, Roberto Regoli (Pontifical Gregorian University) cited a 1938 memorandum to the United States government in which Pacelli went so far as to characterize America and the Holy See as the "supreme moral powers of the world."

But the pope was positively enraged that the United States would do business with the Soviet Union at Yalta and with Tito after he broke with Stalin in 1948. In 1944, the United States sent educational reformers to Italy, including the arch-secularist John Dewey, to cleanse the Italian school curriculum of the taint of fascism and to train the rising generation in the ways of democracy. Susanna De Stradis (John C. Danforth Center on Religion and Politics) evoked the frustration of Vatican official Monsignor Domenico Tardini as he furiously scribbled in the margins of a diplomatic exchange that "three anti-Catholic Americans" had been sent over to lecture Italians about liberty and democracy!

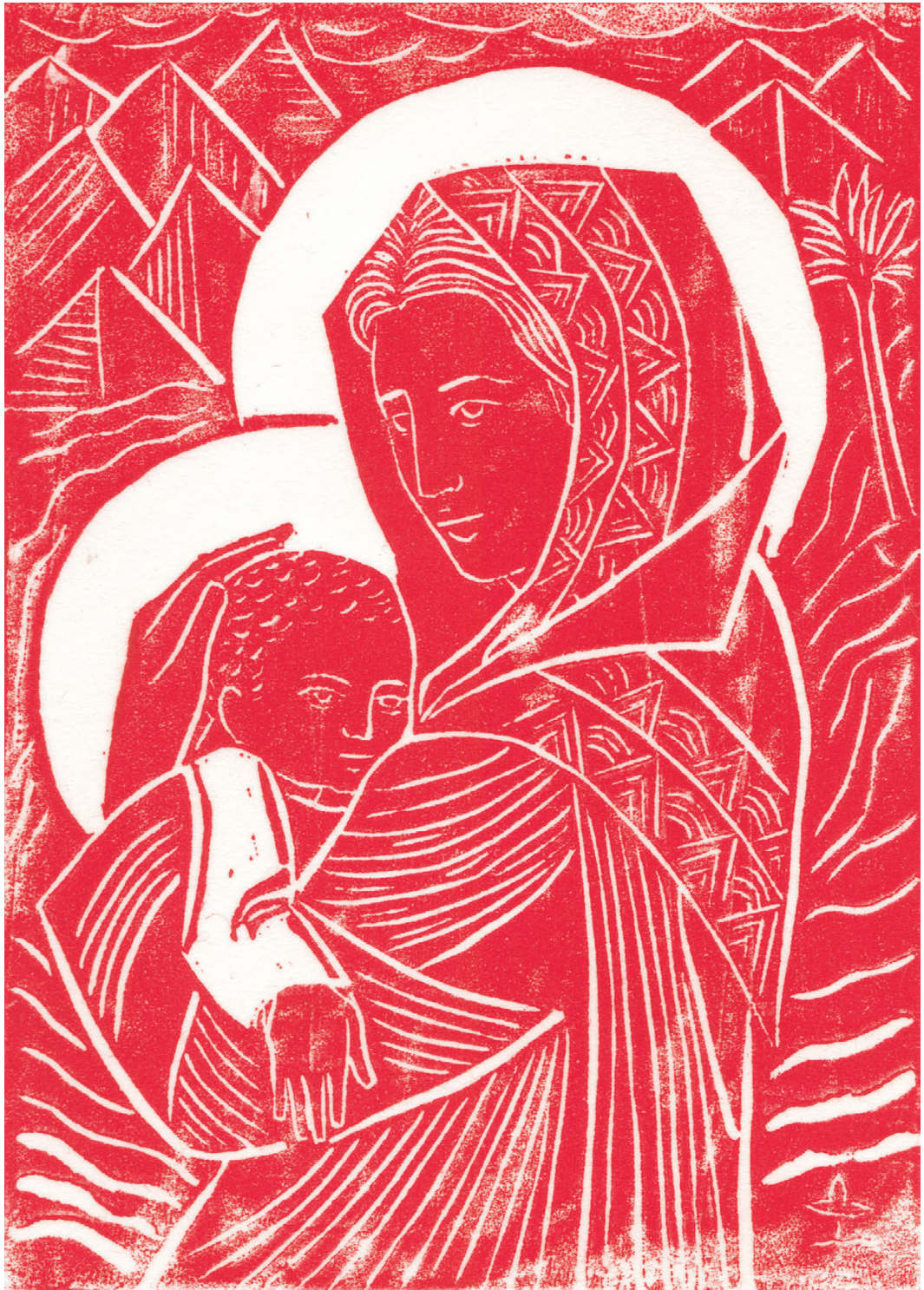


U.S. Ambassador to the Holy See Joe Donnelly listens to remarks by Kathleen Sprows Cummings during a Cushwa Center conference at the Rome Global Gateway in November 2022.

Europe finds itself once again in a great power conflict. Like an oldies station playing the classic hits, Cold War-style Manichaeism once again floods the airwaves. And once again, the American president and the pope share a great deal in common. But as U.S. Ambassador to the Holy See Joe Donnelly said in a speech that opened the conference, the two “do not always agree,” tacitly referring to the fact that Francis has distanced himself from the United States in his mediation of the Ukraine conflict. Unsurprisingly for a Latin American pope trained in liberation theology, Francis’ enthusiasm for U.S. power is somewhat more tempered than that of John Paul II and Benedict XVI. As this conference revealed, the

Holy See’s vision of “the West” was in fact *never* the same as that of the United States. Meanwhile, despite the familiar barbarity of authoritarian dictatorships, the high moral tone of what is sometimes called the “rules-based international order” sounds increasingly out of tune in an era of declining American power. If history is any guide, understanding the moral contours of future great power conflicts will come from lucidly assessing those of the past. As Massimiliano Valente said of the recently opened Pius XII archive, “We are only at the beginning.”

.....  
**Maxwell Pigeon** is a doctoral candidate in religious studies at the University of Virginia.



Christmas card designed by Sister Mary of the Compassion, O.P., a contemplative Dominican nun and accomplished artist who sold her works to raise money for her monastery in Jersey City. Used with permission of the McGreal Center for Dominican Historical Studies.

# Catholic Collections *and the Future of American Catholic History*

**BY CHRISTOPHER M.B. ALLISON**

There is a crisis in the future study of Catholic history in America, and it is an archival crisis.

In June 2022, I attended the Twelfth Triennial Conference on the History of Women Religious, hosted at Notre Dame. The conference was full of innovative studies and approaches to the history of women religious, exciting scholarship that will soon be in the world. I also noticed acute angst over the future of Catholic sources for study. I share this concern. This is the case especially among women religious in America.



Conference of Major Superiors of Women, later Leadership Conference of Women Religious, held at Denver's Loretto Heights College in August 1963. Courtesy of the University of Notre Dame Archives.

The crisis is mostly demographically driven. Vowed religious communities often stand adjacent to diocesan structures, serving within them but largely accountable to their own communities' authority. This means that the major record of their historic work is sent to their provincial headquarters, motherhouses, monasteries, or the like. The orders are usually the caretakers of their own records and heritage. However, many congregations are consolidating or coming to closure; the breaking point for many is within the next decade. Dioceses are facing similar consolidation and closure challenges, but their records situation is more straightforward.

To be clear, consolidation or closure is not new in the history of Catholicism in America. Population shifts in the 19th century precipitated a lot of founding, closing, and consolidation of parishes, schools, congregations, convents, and monasteries. But the Catholic population did grow, even if it physically moved. As Patricia Wittberg reminded us in an August 2012 article in *America* magazine, while there were almost 50,000 sisters in 1900, the midcentury Catholic population boom led to over 180,000 sisters in 1965, per the *Catholic Directory*, which constituted "an astounding increase of 265 percent in just 65 years."

But this current moment is the result of a rapid decline in professions since Vatican II, most acutely among the women: by 2009, the number had fallen again to about 56,000. This makes sense; women in the Church and in broader American life have had other ways to live out their vocation that may have been closed to them before the period of Vatican II, prompting many to choose to remain laypeople instead of entering consecrated life. Prior to this period, many Catholic women saw a choice between “family life” or religious life. It wasn’t just the conciliar changes but changes in American society broadly. Neither unfolded, of course, in a vacuum—the integration of people who lived in urban ethnic parishes merging into broader American life, growing secularization, growing opportunities for women, declining attendance at church activities, and scandal have all played a part.

The Leadership Conference of Women Religious (LCWR), for example, has long recognized the need to prepare for the future of religious life, while acknowledging that in many parts of the world there is substantial growth of sisters. Their multi-year “Discerning Our Emerging Future” initiative has led to a series of publications and conferences to imagine new ways of collaboration and to set a vision for the future. Religious life will not disappear from American shores, but it will change. Anecdotally the estimates vary widely, but some say up to 12 congregations of religious close per year in the United States; others estimate higher numbers. This, of course, is not only an American problem. The issue of preservation has been high on the minds of many in the global church. The “Charism & Creativity” conference in Rome in the spring of 2022, sponsored by the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life and the Pontifical Council for Culture, sought to convene global partners to understand how we can preserve the cultural and historical record of the Catholic past. Pope Francis, addressing the conference, acknowledged the need for custodians of “a very relevant part of the cultural heritage of the Church and of humanity: archives, books, historical and liturgical works, and the buildings themselves.” He also noted that the historical record

*may be considered as testimonial goods in which to preserve this [given community’s] charism in order to proclaim it anew, to rethink it and actualize it . . . we understand that the need and, at times, the burden of preservation, can become an opportunity to renew, to rethink one’s charism, to recompose it in the current socio-cultural context and to plan it for the future.*

That has been LCWR’s approach.

But practical matters remain. The “ending of historical mission” creates a problem of *where* the matter of their historical mission should go. Acute concerns about healthcare for aging religious, property sales, new purchases or new construction are often the biggest concerns among religious communities on the way to completion, especially for the leadership responsible for the welfare of their community. This is understandable and responsible. While the communities’ immediate future can sometimes eclipse the weight of their past, their historical presence and impact are materialized in their archival records and material culture. To riff on a Dominican turn of phrase, archives allow the past to preach into the present and future. They also allow moderns to confess and reckon with their past, even as they may seek inspiration.

On that note, I think there are two arguments for urgency: one ecclesial, one scholarly. The first is from Pope Francis, quoted above, namely that religious cultural patrimony is important not only

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*... archives allow the past to preach into the present and future. They also allow moderns to confess and reckon with their past, even as they may seek inspiration.*

for re-envisioning the future for religious communities and orders but also for accessing the charism of the past. The other is for scholars of American Catholic history. What will we do if the records of the American Catholic experience are on the edge between the dumpster and preservation? And what can we do to make the study of American Catholicism easier, consolidated, searchable, and accessible?

To reiterate the point, the choice between the dumpster and finding an organization to take a collection is commonplace, not dramatic flair. At the McGreal Center, we get calls from communities across the country and beyond that are in a panic because they have to decide what to do with their records when their campus is imminently closing.

Our role at the McGreal Center is to advise them on what the best way forward is. And sometimes this requires articulating a strong argument for the historical value of their collection. Humility is good Christian ethics, but sometimes it can overly downplay the historical impact of a community. The history of religious in the United States is the history of social work, healthcare, education, urban and rural life, immigration, women, men, and children. Without these records, our vision of the American past will be distorted by the lack of evidentiary backing.

If you read major studies of Catholic life, it is interesting to pay attention to the introduction or the back matter about sources to see how very hard it is to write broad histories about Catholicism on American shores. As part of the research for her book on Catholic sisters in the American West, *Across God's Frontiers* (UNC, 2012), the late historian Anne M. Butler wrote 125 letters of inquiry to discrete congregations of women connected with Western missions, with over 90 responding positively and two declining involvement. The condition of these archives, she reported, ranged from “state-of-the-art-facilities” to a “cordoned off . . . basement, close to the boiler and two sump pumps [with] ledgers on the floor or bookcases under the water pipes.” Butler’s herculean effort to work through this material, travel to access it, and correspond for permission is a credit to her brilliant work and tenacity. But such study need not be so onerous in our current digital age. This is why consolidated, collaborative, digitally savvy archives could spell new directions in the study of the Catholic past. Helpful consolidation of Catholic repositories could overcome some of the traditional problems that have dogged American Catholic historical study: disparate, far-flung collections, unevenly organized, with too few resources, little digitization, distrust and secrecy, and too few staff or resources to maintain them.

But who will take care of these historical records, sources, objects, and architectural spaces? Where should they go? Who should communities collaborate with? How can communities fund the maintenance and care of their historical material for perpetuity?

There are options. We have significant existing institutions that have tried to come together to preserve the records of Catholicism in America. And we also have emerging institutions that are trying to work together to build repositories of the legacies of their communities. For example, a collective has emerged in Cleveland, Ohio, and at Saint Mary’s College (Indiana) to create a model to host various communities’ records together. University-based collections also exist; Boston College and Santa



Clara University already have taken many collections and have promised to accept many more. And there is the Chicago Collaborative Archive Center (CCAC), a project to repurpose several abandoned and significant buildings in the heart of Chicago for an ecumenical archives center, with significant space for Catholic collections. (Full disclosure: I am a founding member of the CCAC board.)

*Humility is good Christian ethics, but sometimes it can overly downplay the historical impact of a community. The history of religious in the United States is the history of social work, healthcare, education, urban and rural life, immigration, women, men, and children.*

The Dominican Sisters of Tacoma provide a helpful case study of this process. In the 1980s, the Tacoma Dominicans began planning on how to care for their aging sisters. They had spent their lives, like many Dominicans, devoted to education. One result of this planning was to sell their motherhouse, Marymount, and reinvest those funds to support elderly sisters in retirement. The original location had experienced some serious maintenance issues, and they found a buyer in Harold LeMay, who promised continued access to the site while updating and expanding the campus, which now largely serves as an event space. As of 2018, the Dominican Sisters of Tacoma entered into a covenant with the Sisters of Providence to share governance and care for elderly sisters but also collaborate around their common mission goals, such as working against human trafficking, empowering women on the margins, and protesting the death penalty. Around the same time, the congregation arranged for their records to be deposited at Santa Clara University, a Jesuit institution in Silicon Valley. The congregation also provided funds to help support the collection. One notable thing about the Tacoma Dominicans entering into a covenant with the Sisters of Providence was that they stated that they would be united “in Christ” but separate in their unique expressions of their individual community’s charisms. Sister Sharon Casey, O.P., wrote,

*We knew we did not want to merge with another community but wanted to create our own preferred future. After several years of study, conversation and exploration, we discerned that the Sisters of Providence, M.J.P., were an ideal fit; our long-term shared values aided our discernment. Although we express them differently, our charisms unite rather than divide us. We are united as women religious, called to live the Gospels and Evangelical Counsels.*

There were four parts to their covenant with the Sisters of Providence, but the fourth—legacy—is the most important for our purposes: As Sister Casey stated, “Critical to a covenant relationship is that neither community loses its identity. We will remain Sisters of St. Dominic of Tacoma until the last sister dies. At that time there is a process in place for finalizing our affairs.” While their collection ended up at a Jesuit institution, they worked very diligently to make sure their unique identity was not subsumed by the Sisters of Providence or the Jesuits. They set aside funds for the maintenance of their collection. They had a long-term plan that addressed the medical needs of their congregation while protecting their unique legacy. They chose a regional depository for their collections, in this case at a university. Bringing their own funds to the table, however, gave them authority to man-



Sister Benigna Holland, O.S.P., teaching Cuban students in Spanish at St. Frances Academy in 1946. Used with permission of the Oblate Sisters of Providence.

age the acquisition of their collection on their own terms. They could confidently go into their future knowing that their past was in safe hands.

Marcel Mauss, the early 20th century French anthropologist and sociologist, famously argued in *The Gift* that the gift is never free. His point was not necessarily that it was bad that gifting had strings attached, but that it was good that it did. His argument was that gift giving of all kinds brought societies together because it bound them in mutual obligation and thus created social cohesion, even peace. If a closing community is offered free hosting for their collection, the question for them is what are the strings that are attached? If a community is able to bring funds to the table, it becomes a transactional agreement. You take care of our historic record, and we deposit these funds for their care. But what if there is no transaction?

Offers of free hosting of collections are more complex than they seem. If the organization is directly related to the community in question, the mutual obligation is obvious. For example, the McGreal Center's collection is housed in a university sponsored by Dominican Sisters of Sinsinawa, so our

obligation to the congregation is clear. They created the university. The McGreal Center's missional commitment to the Dominican Family broadly means that we have an obligation to help, host, or advise all Dominican communities in the United States.

But what if the obligation is not there? Or not in the same way? In this case, contracts demand more scrutiny. Does the community sign over all rights for their collection? What can they expect for the care and maintenance of the collection? Will their reference requests be addressed in a timely manner? And what are the copyright issues related to the publications and material created by the community?

Maybe a local historical society is willing to house a vowed religious community's collection for perpetuity, for no cost. That would be good news. But it generates questions. Is a regional historical society the best place for records of a congregation of religious? Would they understand the vagaries of religious life, its polity, mission, or even understand the concept of "charism"? Likely not. Would they have a sense of how the congregation's collection interfaces with American Catholicism or broader American religious history? Likely not. Would they be able to answer detailed reference requests? Maybe, but likely not. Would an ostensibly secular, possibly publicly funded collection be motivated to engage the broader public in the history of the religious life of the congregation? I am not sure. Clearly the aim, or "the gift," here is to accept the congregation's collection in honor of their regional contribution to the history of the area. But is that what the congregation wants? To be reduced to a local history story?

So how could the situation above be improved? The best scenario is that collections of religious communities come to institutions that honor their multi-dimensional impact. Regional proximity makes sense, as the congregation's ministry had a geographic relationship to the history of the area. In Tacoma's case, they are keeping their collection regionally accessible to the congregation and those interested in the history of the Pacific Northwest and locating it within a Catholic institution. But the second question is: are the caretakers knowledgeable about the nature of the collection itself? Do they have an understanding of American religious history broadly, Catholicism, religious orders, consecrated life, and why the collection is historically important? In Tacoma's case probably so, but if they went to a local secular university or historical society likely not. They would also need assurances that the curators or archivists of their collection knew the difference, for example, between the Dominicans and the Jesuits. Thirdly, is the collection reasonably accessible? Would researchers and the public be able to find the collection, make reference requests, and see material, either digitally or in person? Digital access is one aspect of this—making sure the catalog and finding aids are accessible within internal and external systems. But I think the most important question is this: is the repository the most intuitive place to deposit the material? Where will it have the most impact?

*The archives of religious  
life house the story of  
American Catholicism.*

This final question touches on the matter of legacy. To quote, via *Hamilton*, my collaborator Sister Mary Navarre, O.P., "Who is going to tell your story?"

That is the biggest question I pose to communities. Who do you want to tell your story?

The archives of religious life house the story of American Catholicism. It is not complete, but it is an integral part of the historical record. Is a community's collection housed in a place that makes sense? How easy is it to find? And does the repository have the resources for the storyteller?

In my role at the McGreal Center, I have had a front-row seat to these issues among Dominican communities in the United States. For the rest of the essay, I would like to provide several suggestions to ensure the vibrant study of the American Catholic past.

### **Collaboration**

In the name of cost savings, professional care, facilities efficiencies, climate control, and shared equipment, collaborative archival projects are necessary. This also speeds and deepens the study of Catholic history in America. If there are three to four major hubs for Catholic collections, scholars can more easily find new sources and more insights about their work, especially if they are processed well with good metadata. Furthermore, collaborative archives can more easily share archival management software, digital storage, and connect their collections to national finding aids and databases, allowing scholars deeper indexing and searching ability for their research interests.

### **Trust**

Religious communities need to trust the repositories that host and care for their records. This requires a center that respects and understands their charism and conducts their work in a professional manner. Any collaborative archival or research center must be in agreement with the donating community on their restrictions, timelines for access, and how to manage their copyrighted material. To further cultivate trust, there should be a board or an ombudsman office that can ensure that communities don't feel their collections are being attacked or abused, field complaints, manage permissions requests, and guard intellectual freedom.

### **Training**

Collaborative archives will require training for lay archivists in the history and culture of the community. We cannot expect most graduates of major masters of library and information studies/science programs to have deep knowledge of the community they are serving; generic archival education is insufficient. Religious archives present unique challenges. Names alone make it hard to track individuals from their secular to professed life, with some leaving communities under new or old names and many changing their name again if they leave consecrated life. But this works in the other direction as well. Archivists of religious communities without professional archival training need means to learn professional practices to organize their collections in such a way that is cognate with general archival practice in the United States. For example, they need records that can accommodate multiple names. Maintaining good archival practice helps the collection remain vibrant even if it is transferred into another repository. Bespoke organizational methods are commonly used in pursuit of this goal. But they do inhibit access in the present and in the future if the collections are transferred, because the organizational method is unintelligible to the broader professional archival or library world.

### **Access**

Communities also need to know they will have access for their reference inquiries, if it be biographical files, personnel files, annals, or institutional records. Furthermore, any collaborative archive

cannot be a mausoleum for the records of the past. A concern for the unknown within the archives is not a justification for a blanket restriction. Communities must commit to separating the truly restricted from what should be available. Anxiety about hypothetical legal exposure should not trump one's knowledge of actual legal exposure. There must be a commitment to access and availability for study, counseling on how to manage restrictions, internal processes for adjudicating access requests, and timelines for unsealing records or documents. The field is always better for allowing increased access. With the appropriate safeguards in place, all benefit from a transparent archive.

### **Planning**

Communities that plan in advance will have better outcomes and will be more confident in the agreements they sign. Most communities are well suited if they begin to plan five years in advance. This helps them assess the size of their collection, adjudicate restrictions, entertain possible repositories, and help estimate ongoing costs if their collection moves elsewhere. Good planning also honors the community; there is an affirmative statement made by the community by planning for proper care of their archival record. Communities that plan well are also proclaiming that their ministry mattered.

### **Philanthropy**

The vision of collaborative Catholic archives should allow equal access for poor and rich communities alike. Communities with resources should invest in creating endowments for the maintenance of their records. Communities with fewer resources should be invited as well with equal treatment. Philanthropy can help cover gaps in the cost of maintenance. And charism-based collectives can share resources to help support a common archive for the whole order. We must lean on philanthropic partners to make sure all are included in the historical record, no matter their ability to pay for the upkeep of their collection. But I also encourage communities to look at their archives as an arm, perhaps a trailing arm, of their historical mission. They can continue to impact the future through the power of their past. The past gives communities the weight of history and an arc to the narration of their ministry and story. Among Dominican communities that I serve, we seek to be honest with our shortcomings and not shy about the traditions' achievements. We openly discuss the Dominican order's role in the inquisitions, their role in shaping the Caribbean, New World colonization, the brilliance of theologians like St. Thomas Aquinas and St. Catherine of Siena, their contests with other religions, their engagement with indigenous education in North America, and their commitment to the education of vast numbers of immigrants. Philanthropy has a role to amplify that story of truth and love and to set an example. All should be able to make their story accessible, studied, and interpreted.

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**Christopher Allison** is the director of the McGreal Center for Dominican Historical Studies at Dominican University in River Forest, Illinois, where he also teaches in the history department and the Graduate School of Information Studies. In 2021, he won a Mother Theodore Guerin Research Travel Grant from the Cushwa Center for his project "The History of Ending Historical Mission."

## Scholars' Gift Launches Effort to Endow Davis Prize

The Cushwa Center and the American Catholic Historical Association (ACHA) are pleased to announce receipt of a \$5,000 leadership gift from Dr. Diane Batts Morrow and Dr. John H. Morrow Jr., Emerita and Emeritus Professors of History at the University of Georgia, in support of the Cyprian Davis, O.S.B., Prize.

Launched in 2020 through a partnership between Cushwa and the ACHA, the annual Davis Prize supports a work in progress that promises to make significant contributions to the study of the Black Catholic experience. The prize celebrates the life and legacy of Father Cyprian Davis, O.S.B. (1930–2015), a Benedictine monk of Saint Meinrad Archabbey in Indiana and a widely respected lecturer, author, and archivist for the National Black Catholic Clergy Caucus. Since its inception, the prize has been awarded three times to scholars engaged in projects exploring African-descended Catholics in colonial Mexico, diplomatic relations with the Holy See in the Republic of Haiti, and Black Catholics in civil rights-era Atlanta.

Over her distinguished career, Dr. Batts Morrow has won renown as a trusted commentator on the Black Catholic experience, serving as the invited keynote speaker at the 2022 Conference on the History of Women Religious, delivering the 2011 Cushwa Center Lecture, featuring in the Rita Cassella Jones Annual Lecture Series at Fordham University's Curran Center, and commemorating the First Annual Father Joseph M. Davis, S.M., Black Catholic History Month Observance at the University of Dayton. In a 2016 interview, Dr. Batts Morrow cited Father Davis' landmark book, *The History of Black Catholics in the United States* (Crossroad, 1990), as the impetus for her own award-winning monograph *Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828–1860* (UNC, 2002).

The ACHA hopes this generous gift will catalyze additional giving to raise an endowment sufficient to support the prize in perpetuity. Anyone interested in contributing should contact Charles T. Strauss, ACHA Executive Secretary, at [cstrauss@achahistory.org](mailto:cstrauss@achahistory.org).

## Cushwa Center Announces Research Funding Recipients for 2023

In 2023, the Cushwa Center is providing funding to 26 scholars for a variety of research projects. Funds will support research at the University of Notre Dame Archives and at other archives in a variety of U.S. cities—including Boston, Chicago, New York, San Antonio, and Washington, D.C.—as well as Limerick, Ireland; Llandudno, Wales; Paris, France; and Rome, Italy. Learn more about Cushwa research funding programs at [cushwa.nd.edu](https://cushwa.nd.edu). The next application deadline is December 31, 2023.

### Hibernian Research Awards

Funded by an endowment from the Ancient Order of Hibernians and Ladies Ancient Order of Hibernians, Hibernian Research Awards support the scholarly study of Irish and Irish American history.

#### **Julie Morrissy**

*Maynooth University / Queen's University Belfast*

“‘Ghosts’: The Women Who Spoke for Ireland”



#### **Peter Thuesen**

*IUPUI*

“Kennedy’s Cardinal: Richard Cushing and the Age of Catholic Optimism”



#### **Tiffany Thompson**

*Boston College*

“Women and Children First: Urban Violence, Refugee Crises, and the Troubles’ Diaspora, 1969–1974”



## The Cyprian Davis, O.S.B., Prize

Established in 2020 in partnership with the American Catholic Historical Association, this prize recognizes outstanding research on the Black Catholic experience.

### Danielle Terrazas Williams

*University of Leeds*

“Imagining Catholic Empires: Slavery, Freedom, and the Jesuits in Colonial Mexico”



## Peter R. D’Agostino Research Travel Grants

Offered in conjunction with Italian Studies at Notre Dame and designed to facilitate the study of the American past from an international perspective, these grants support research in Roman archives for projects on U.S. Catholic history.

### Patrick Houlihan

*Trinity College Dublin*

“Superpower Charity: The History of Catholic Relief Services, 1943–1958”



### Bibiana Wong

*Institute of Modern History, Academia Sinica*

“Msgr. Martin T. Gilligan’s Diplomatic Mission to China (1946–1953): New Archival Evidence from the Vatican”

## Research Travel Grants

Research Travel Grants assist scholars who wish to visit the University Archives and other collections at Notre Dame for research relating to the study of Catholics in America.

### Candy Brown

*Indiana University*

“Prophet of Healing: The Life of Francis MacNutt”



### Elisabeth Davis

*University of Connecticut*

“Two by Two: Catholic Women, Forgotten Missions, and Native Communities in the East and Midwest, 1830–1918”



**Andrew Dinan**

*Ave Maria University*

“Respublica et Res Domestica Litterarum:  
The Correspondence between Francis Patrick  
Kenrick and his brother Peter Richard Kenrick”



**David Endres**

*Mount St. Mary's Seminary and School of Theology*

“Race, Region, and Reconciliation:  
Archbishop William Henry Elder”



**Joseph Flipper**

*University of Dayton*

“The Black Catholic Movement  
and the Fight for the Local Church”



**Florian Michel**

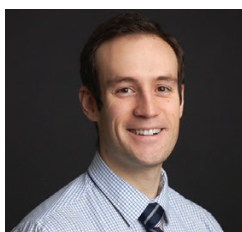
*Université Paris, Panthéon-Sorbonne*

“Connections Notre Dame—Paris”

**Monique Milia-Marie-Luce**

*Université des Antilles*

“The National Black Catholic Clergy Caucus  
and the establishment of the Black Catholic  
History Month”



**Renée Roden**

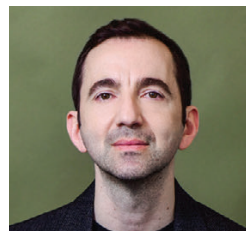
*Independent Scholar*

“Tantur: Fostering an Ecumenical Church  
in an Age of Division”

**Jacob Saliba**

*Boston College*

“The Discovery of the Sacred in Interwar France:  
From Contestation to Cooperation, 1919–1941”



**Blake Smith**

*St. Cyril and Methodius University, North Macedonia*

“Raymond Larsson, Catholic Modernist Poet”

**Tomaso Subini**

*University of Milan*

“The Catholic Battle Against Sexualized Film:  
A Comparison Between Italy and the United States”

**Gene Zubovich**

*University at Buffalo, SUNY*

“Culture Warriors Abroad: A Global History  
of the American Culture Wars”

## Mother Theodore Guerin Research Travel Grants

This program supports scholars whose research projects seek to feature Catholic women more prominently in modern history. Grants are made to scholars seeking to visit any repository in or outside the United States, or traveling to conduct oral history interviews, especially of women religious.

### James Akpu

*Dublin City University*

“‘Winning Souls for God’: The Representation of Women Religious in the *Nigerian Catholic Herald*, 1924–1952”



### Sophie Cooper

*Queen's University Belfast*

“Irish women, religion, and public belonging in the city”



### Stephanie Derrick

*Independent Scholar*

“Pauline Books and Media”

### L Heidenreich

*Washington State University*

“Saintly Protest: Women Religious, Religious Women, and the United Farm Workers Movement”



### Eileen Markey

*Lehman College, City University of New York*

“Out of the Ashes: How Neighbors Defied a Death Sentence and Rebuilt the Bronx”

### Jamie Marsella

*Harvard University*

“‘The Science of Right Living’: Euthenics in Child Welfare Reform 1900–1930”



### Maria Power

*University of Oxford*

“An oral history of Women Religious in conflict zones around the world”

### Richard Yoder

*Penn State University*

“Unorthodox Flesh: Gender, Religious Convulsions, and Charismatic Knowledge in Early Modern France”

## Friends of Cushwa News and Notes

**THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION** (ACHA) has approved the creation of the Christopher J. Kauffman Prize in U.S. Catholic History, to be awarded to authors of monographs that provide new and challenging insights to the study of U.S. Catholic history. A gifted scholar, Kauffman (d. 2018) tirelessly advocated for the field of U.S. Catholic history. Over the course of his long and distinguished career, he authored 10 books and over 100 articles. He served as editor of *U.S. Catholic Historian* and as general editor for two series, *Makers of the Catholic Community: Historical Studies of the Catholic People in America, 1789–1989* and *American Catholic Identities: A Documentary History*. The ACHA has not set a date to begin awarding the prize but aims to establish sufficient financial backing to fund the prize within two to three years. Visit [achahistory.org](http://achahistory.org) to learn more.

**PAOLO L. BERNARDINI** (University of Insubria) spent December 2022 as a visiting professor at the University of Witwatersrand, in Johannesburg, South Africa. He is presently working on the peculiar, ambiguous figure of H. J. de Vleeschauwer (1899–1986), longtime professor of philosophy at the University of Pretoria. A native of Belgium, a professor (1925–1944) at the University of Gand, and a prolific and brilliant scholar, he got involved with the Nazi-supported Belgian government from 1940–1944 and had to flee the country when the French liberated Belgium in late 1944. After some years in Switzerland, he migrated for good to South Africa in 1950. Bernardini plans to publish some of the unpublished philosophical writings by de Vleeschauwer, including a long philosophical essay on “contempt” (*Le Mépris*), one of de Vleeschauwer’s last works, written in French.

**ROSA BRUNO-JOFRÉ** (Queen’s University at Kingston) published, with Jon Igelmo Zaldivar, *Ivan Illich Fifty Years Later: Situating Deschooling Society in His Intellectual and Personal Journey* (University of Toronto, 2022). The book was published with the help of a grant from the Federation for the Humanities through the Awards to Scholarly Publications Program, Canada.

**KEVIN J. BURKE** (University of Georgia) co-authored, with Andrew F. Miller, “Making Catholic Schools Research Relevant: Assessing Contemporary Trends in the Field of Catholic Education,” *Educational Researcher* (2022).

**PHILIP BYERS** published “‘The Problem of Expense’: Lay Religion, Hoosier Patrons, and Philanthropic Logics in Midcentury America” in the edited volume *Hoosier Philanthropy: A State History of Giving* (Indiana, 2022).

**VALENTINA CICILIOT** (Ca’ Foscari University of Venice) published the chapter “I martiri del creato per una ecologia integrale: nuove prospettive di ricerca” in Marco Papisidero and Mario Resta, eds., *I santi internauti: 2. Agiografia, devozioni e icone digitali* (Viella, 2022); and the article “The US Catholic Church after World War II: Reflections on the *relationes ad limina* (1949–54),” *JoMaCC* 1, no. 2 (October 2022): 321–42.

**MARGOT E. FASSLER** (Notre Dame) published *Cosmos, Liturgy, and the Arts in the Twelfth Century: Hildegard’s Illuminated Scivias* (Penn, 2022). The book takes readers into the rich, complex world of Hildegard of Bingen’s *Scivias* (meaning “know the ways”) to explore how medieval thinkers understood and imagined the universe. Hildegard—renowned for her contributions to theology, music, literature, and art—developed unique methods for integrating these forms of thought and expression into a complete vision of the cosmos and of the human journey. Fassler, the Keough-Hesburgh Professor of Music History and Liturgy, discussed some of the research that informs the book during her presentation at the Twelfth Triennial Conference on the History of Women Religious at Notre Dame in June 2022.

**ALBERTO GUASCO** (Link Campus University, Rome) published “Theodore Hesburgh e l’Istituto ecumenico di Tantur (1963–1978). Un contributo al cammino ecumenico” in *Mondo Contemporaneo*, no. 3 (2021): 43–76. The article utilizes research

Guasco completed in June and July 2018 when he visited the Notre Dame Archives with the help of a Hesburgh Research Travel Grant from the Cushwa Center.

**BRONWEN MCSHEA** (Augustine Institute) published *La Duchesse: The Life of Marie de Vignerot—Cardinal Richelieu’s Forgotten Heiress Who Shaped the Fate of France* (Pegasus, 2023) in March. The book draws in part from archival research McShea performed in Valence, France, as a recipient of a Mother Theodore Guerin Research Travel Grant from the Cushwa Center in 2018. McShea previously published an article on the duchess in the fall 2021 issue of the *American Catholic Studies Newsletter*.

**THE REDEMPTORISTS OF THE BALTIMORE AND DENVER PROVINCES** announced the availability of their online library catalog. The catalog currently holds records for more than 6,000 books in its 25,000-volume collection, and new records are being added daily. The library augments other outstanding collections, including over a million paper documents. It is strong in Redemptorist and American Church history, moral theology, and local history in places where Redemptorists have had a presence. It also houses special collections that include one of the largest sets of books anywhere on the Shroud of Turin. In October 2022, thanks to the generous support of the Botstiber Institute for Austrian-American Studies, the Redemptorist Archives retained Lorena Boylan to help catalog the library. Those interested may find more information at [redemptorists.net/redemptorist-archives](http://redemptorists.net/redemptorist-archives).

**DAVID W. STOWE** (Michigan State University) published several articles recently, including pieces in *The Conversation* on Kennedy Center honoree Amy Grant and on the topic of Thanksgiving hymns, as well as an op-ed in the *Los Angeles Times*, “A blue Christmas song can be a comfort, when everyone else seems to feel joy.”

**THE UNIVERSITY OF ST. MARY OF THE LAKE** hosted its 2023 Chester and Margaret Paluch Lecture Series featuring Deborah Kanter, professor emerita at Albion College. The lecture included Kanter’s reflections on her recent book, *Chicago Católico: Making Catholic Parishes Mexican* (Illinois, 2020), the result of a 20-year project to chronicle Mexican Catholic parishes in Chicago.

**THE U.S. CATHOLIC HISTORIAN** released a call for papers for a special issue of the journal on the theme of Latino Catholicism. Thirty years after the publication of the three-volume *Notre Dame History of Hispanic Catholics in the U.S.*, the journal issue will allow consideration of the volumes’ legacies and of other changes that have occurred in the field. Contributions could include but are not limited to: localized studies of Latino communities, parishes, and organizations; the influence of Latino worship and ritual, including devotion to Our Lady of Guadalupe, the Black Christ of Esquipulas, etc.; Latin American immigration and migration and its impact; human rights issues, including “sanctuary”; Latino vocations and theology; relations between the Latin American Church and the United States. Before preparing a contribution, scholars considering a submission are asked to contact the editor, Father David Endres, at [DEndres@mtsm.org](mailto:DEndres@mtsm.org). Approximate manuscript length should be 7,000–10,000 words, and submissions will be due by November 1, 2023.

**MARIA PATRICIA WILLIAMS** published two articles in 2022: “A Catholic Internationalism of the Montessori Method: Two Case Studies in London and Rome (1910–1952)” in *Les Etudes Sociales* and “Becoming an International Public Intellectual: Maria Montessori before the Montessori Method, 1882–1911” in the *British Journal of Educational Studies*.

# Catholicism:

A Book Discussion

with

**John T. McGreevy**

John T. McGreevy is the Charles and Jill Fischer Provost and the Francis A. McAnaney Professor of History at the University of Notre Dame. He is the author of several books, including *Parish Boundaries: The Catholic Encounter with Race in the Twentieth-Century Urban North* (Chicago, 1996) and *Catholicism and American Freedom: A History* (Norton, 2003), and his writing has also appeared in outlets such as *Commonweal*, the *New York Review of Books*, and *The New Republic*. In late 2022, Susanna De Stradis corresponded with McGreevy about his newest book, *Catholicism: A Global History from the French Revolution to Pope Francis* (Norton, 2022).



John McGreevy

**SUSANNA DE STRADIS:** You have accomplished an impressive feat: writing a capacious yet eminently readable synthesis of over two centuries of Catholic history across the globe. What would you say is your main interpretive spin in retelling the story? Is this a “how-we-got-here” type of book? What major challenge in Catholic history do you see it explaining or addressing in particular?

**JOHN MCGREEVY:** A good question. I hope to reach two audiences. The first is scholarly, and here I hope to consolidate and make more accessible the extraordinary burst of writing on modern Catholic history over the last quarter century. Often this writing is segmented by national histories and I wanted to tell a more global story for the world’s most global institution. A second and related audience is among Catholics themselves. In this sense it is a “how we got here” story since any Catholic above the age of, say, 70 has seen remarkable changes within Catholicism within their own lifetime. I wanted to help explain that. If there’s a major challenge it is helping both audiences understand that the Catholic world built after the French Revolution, now crumbling, was in its way very successful and, we can now see, very fragile. What remains is a global institution of over one billion people but moving on a different historical arc.

**SDS:** To a great extent, you seem committed to telling a dual story, a “history” and “counter-history,” if you will. You show how competing answers to the question of how Catholicism should relate to the modern world ushered in by the French Revolution have been sparring ever since (as exemplified by the clash of “Ultramontane” and “Reform Catholicism”). What would you want your ordinary-Catholic and generalist

audiences to learn from this element of contingency in Catholic history and self-definition?

**JM:** Contingency is crucial. The extraordinary energy unleashed by the ultramontane movement in the 19th century helped create the global church of today. But that very global church works against the 19th-century ideas of Catholic uniformity (in doctrine, liturgy, church architecture, and politics). Or, to take another example: that the Second Vatican Council occurred when it did, from 1962 to 1965, helped determine its unexpected outcomes. The council was much concerned about war and peace during the Cold War, less about the role of women just before second-wave feminism. These outcomes are crucial for the current Catholic moment.

**SDS:** You take great care to show that the Reform/Ultramontane divide can often, but not always, be grafted onto a liberal/conservative Catholic divide. How do you hope your narrative will complicate the debate within a deeply fractured Church?

**JM:** You’re right to say that the Reform/Ultramontane divide is not exactly conservative/liberal. Ultramontanists in the 19th century, for example, had a much more sure touch on popular devotions and piety. Reform Catholics or more liberal ultramontanists were much more likely to acknowledge the injustice of slavery but less quick to criticize the instability provoked by the new industrial economy.

These 19th-century divides are not ours. Reform Catholicism as an elite movement dies, more or less, with the First Vatican Council. What’s remarkable is how a different kind of reform emerged out of the Catholic milieu—on topics as diverse as the liturgy and religious freedom—and then triumphed at the Second Vatican Council. We’re still grappling with the consequences of that triumph.



A public session of the Second Vatican Council. Public domain.

**SDS:** As one of your reviewers has noted, your book does not dwell as much as might perhaps have been expected—especially in light of the current lively debate surrounding David Kertzer’s controversial scholarship on Pius XII and the Holocaust—on the question of Catholicism and Nazi-Fascism, or what you term “the political crisis of the 1930s.” Why is the latter not as crucial a pivot in your narrative?

**JM:** I actually think the political crisis of the 1930s is central to my narrative. I did devote a whole chapter to how so many Catholics found authoritarian governments alluring, and how fragile a commitment to democracy many Cath-

olic leaders possessed. What I did not stress, admittedly, was the question of Pius XII’s activities during World War II and the Holocaust. Perhaps I should have done more. But I still think that’s a narrow topic. The core question—then and now—is what about the Catholic milieu made support for democracy an uncertain thing in the 1930s, not something at all to be taken for granted. This has implications for the debates at the Second Vatican Council, Catholic support for democracy around the world in the 1970s and 1980s, and current tensions in an era of authoritarian populism.

**SDS:** You discuss in the introduction and then show throughout the book that highlighting the “global” dimension of Catholicism is no convenient way of eluding the reality of “national” Catholicism(s) as either a descriptive matter or a site of normative tension with Rome. What place does the “American Catholic experience” occupy in your narrative? In what ways do you hope your global synthesis will inform future histories of American Catholicism?

**JM:** I struggled with this. My hope is that readers will see the book as close to a genuinely global history, not simply a United States story with other national experiences mixed in. We’ll see. Global history has its disadvantages, too, but the primary advantage is simple: it places U.S. (or Italian or Australian or Nigerian) Catholicism in a wider, more comparative context. This enables us to see what really is distinctive about the U.S. Catholic experience and what is more common to the Catholic experience generally.

**SDS:** You wrote this book while teaching a large undergraduate class of the same title at Notre Dame. How did your students’ challenges and responses in the classroom shape your thinking and writing?

**JM:** I had never before taught a class on the same subject as a book I was writing. Turns out it’s fun. Our Notre Dame students asked good, tough questions and forced me to become more clear in my arguments. The first time I taught the Second Vatican Council, for example, I stumbled around and then realized I needed to do a much better job of summarizing the day-by-day (or at least year-by-year) drama of that extraordinary event.

**SDS:** Your lifelong experience as a member, a scholar, and an administrator of Catholic institutions admittedly shaped your interest in questions of Catholic history and identity. Has your recent appointment as Notre Dame’s provost already pointed you towards your next project?

**JM:** No! I’m still feeling my way into this new role. For now, I don’t have a big project on the horizon. But I’d like to think I have some writing left in me, perhaps on higher education or the intersection of religion and contemporary politics. We’ll see.

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**Susanna De Stradis** is a postdoctoral research associate at the John C. Danforth Center on Religion and Politics at Washington University in St. Louis, and beginning in fall 2023 she will serve as assistant professor of history at Mississippi State University. In 2020, she won a Peter R. D’Agostino Research Travel Grant from the Cushwa Center.



A Conversation  
with  
**Davis Prize Recipient  
Julia Gaffield**

Julia Gaffield is associate professor of history at the College of William & Mary. Her first book, *Haitian Connections in the Atlantic World: Recognition after Revolution* (UNC, 2015), won the 2016 Mary Alice and Frederick Boucher Book Prize from the French Colonial History Society. In March 2022, she was awarded the Cyprian Davis, O.S.B., Prize in support of her in-progress book, *The Abandoned Faithful: Race and International Law in the Aftermath of the Haitian Revolution*. Last fall, Philip Byers corresponded with Gaffield about her research.



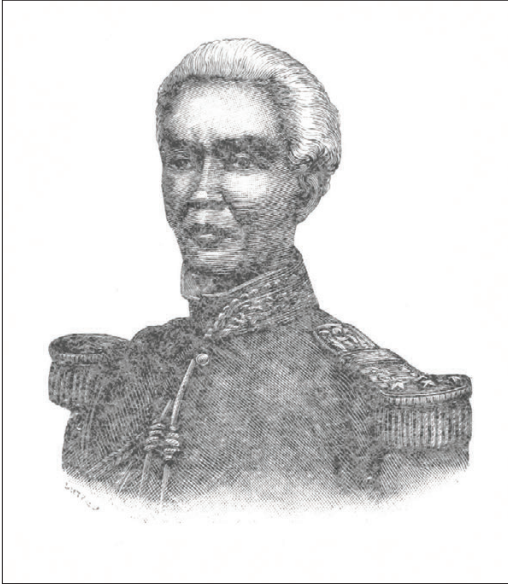
Julia Gaffield

**PHILIP BYERS:** Your first book explored Haiti's post-revolution diplomatic relationships. Why were imperial powers hesitant to recognize Haiti, and how did Haitian leaders manage to secure economic and diplomatic recognition despite those misgivings?

**JULIA GAFFIELD:** European empires and the United States felt threatened by Haiti's existence, so they tried to undermine Haitian successes and erase their achievements. Haiti represented many of their worst fears: the abolition of slavery, racial equality, and Black sovereignty. Recognizing Haitian independence would have acknowledged the legitimacy of the Haitian Revolution, and they feared that that recognition would threaten the racist institutions that were at the center of their own economic systems. Nevertheless, the Haitian government consistently claimed membership among the European family of nations by setting up state institutions, publishing legal codes and constitutions, and advocating for diplomatic relations and trade treaties. They took advantage of conflict among European nations to secure the resources that they needed to protect the new nation.

**PB:** In your proposal for the Davis Prize, you described how Haiti's state-formation occurred at a critical juncture, a transition between religious and racial conceptions of "civilization." Explain this shift for us.

**JG:** In the 18th century, the European "family of nations" was a community of states that were recognized by each other as having similar cultural and legal norms. They interacted with each other through a common understanding of the "law of nations" (in the 19th century, "international law"). Christianity was central to their perceived legitimacy as states and central to the rules that governed interactions among those states; together these comprised a "standard of civilization" (and here I build on Gerrit Gong's earlier research). If European nations and empires understood a state to be "civilized," they were treated within the customary practices of the law of nations. Non-Christian states were deemed to be outside the "standard of civilization." The 19th century, however, saw both an expansion of European empires and challenges to those empires through independence movements. In coming to grips with their changing contact with the rest of the world, the European "family of nations" slowly transitioned to a race-based definition of the "standard of civilization." Rather than a community of Christian nations, it became primarily a community of white nations. My book project explores the globalization of "scientific" racial hierarchies that followed the explicit demands of the leaders of a Black Catholic nation who were increasingly able to demonstrate the ability to fulfill the established expectations of the law of nations and international law.



Fabre Geffrard served as president of Haiti from 1859 until 1867, a period that included the agreement of a concordat with the Vatican in 1860. Public domain.

**PB:** In your recounting, Haitian leaders viewed diplomatic relations with the Holy See as essential to their program of state-formation. Why did this matter so much, and how did their efforts pan out?

**JG:** When Haiti declared its independence, statehood, according to the European “family of nations,” was still very much centered on Christianity. An official relationship with the Holy See would have provided evidence for their Christianity as well as providing diplomatic legitimacy. As was the case with other treaty negotiations by the Haitian state, however, Haitian leaders did not want to compromise their complete sovereignty even though they needed these treaties. Haitian leaders, therefore,

did not sign a concordat with the Holy See for almost six decades because they did not want an outside power to have control over local and national institutions.

**PB:** How has receiving the Cyprian Davis, O.S.B., Prize influenced your project?

**JG:** I am grateful to have been awarded the Cyprian Davis, O.S.B., Prize, and the award has pushed me to understand the case of Haiti in a broader Atlantic and global context.

**PB:** *The Abandoned Faithful* is under contract with the Omohundro Institute of Early American History and Culture and UNC Press. What work remains on the book, when might we anticipate seeing it in print, and what can you tell us about your other manuscript, a biography of Jean-Jacques Dessalines?

**JG:** I have completed the research for *The Abandoned Faithful* and I have written three of five chapters. I am hoping the book will be in print in 2025. My second current book manuscript is a biography of Haiti’s first head of state, Jean-Jacques Dessalines. It is under contract with Yale University Press as a trade book, and I am hoping it will be in print in 2024.

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**Philip Byers** is a postdoctoral research associate at the University of Notre Dame’s Cushwa Center.

## Old News in the Catholic News Archive

BY WM. KEVIN CAWLEY

In my mailbox I find another invitation to Catholic tourism, promising that I will not only see the world but also go back in time. After filing it in the recycle bin, I get into my time machine and go back to 1966. If you would like to take a Catholic tour but lack the requisite thousands of dollars, I invite you to join me. You also can take advantage of the time machine known as the Catholic News Archive.

After the Catholic Research Resources Alliance (CRRA) set up its Catholic Portal in 2007—an online union catalog of resources held by Catholic institutions—it asked an advisory board of scholars what to do next. The scholars favored the plan that CRRA implemented as the Catholic Newspapers Program and the Catholic News Archive. CRRA has some 40 member institutions: Catholic universities, colleges, religious congregations, and dioceses in the United States and Canada. The Catholic Portal has over 135,000 records of Catholic archives, rare books, and digital resources. An email circular sent to scholars in 2019 said that the Catholic News Archive had over 12,000 issues of Catholic newspapers. Today that figure stands at 31,723 issues—651,624 pages—an impressive rate of growth in such a short period.

That same circular characterized the Catholic News Archive as a “fully-searchable, open digital repository of historical Catholic news” and featured such bullet points as “Built with the researcher in mind, Freely available to all users, Mobile friendly, Optimized for research, classroom and individual use,” providing “preservation and access, All simply for the sake of scholarship.” The flyer also included supportive quotations from James P. McCartin of Fordham University, Darren G. Poley of Villanova University, Timothy Meagher of The Catholic University of America, and Katherine Nuss, archivist for the United States Conference of Catholic Bishops.

I particularly appreciate comments by K. E. Colombini in “Tracing Church History through Old Newspapers,” published online by *First Things*, May 18, 2017: “. . . journalism is the first rough draft of history. . . . looking beyond the main headlines, at minor stories and advertising—gives us a sense of the culture of a particular time, and helps us place past and current events in historical perspective. For Catholics who wish to look back on the revolutionary changes that took place in the Church in the 1960s, [the Catholic News Archive] offers compelling reading.” I myself have been going back to the 1960s every day, reading the *National Catholic Reporter* starting with its first issue of 28 October 1964. I am presently living in 1966.

According to the library catalog description, “The Catholic News Archive is a full-text searchable newspaper database that includes Catholic news publications from around the United States. The papers cover national, local and international news.”

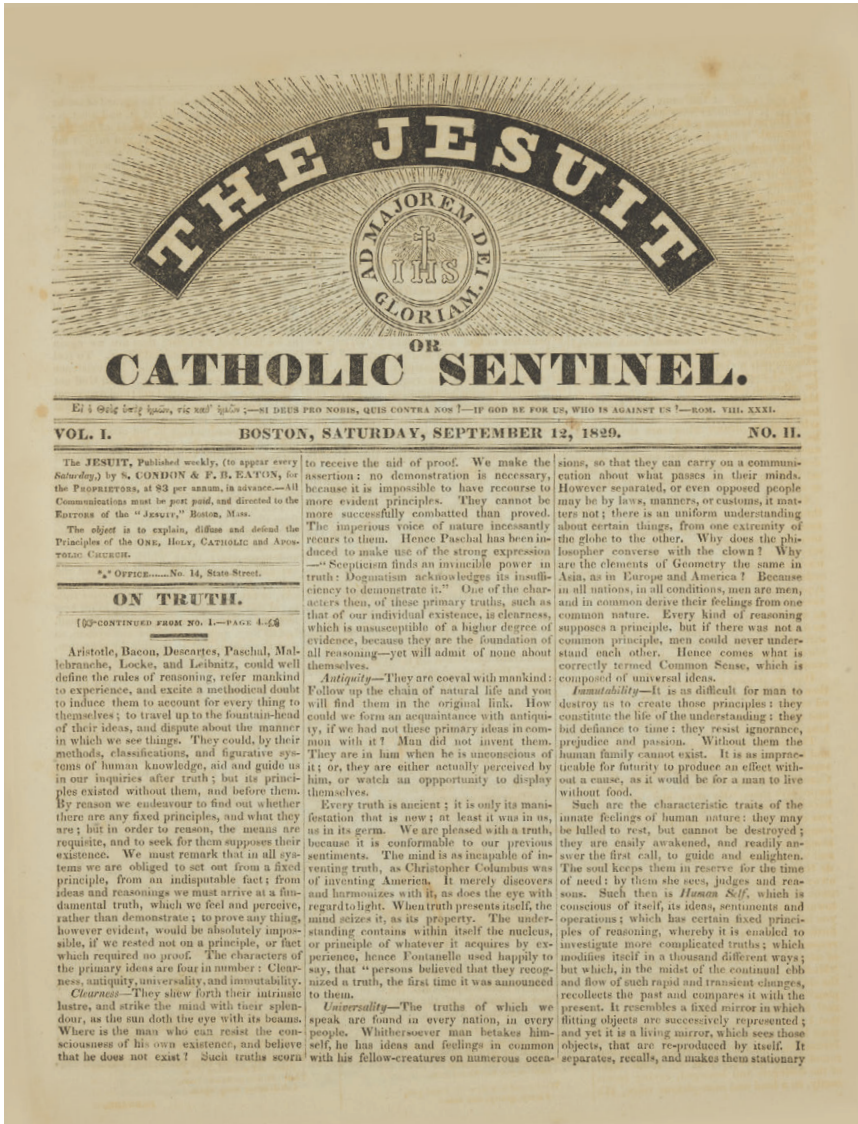
Currently, the Catholic News Archive includes issues dating from 1831 (Cincinnati's *The Catholic Telegraph*) through 2023 (*Our Sunday Visitor* and Oakland's *The Catholic Voice*). It includes more than a dozen other publications spanning the United States: Baton Rouge, Columbus, Hartford, Los Angeles, Miami, Newark, New Orleans, New York, Philadelphia, Pittsburgh, St. Louis, San Francisco, and Washington, D.C.

One can browse the Catholic News Archive by title or by date, or do a keyword search of the contents of all of the newspapers at once. A search for *aggiornamento* turns up 1,136 results—976 from the 1960s, one from the 1990s. In the 21st century we are apparently enjoying a revival of *aggiornamento*: 21 results so far this millennium. Once you find an article that you want to read, you can click on a link and see on the right an image of the article as it appeared in the newspaper and on the left plain text extracted by Optical Character Recognition (OCR). You will probably notice that the OCR software has not perfectly rendered the text. Often *aggiornamento* becomes *aggiomamento*, and unless you search for that variation you will be missing some pertinent articles. A search for *aggiomamento* turns up 330 results. If you search for the “Church in the *Modem* World,” you will find 863 articles dating from 1948 to 2015.

What can you do about it? Near the top of the left column you will see a link with an invitation to “Correct this text.” I myself have turned many an *aggiomamento* into *aggiornamento*, and made many a *modem* modern.

You can also make the Text column disappear entirely by clicking the “<” between the text and the page image. You can click a button at the top right of the page image to expand it to fill most of the screen and use other controls to magnify the page image, clip it, or save it as a PDF file. You can find other useful options by right-clicking on the image itself (or using the equivalent gesture if you're using a phone or tablet). I especially appreciate the ability to select an article and clip it. If the article continues on another page, the clipping brings all of it together in a more coherent arrangement. This feature can make even short articles more readable.

The Catholic News Archive continues to grow. It belongs to a broader effort by CRRRA and its many collaborators known as the Catholic Newspapers Program, which has the ambition “to provide access to all extant Catholic newspapers published in North America.” In 2012, with help from Notre Dame, the Catholic Newspapers Program assembled a preliminary database of 861 Catholic newspapers.



The JESUIT, Published weekly, (to appear every Saturday,) by S. CONDON & F. B. EATON, for the PROPRIETORS, at 83 per annum, in advance.—All Communications must be post paid, and directed to the Editors of the "JESUIT," Boston, Mass.

The object is to explain, diffuse and defend the Principles of the ONE, HOLY, CATHOLIC and APOSTOLIC CHURCH.

\*<sup>o</sup> OFFICE.....No. 14, State Street.

**ON TRUTH.**

[TO BE CONTINUED FROM NO. 1.—PAGE 4.—58]

Aristotle, Bacon, Descartes, Paschal, Malbranche, Locke, and Leibnitz, could well define the rules of reasoning, refer mankind to experience, and excite a methodical doubt to induce them to account for every thing to themselves; to travel up to the fountain-head of their ideas, and dispute about the manner in which we see things. They could, by their methods, classifications, and figurative systems of human knowledge, and guide us in our inquiries after truth; but its principles existed without them, and before them. By reason we endeavour to find out whether there are any fixed principles, and what they are; but in order to reason, the means are requisite, and to seek for them supposes their existence. We must remark that in all systems we are obliged to set out from a fixed principle, from an indisputable fact; from ideas and reasonings we must arrive at a fundamental truth, which we feel and perceive, rather than demonstrate; to prove any thing, however evident, would be absolutely impossible, if we rested not on a principle, or fact which required no proof. The characters of the primary ideas are four in number: Clearness, antiquity, universality, and immutability.

*Clearness*.—They show forth their intrinsic lustre, and strike the mind with their splendour, as the sun doth the eye with its beams. Where is the man who can resist the consciousness of his own existence, and believe that he does not exist? Such truths scorn

to receive the aid of proof. We make the assertion: no demonstration is necessary, because it is impossible to have recourse to more evident principles. They cannot be more successfully combated than proved. The imperious voice of nature incessantly recurs to them. Hence Paschal has been induced to make use of the strong expression—“Scepticism finds an invincible power in truth: Dogmatism acknowledges its insufficiency to demonstrate it.” One of the characters then, of these primary truths, such as that of our individual existence, is clearness, which is insusceptible of a higher degree of all reasoning—yet will admit of none about themselves.

*Antiquity*.—They are coeval with mankind. Follow up the chain of natural life and you will find them in the original link. How could we form an acquaintance with antiquity, if we had not these primary ideas in common with it? Man did not invent them. They are in him when he is unconscious of it; or, they are either actually perceived by him, or watch an opportunity to display themselves.

Every truth is ancient; it is only its manifestation that is new; at least it was in us in its germ. We are pleased with a truth, because it is conformable to our previous sentiments. The mind is as incapable of inventing truth, as Christopher Columbus was of inventing America. It merely discovers and harmonizes with it, as does the eye with regard to light. When truth presents itself, the mind seizes it, as its property. The understanding contains within itself the nucleus or principle of whatever it acquires by experience, hence Fontanelle used happily to say, that “persons believed that they recognized a truth, the first time it was announced to them.

*Universality*.—The truths of which we speak are found in every nation, in every people. Whithersoever man betakes himself, he has ideas and feelings in common with his fellow-creatures on numerous occa-

sions, so that they can carry on a communication about what passes in their minds. However separated, or even opposed people may be by laws, manners, or customs, it matters not; there is an uniform understanding about certain things, from one extremity of the globe to the other. Why does the philosopher converse with the clown? Why are the elements of Geometry the same in Asia, as in Europe and America? Because in all nations, in all conditions, men are men, and in common derive their feelings from one common nature. Every kind of reasoning supposes a principle, but if there was not a common principle, men could never understand each other. Hence comes what is correctly termed Common Sense, which is composed of universal ideas.

*Immutability*.—It is as difficult for man to destroy as to create those principles; they constitute the life of the understanding; they bid defiance to time; they resist ignorance, prejudice and passion. Without them the human family cannot exist. It is as impracticable for futurity to produce an effect without a cause, as it would be for a man to live without food.

Such are the characteristic traits of the innate feelings of human nature; they may be lulled to rest, but cannot be destroyed; they are easily awakened, and readily answer the first call, to guide and enlighten. The soul keeps them in reserve for the time of need; by them she sees, judges and reasons. Such then is *Human Self*, which is conscious of itself, its ideas, sentiments and operations; which has certain fixed principles of reasoning, whereby it is enabled to investigate more complicated truths; which modifies itself in a thousand different ways; but which, in the midst of the continual ebb and flow of such rapid and transient changes, recollects the past and compares it with the present. It resembles a fixed mirror in which fitting objects are successively represented; and yet it is a living mirror, which sees those objects, that are re-produced by itself. It separates, recalls, and makes them stationary

The Jesuit, or Catholic Sentinel 1, no. 2 (September 12, 1829), p. 1. This Boston-based Catholic newspaper is just one of the many available at the Directory of Catholic Newspapers Online. Public domain.

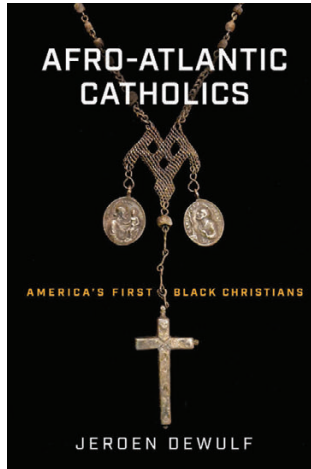
On its website CRRA hosts a Directory of Catholic Newspapers Online (not the same as the Catholic News Archive) and says “If you know of other newspapers available online, we would appreciate your help.” Most of the newspapers available online date from recent times, but the directory does provide access to many earlier publications. For example, *The Catholic* (Kingston, Ontario) has issues dating from 1830–1844, the *Catholic Herald* (Philadelphia) 1833–1867, *The Catholic Messenger* (Davenport, Iowa) starting in 1883. The Rochester (New York) *Catholic Courier* has searchable content starting in 1889, the *Catholic Advance* (Wichita, Kansas) has issues starting in 1901, and *Arkansas Catholic* (formerly the *Southern Guardian*) has digital copies starting in 1911. This is not an exhaustive list; other newspapers in the directory also provide online access to early newspapers.

The Directory of Catholic Newspapers Online includes newspapers from the United States and Canada but so far none from Mexico. The directory does include some newspapers in languages other than English—French, Spanish, and Polish—and one newspaper from the United Kingdom, *The Catholic Universe*.

The CRRA exists to support scholarly research. But most scholars also teach. Teachers can direct their students (who may not need access to archives or rare books) to search the Catholic Portal for digital resources—32,022 of them, including photographs, books, pamphlets, leaflets, periodicals, broadsides, dissertations, and manuscripts. (To do this after a search, check the box at the top right “Limit to digital resources.”) Students can also, of course, search the Catholic News Archive and explore the Directory of Catholic Newspapers Online.

Now I have to return to 1966 and learn more about the Church in the Modern World.

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**Wm. Kevin Cawley** retired in 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. When he's not living in the 1960s, he serves as chair of CRRA's Digital Access Committee.



## **Afro-Atlantic Catholics: America's First Black Christians**

*Jeroen Dewulf* [University of Notre Dame Press, 2022]

REVIEW BY MARIA CECILIA ULRICKSON

Jeroen Dewulf's book makes a monumental claim: slave culture in the Americas developed from the Catholicism that Africans brought with them across the Atlantic. What are the particulars of his claim, where does it come from, and why is it monumental?

Dewulf argues that slave culture in the Americas developed from charter generations of enslaved Catholic Africans from across West Africa. These were Luso-Catholics, Africans who encountered Portuguese Christianity by way of Portuguese merchants and missionaries. Medieval Portuguese Catholicism brought the faithful into contact with the Divine through the institution of lay brotherhoods—and their associated processions, parades with floats and dances, elections and hierarchies using Portuguese aristocratic titles, justice courts, and funeral rituals—and by rituals

of intimacy with the saints, whose statues could be petitioned, activated, and punished by ritual acts. West Africans adopted and adapted this Catholicism. The largest population of Catholic West Africans was found in the independent, Catholic kingdom of Kongo and the Portuguese colony of Angola. The monograph additionally makes the novel claim that significant Luso-Catholic cultures also flourished in parts of West Africa not traditionally associated with Catholicism and long after any Portuguese presence: Cabo Verde islands, Upper Guinea, São Tomé, and Lower Guinea. For example, Cabo Verde brotherhoods celebrated feasts with their own king and ritualized battles that survived until at least the 18th century, and rural Cabo Verdeans passed on saint customs, prayers, and Christian beliefs until a Catholic missionary campaign dispersed their communities in the mid-20th century.



Dewulf follows African Catholics sold into Atlantic slavery into the Americas. He firmly sides with the historiographic argument that Africans preserved and transmitted their African origins even under the violence of the Middle Passage and slavery. Dewulf examines Luso-Africans in the Spanish mainland, Brazil, Spanish (later, Dutch) Curaçao, the British West Indies, the French Antilles, Dutch (later, English) New Netherland, New England, and French (later, Spanish) Louisiana. His chapters on Africa and the Americas are roughly organized by geography, which minimizes some of the dizziness that comes from the book's wide scope. He argues that the devotional lives of Afro-Atlantic Catholics profoundly shaped slave cultures, even in places such as Curaçao and New Netherland, where African Catholics were only the "charter generation" and subsequently became a minority group within the enslaved population. These were also places where the eventual dominant religion was Protestant Christianity, and it is here that Dewulf, a scholar of New Netherland, brings out his best material.

Dewulf's Luso-African genealogy for slave culture in the Protestant, English-speaking United States appears in his final chapter. This chapter is a taxing read, perhaps in part because it draws from a number of already-published articles. In Dutch and English North America, enslaved African Americans and their descendants built institutions of self-governance, burial societies, and public festive traditions that intertwined with Black Protestantism or, in "secular" forms, coexisted with it. African Luso-Catholicism persisted in African American "Election Day" practices in New England, when Afro-communities elected governors or kings, whom they dressed in regalia and honored with parades; the King of Zulu parade in New Orleans; and Black fraternal societies of the post-abolition period. Dewulf points out that these traditions have appeared in scholarship before, but almost always presented as the progeny of "indigenous"—that is to say, non-Christian—African rituals. Dewulf also links Afro-Catholicism to explicitly Protestant traditions, find-

ing traces of the medieval Portuguese fascination with the Divine Holy Spirit in the African American embrace of Pinkster parades celebrating Pentecost in Dutch reformed New York, traces of Cabo Verdean rhythms that accompanied the rosary in drums featured in early-20th century Methodist king parades, and traces of São Tomé spiritual exercises in North American ring shouts (extended, not-worded, repetitive chants with drumming and hand clapping).

Dewulf's method of considering together slave culture of the Americas and African culture first arose within the subfield of the history of slave religion. W. E. B. Du Bois in 1903 proposed that the Black church in America antedated emancipation and even the institution of slavery. Aside from the Christianity that circulated under slavery and its "doctrines of passive submission," Black Christians had inherited a spiritual sense from their African-born enslaved ancestors. African-born people brought a spiritual world with them, "animate with gods and devils . . . full of strange influences, — of Good to be implored, of Evil to be propitiated" (*The Souls of Black Folk: Essays and Sketches*, 1903). Decades after Du Bois, an anthropologist named Melville J. Herskovits set out to dismantle the myth that African Americans have no deep history, that "Africa" disappeared under enslavement. Herskovits identified West African (especially Yoruba and Fon) "cultural elements"—beliefs, gods, and rituals—in the syncretic religions of the Americas. Herskovits was not very concerned with the process of syncretization, as his work did not really address either the continuous religious formation that was happening on the Atlantic coast of Africa or, on the other side of the ocean, the way that an African "core," like rituals of possession, became an American religious practice such as Baptist "shouting" (*Life in a Haitian Valley*, 1937; *The Myth of the Negro Past*, 1941). But significantly, Herskovits' fieldwork identified religion as the key for settling the debate over African American history and for understanding slave society in the Americas.

The theory of African survivalisms inspired a counter-interpretation of what happened to African memories that challenged and eventually deepened Dewulf's field. The renowned African American sociologist E. Franklin Frazier explained the genesis of Black Christianity as the adaptation of white master's Christianity by enslaved Africans replacing the "lost and forgotten" memories of their African gods (*The Negro Church in America*, 1963). While Frazier offered a story of Black cultural creativity—something that happened almost exclusively in America for Frazier's followers—a corollary narrative considered the violence that had left African Americans in need of creative cultural formation in the first place. In the early 2000s, Orlando Patterson's comparative thesis of the "social death" of slaves re-captured the field. A wave of scholarship examined the Middle Passage, institutions, practices, and experiences of slavery that mutilated enslaved people in the flesh and in the documents of historical archives (Patterson, *Slavery and Social Death: A Comparative Study*, 1982; Smallwood, *Salt-water Slavery: A Middle Passage from Africa to American Diaspora*, 2007; Brown, *The Reaper's Garden: Death and Power in the World of Atlantic Slavery*, 2008; Fuentes, *Dispossessed Lives: Enslaved Women, Violence, and the Archive*, 2016). These scholars do not necessarily deny the possibility of African survivalisms but they claim that the totalizing institution of slavery left only wreckage in its wake, not knowable humans. In Dewulf's book, some Luso-Africans protected themselves from the violence by building new structures that drew on African memories. Consider, for example, the 16th-century runaway community in Panama that celebrated a form of Catholic Mass far beyond any slaveholder's gaze. Dewulf argues that this religion was their own, not imposed. The example suggests that we must see African continuities and creativity together to understand enslaved people as they understood themselves.

The "Frazier" scholarship eventually balanced between the poles of violence and creativity and offered new approaches to cultural formation that

orient Dewulf's work but also demand something of it. First, scholars who rejected the "static" term "survivalisms" opened their lens to more dynamic forms of continuity. Sidney Mintz and Richard Price used the model of simultaneous continuities and modifications in their examination of the sociocultural practices of African-descent people of Cuba, Trinidad, Jamaica, Brazil, Haiti, and Suriname (*The Birth of African-American Culture: An Anthropological Perspective*, 1992). Dewulf clearly belongs in this camp, but at times he borders on compare-contrast chart-making. Beyond the gains of self-governance and degrees of freedom that Catholic practices offered to Dewulf's subjects, why did Afro-Atlantic Catholics hold on to, transmit, and fashion anew their Catholic devotions and beliefs? What spiritual fruit did their spiritual practices—their kings, elaborate burial rites, drums, and penances—offer them in the new context of the Americas?

Historians are also now attentive to tempering the excessive optimism of narratives of creativity with the violence that forced Africans to forge these new connections in the first place and that killed African cultures in the process (Sweet, "The Quiet Violence of Ethnogenesis," *William and Mary Quarterly*, 2011). Enslaved people and their African cultures persisted, died, and sprang anew simultaneously, and always under violence. In Dewulf's narrative, Afro-Atlantic Catholicism faced violence in the form of eradication campaigns even from within the Catholic Church; Catholics from post-Tridentine Europe could not recognize medieval-origin Catholicism for what it was. (Dewulf does commit one error here, identifying the inclusion of salt in baptisms as a distinctively medieval Catholic practice, and one that set Luso-African Catholics apart from other Catholics. In fact, salt remained in the Church's baptismal rite until the reforms after Vatican II.) Part of the reason that Afro-Catholicism is hard to see today is because other Catholics wiped it out. Afro-Catholic rituals also disappeared under the criticisms of Black intellectuals who sought to replace Catholic parade culture with new forms of

Black respectability in the post-abolition era. The rejection of Dewulf's Catholics by their own Church corresponds with the experiences of Black Catholics of the 18th century through the present, who are now part of the historical record thanks to the eminent church historian Cyprian Davis, O.S.B., and those who followed him (Davis, *The History of Black Catholics in the United States*, 1990; Ochs, *Desegregating the Altar: The Josephites and the Struggle for Black Priests, 1871–1960*, 1990; Batts Morrow, *Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828–1860*, 2002; Clark and Meacham Gould, "The Feminine Face of Afro-Catholicism in New Orleans, 1727–1852," *William and Mary Quarterly*, 2002; Cressler, *Authentically Black and Truly Catholic: The Rise of Black Catholicism in the Great Migration*, 2017; Valerio, "That There Be No Black Brotherhood': The Failed Suppression of Afro-Mexican Confraternities, 1568–1612," *Slavery and Abolition*, 2021; Williams, *Subversive Habits: Black Catholic Nuns in the Long African American Freedom Struggle*, 2022).

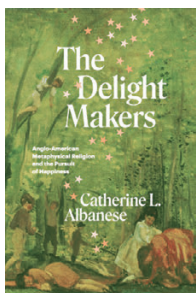
Although I have so far highlighted Dewulf's new findings from Upper and Lower Guinea and the islands, the book's narrative and argument are also deeply indebted to the history and historiography of the early-modern, Catholic kingdom of Kongo. Catholicism in Kongo was not a smokescreen upon African core beliefs, but intertwined with the Kongolese state, embedded in rural society, and wedded with Kongolese religious concepts, an argument Dewulf also vigorously defends in his "Africa" chapter (Jadin, *Le Congo et la secte des Antoniens: restauration du royaume sous Pedro IV et la "saint-Antoine" congolaise (1694–1718)*, 1961; Thornton, "The Development of an African Catholic Church in the Kingdom of Kongo, 1491–1750," *The Journal of African History*, 1984; Fromont, *The Art of Conversion: Christian Visual Culture in the Kingdom of Kongo*, 2014).

Beginning in the 1980s, Kongolese Catholics entered so-called "Atlantic" histories, both as the charter generation of slaves in societies that mostly imported Africans from elsewhere and as the majority of African slaves in Saint-Domingue and Brazil. The most obvious fruit of Kongolese Catholicism is the Catholic-infused religious system of

Haitian vodou, but Kongolese Catholic beliefs also inspired factions of the Haitian Revolution and the Stono Rebellion. In Dewulf's text, we find well-known traces of Kongolese Catholicism in widespread devotions to Our Lady of the Rosary, St. Anthony, and St. John, in funeral procedures, and in the dance theater known as *congada* in Brazil and the Spanish Americas. In the Dutch- and English-speaking Americas, Dewulf's Kongolese charter generations introduced enslaved people to Christianity long before white Christians actively proselytized them in the Great Awakening (Thornton, "On the Trail of Voodoo: African Christianity in Africa and the Americas," *The American Historical Review*, 1988; Thornton, "African Dimensions of the Stono Rebellion," *The American Historical Review*, 1991; Thornton, *Africa and Africans in the Making of the Atlantic World, 1400–1800*, 1992; Heywood and Thornton, *Central Africans, Atlantic Creoles, and the Foundation of the Americas, 1585–1660*, 2007; Rey, *The Priest and the Prophetess: Abbé Ouwrière, Romaine Rivière, and the Revolutionary Atlantic World*, 2017). The Kongolese in the wider historiography and in Jeroen Dewulf's book bring us back to the original instincts of W. E. B. Du Bois, that the Americas began in Africa, and that religion—especially Catholicism—is at the heart of African American culture.

Jeroen Dewulf's African Catholics brought their pieties, rituals, and even Catholic devotional objects into the Americas. These were the seeds that grew into African American societies. The people Dewulf studies were shaped by an ethnogenesis on both sides of the Atlantic. Their Catholicism was an African reinvention, not a veneer, which they and fellow enslaved Africans embraced in the Americas.

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**Maria Cecilia Ulrickson** is assistant professor of American church history in the School of Theology and Religious Studies at the Catholic University of America.

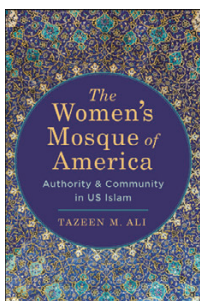


### Catherine L. Albanese

*The Delight Makers: Anglo-American Metaphysical Religion and the Pursuit of Happiness*

CHICAGO 2023

The pursuit of happiness weaves disparate strands of American religious history together. In *The Delight Makers*, Catherine L. Albanese unravels a theology of desire tying Jonathan Edwards to Ralph Waldo Emerson to the religiously unaffiliated today. As others emphasize redemptive suffering, this tradition stresses the “metaphysical” connection between natural beauty and spiritual fulfillment. Through careful readings of Cotton Mather, William James, Esther Hicks, and more, Albanese reveals how a theology of delight evolved alongside political overtures to natural law and individual liberty in the United States.



### Tazeen M. Ali

*The Women's Mosque of America: Authority and Community in US Islam*

NYU 2022

The Women's Mosque of America (WMA), a multiracial, women-only mosque in Los Angeles, is the first of its kind in the United States. Since 2015, the WMA has provided a space for Muslim women to build inclusive communities committed to gender and social justice. Drawing on textual analysis of WMA sermons and ethnographic interviews with community members, Tazeen M. Ali explores this congregation, focusing on how members contest established patriarchal norms while simultaneously contending with domestic and global Islamophobia that renders their communities vulnerable to violence.



### Mason Kamana Allred

*Seeing Things: Technologies of Vision and the Making of Mormonism*

UNC 2023

Mason Kamana Allred unearths the ways Mormons have employed a wide range of technologies to translate events, beliefs, anxieties, and hopes into reproducible experiences that contribute to the growth of their religious systems of meaning. Drawing on methods from cultural history, media studies, and religious studies, Allred focuses specifically on technologies of vision that have shaped Mormonism as a culture of seeing. These technologies, he argues, were as essential to the making of Mormonism as the humans who received, interpreted, and practiced their faith.



### Eric Alterman

*We Are Not One: A History of America's Fight over Israel*

BASIC 2022

Fights about the fate of the state of Israel and the Zionist movement that gave birth to it have long been a staple of both Jewish and American political culture. In *We Are Not One*, historian Eric Alterman traces this debate from its 19th-century origins, showing its significance to American politics, American Jewish life, and Israel itself. Over time, Jewish organizations would join forces with conservative Christians and neoconservative pundits and politicians to wage a tenacious fight to define Israel's image.

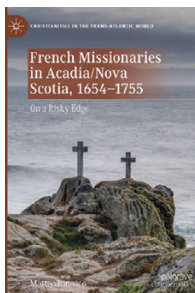
**Good and Mad**Mainline Protestant  
Churchwomen, 1920–1980

MARGARET BENDROTH

**Margaret Bendroth***Good and Mad: Mainline Protestant Churchwomen, 1920–1980*

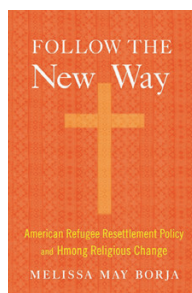
OXFORD 2022

Providing a new, women-centered view of mainline Protestantism in the 20th century, *Good and Mad* explores the paradoxes and conflicting loyalties of liberal Protestant churchwomen who campaigned for human rights and global peace, worked for interracial cooperation, and opened the path to women's ordination, all while working within the confines of the institutions that denied them equality. Historian Margaret Bendroth interweaves vignettes of individual women who knew both the value of compromise and the cost of anger within a larger narrative that highlights the debts second-wave feminism owes to their efforts, even though these women would never have called themselves feminists.

**Matteo Binasco***French Missionaries in Acadia/Nova Scotia, 1654–1755*

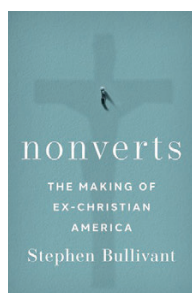
PALGRAVE MACMILLAN 2022

This book investigates and assesses how and to what extent the French Catholic missionaries carried out their evangelical activity amid the natives of Acadia/Nova Scotia from the mid-17th century until 1755, the year of the Great Deportation of the Acadians. It provides a new understanding of the role played by the French missionaries in the most peripheral and less populated area of Canada during the colonial period. It investigates how French missionaries worked within a contested territory that was exposed to pressures from both French and British imperial interests.

**Melissa May Borja***Follow the New Way: American Refugee Resettlement Policy and Hmong Religious Change*

HARVARD 2023

For many Hmong, passage to America was also a spiritual crossing. As they found novel approaches to living, they also embraced Christianity—called *kev cai tshiab*, “the new way”—as a means of navigating their complex spiritual landscapes. American resettlement policies unintentionally deprived Hmong of the resources necessary for their time-honored rituals, in part because these practices, blending animism, ancestor worship, and shamanism, challenged many Christian-centric definitions of religion. At the same time, because government delegated much of the resettlement work to Christian organizations, refugees developed close and dependent relationships with Christian groups. Melissa May Borja explores how this religious change happened and what it has meant for Hmong culture.

**Stephen Bullivant***Nonverts: The Making of Ex-Christian America*

OXFORD 2022

The United States is in the midst of a religious revolution. Around a quarter of U.S. adults now say they have no religion, with the great majority of those saying that they used to belong to a religion but no longer do. These are the nonverts and there are currently about 59 million of them. *Nonverts* explores who they are and why they joined the rising tide of the ex-religious. Sociologist and theologian Stephen Bullivant draws on dozens of interviews, original analysis of survey data, and cutting-edge studies to present an exploration of America's ex-religious landscape.

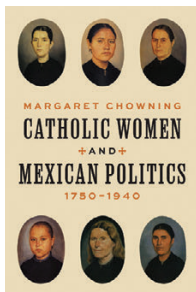


### William H. Chafe

*Lifting the Chains: The Black Freedom Struggle since Reconstruction*

OXFORD 2023

In *Lifting the Chains*, William H. Chafe argues that despite the wishes and arguments of many whites to the contrary, the struggle for freedom has been carried out primarily by Black Americans, with only occasional assistance from whites. Chafe highlights the role of all-Black institutions—especially the churches, lodges, local gangs, neighborhood women's groups, and the Black college clubs that gathered at local pool halls—that talked up the issues, examined different courses of action, and then put their lives on the line to make change happen.

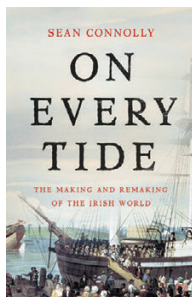


### Margaret Chowning

*Catholic Women and Mexican Politics, 1750–1940*

PRINCETON 2023

What accounts for the enduring power of the Catholic Church, which withstood widespread and sustained anticlerical opposition in Mexico? Margaret Chowning locates an answer in the story of how the Mexican Catholic church in the 19th century excluded, then accepted, and then came to depend on women as leaders in church organizations. Much more than a study of women and the church or the feminization of piety, this book places Catholic women at the forefront of Mexican conservatism and shows how they kept loyalty to the church strong when the church itself was weak.

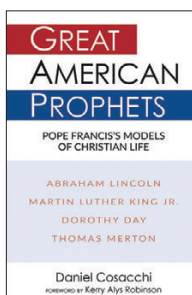


### Sean Connolly

*On Every Tide: The Making and Remaking of the Irish World*

BASIC 2022

When people think of Irish emigration, they often think of the Great Famine of the 1840s, which caused many to flee Ireland for the United States. But the real history of the Irish diaspora is much longer, more complicated, and more global. In *On Every Tide*, Sean Connolly tells the epic story of Irish migration, showing how emigrants became a force in world politics and religion. These emigrants helped settle new frontiers, industrialize the West, and spread Catholicism globally. As the Irish built vibrant communities abroad, they leveraged their newfound power, sometimes becoming oppressors themselves.



### Daniel Cosacchi

*Great American Prophets: Pope Francis's Models of Christian Life*

PAULIST 2022

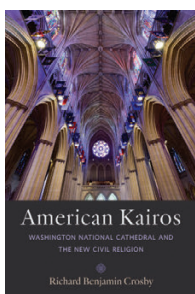
When Pope Francis visited the United States in 2015 and addressed a joint session of Congress, he cited several examples of “Great Americans”: Abraham Lincoln, Rev. Martin Luther King Jr., Thomas Merton, and Dorothy Day. In *Great American Prophets*, Daniel Cosacchi draws the line between the prophetic stance of these four (as well as others) and the role of the prophet from the Old Testament to the present day, discussing how prophecy can be manifested in our own time.



### Mari N. Crabtree

*My Soul Is a Witness: The Traumatic Afterlife of Lynching*  
YALE 2022

Mari N. Crabtree traces the long afterlife of lynching in the South through the traumatic memories it left in its wake. *My Soul Is a Witness* shows how Black southerners often shielded their loved ones from the most painful memories of local lynchings with strategic silences but also told lynching stories about vengeful ghosts or a wrathful God or the deathbed confessions of a lyncher tormented by his past. They protested lynching and its legacies through art and activism, and in telling their stories Crabtree troubles the simplistic binary of resistance or submission.

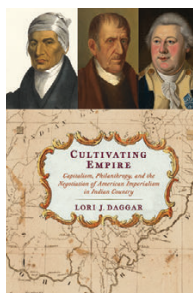


### Richard Benjamin Crosby

*American Kairos: Washington National Cathedral and the New Civil Religion*

JOHNS HOPKINS 2023

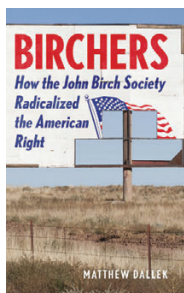
In *American Kairos*, Richard Benjamin Crosby chronicles the history of not only the Washington National Cathedral but also the idea that animates it, arguing that the cathedral is a touchstone site for the American civil religion—the idea that the United States functions much like a religion, with its own rituals, sacred texts, holy days, and so on. By examining correspondence between Pierre Charles L'Enfant (the first city planner of Washington, D.C.), George Washington, Thomas Jefferson, and others, and by diving into Washington National Cathedral's archives, Crosby uncovers a crucial gap in the formation of the nation's soul.



### Lori J. Dagggar

*Cultivating Empire: Capitalism, Philanthropy, and the Negotiation of American Imperialism in Indian Country*  
PENN 2022

*Cultivating Empire* charts the connections between missionary work, capitalism, and Native politics to understand the making of the American empire in the late 18th and early 19th centuries. It presents American empire-building as a negotiated phenomenon that was built upon the foundations of earlier Atlantic empires, and it shows how U.S. territorial and economic development went hand-in-hand. Lori J. Dagggar explores how Native authority and diplomatic protocols encouraged the fledgling U.S. federal government to partner with missionaries in the realm of Indian affairs, and she charts how that partnership borrowed and deviated from earlier imperial-missionary partnerships.

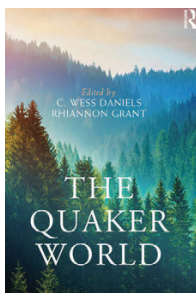


### Matthew Dallek

*Birchers: How the John Birch Society Radicalized the American Right*

BASIC 2023

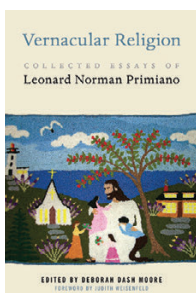
At the height of the John Birch Society's activity in the 1960s, critics dismissed its members as a paranoid fringe. After all, "Birchers" believed that a vast communist conspiracy existed in America and posed an existential threat to Christianity, capitalism, and freedom. But as historian Matthew Dallek reveals, the Birch Society's extremism remade American conservatism. Most Birchers were white professionals who were radicalized as growing calls for racial and gender equality appeared to upend American life. Conservative leaders recognized that these affluent voters were needed to win elections, and for decades the GOP courted Birchers and their extremist successors.



### C. Wess Daniels & Rhiannon Grant (eds.)

*The Quaker World*  
ROUTLEDGE 2022

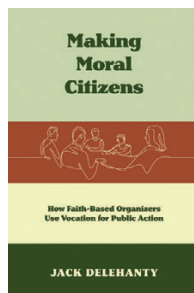
*The Quaker World* is a comprehensive introduction to this complex Christian denomination. Exploring the global reach of the Quaker community, the book begins with a discussion of the living community, as it is now, in all its diversity and complexity. The book covers well-known areas of Quaker development such as the formation of liberal Quakerism in North America, alongside topics that have received much less scholarly attention in the past, such as the history of Quakers in Bolivia and the spread of Quakerism in Western Kenya.



### Deborah Dash Moore (ed.)

*Vernacular Religion: Collected Essays of Leonard Norman Primiano*  
NYU 2022

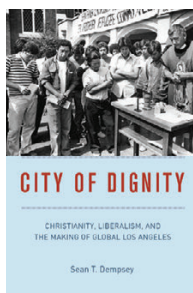
In 1995, Leonard Norman Primiano introduced the idea of “vernacular religion.” He coined this term to overcome the denigration implied in the concept of “folk religion” or “popular religion,” which was juxtaposed to “elite religion.” Primiano urged scholars to adopt an inductive approach and to pay attention to experiential aspects of belief systems. Here, for the first time, Primiano’s works have been collected into one volume, providing a foundational look at one of the preeminent scholars of 20th-century religious studies. This posthumous collection brings together key studies in vernacular religion that explore its expression among such varied groups as Catholics, LGBTQ Christians, and the followers of Father Divine.



### Jack Delehanty

*Making Moral Citizens: How Faith-Based Organizers Use Vocation for Public Action*  
UNC 2023

This book takes readers inside the world of faith-based progressive community organizing, one of the largest and most effective social justice movements in the United States. Drawing on rich ethnographic observation and in-depth interviews, Jack Delehanty shows how organizers use religion to build power for change. As Delehanty demonstrates, religion is more than beliefs, doctrines, and rituals; within activist communities, it also fuels a process of personal reflection and relationship-building that transforms people’s understandings of themselves, those around them, and the political system.

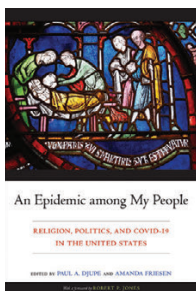


### Sean T. Dempsey

*City of Dignity: Christianity, Liberalism, and the Making of Global Los Angeles*  
CHICAGO 2023

Contemporary Los Angeles is commonly seen as an American bulwark of progressive secular politics, a place that values immigration, equity, diversity, and human rights. But what accounts for the city’s embrace of such staunchly liberal values? The answer, Sean Dempsey reveals, lies not with those frequent targets of credit and blame—Democrats in Hollywood—but instead with liberal Protestants and other steadfast religious organizations of the postwar era. The work of these organizations birthed such phenomena as the Sanctuary Movement, which provided safe haven for refugees fleeing conflict-torn Central America.





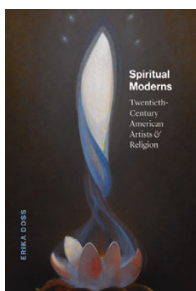
**Paul A. Djupe & Amanda Friesen (eds.)**

*An Epidemic among My People: Religion, Politics, and COVID-19 in the United States*

TEMPLE 2023

The pandemic presented religion as a paradox: faith is often crucial for helping people weather life's

troubles and make difficult decisions, but how can religion continue to deliver these benefits and provide societal structure without social contact? *An Epidemic among My People* explains how the COVID-19 pandemic stress tested American religious communities and created a new politics of religion centered on public health. As sharp lines were drawn between people and their governments during this uncertain time, *An Epidemic among My People* provides a comprehensive portrait of religion in American public life.



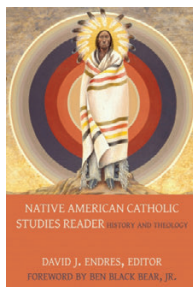
**Erika Doss**

*Spiritual Moderns: Twentieth-Century American Artists and Religion*

CHICAGO 2023

Andy Warhol is one of the best-known American artists of the 20th century. He was also an observant Catholic who carried a ro-

sary, went to Mass regularly, kept a Bible by his bedside, and depicted religious subjects throughout his career. Warhol was a spiritual modern: a modern artist who appropriated religious images, beliefs, and practices to create a distinctive style of American art. *Spiritual Moderns* centers on four American artists who were both modern and religious, and Erika Doss works with biographical materials, social history, affect theory, and the tools of art history to propose a revised interpretation of American modernism.

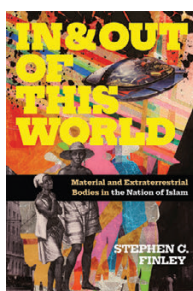


**David Endres (ed.)**

*Native American Catholic Studies Reader: History and Theology*

CUA 2022

Before there was an immigrant American Church, there was a Native American Church. The *Native American Catholic Studies Reader* offers an introduction to the story of how Native American Catholicism has developed over the centuries, beginning with the age of the missions and leading to inculturated, indigenous forms of religious expression. Though the Native-Christian relationship could be marked by tension, coercion, and even violence, the Christian faith took root among Native Americans and for those who accepted it and bequeathed it to future generations it became not an imposition, but a way of expressing Native identity.

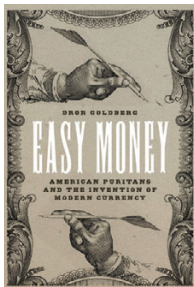


**Stephen C. Finley**

*In and Out of This World: Material and Extraterrestrial Bodies in the Nation of Islam*

DUKE 2022

With *In and Out of This World*, Stephen C. Finley examines the religious practices and discourses that have shaped the Nation of Islam (NOI) in America. Drawing on the speeches and writing of figures such as Elijah Muhammad, Malcolm X, Warith Deen Mohammad, and Louis Farrakhan, Finley shows that the NOI and its leaders used multiple religious symbols, rituals, and mythologies meant to recast the meaning of the cosmos and create new transcendent and immanent Black bodies whose meaning cannot be reduced to products of racism. Through a range of examples, Finley demonstrates that the NOI intended to retrieve, reclaim, and reform Black bodies in a context of anti-Black violence.

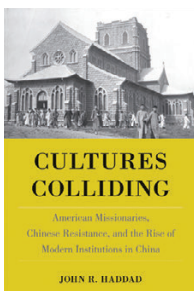


### Dror Goldberg

*Easy Money: American Puritans and the Invention of Modern Currency*

CHICAGO 2023

Economists debate the nature of legal tender monetary systems—coins and bills issued by a government or other authority. Yet the origins of these currencies have received little attention. Dror Goldberg tells the story of modern money in North America through the Massachusetts colony during the 17th century. As the young settlement transitioned to self-governance and its economy grew, the need to formalize a smooth exchange emerged. Printing local money followed. *Easy Money* illustrates how colonists invented contemporary currency by shifting its foundation from intrinsically valuable goods—such as silver—to the taxation of the state. Goldberg traces how this structure grew into a worldwide system in which, monetarily, we are all Massachusetts.

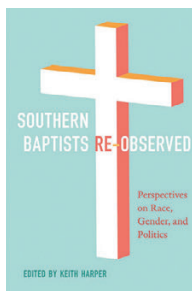


### John R. Haddad

*Cultures Colliding: American Missionaries, Chinese Resistance, and the Rise of Modern Institutions in China*

TEMPLE 2023

In *Cultures Colliding*, John R. Haddad recounts the unexpected origins and rapid rise of American institutions in China by telling the stories of the Americans who established these institutions and the Chinese who changed them from within. As incredible as it may seem, the American missionaries who journeyed to China in 1860 planning solely to spread the gospel ultimately reinvented their entire enterprise. By 1900, they were modernizing China with schools, colleges, hospitals, museums, and even YMCA chapters. Haddad recounts this transformative institution building—how and why it happened—and its consequences.

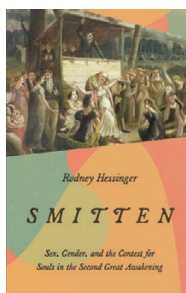


### Keith Harper (ed.)

*Southern Baptists Re-Observed: Perspectives on Race, Gender, and Politics*

TENNESSEE 2022

In 1993, sociologist Nancy Ammerman published an edited collection, *Southern Baptists Observed*, that assayed the Southern Baptist Convention as the conservative takeover of the denomination was triumphant and expanding. This volume, with a foreword by Ammerman, examines the state of the SBC now that it has been under conservative control for a generation. While conservatives dominate the SBC's governance, they have failed to resolve issues that preoccupy its members and the larger society, including those related to gender, homosexuality, race, and abuse. Rather than asking where the change in leadership came from, this volume examines what has happened since.

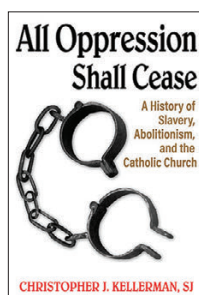


### Rodney Hessinger

*Smitten: Sex, Gender, and the Contest for Souls in the Second Great Awakening*

CORNELL 2022

In *Smitten*, Rodney Hessinger examines how the Second Great Awakening disrupted gender norms across a breadth of denominations. The displacement and internal migration of Americans created ripe conditions for religious competition in the North. The dynamic of religious rivalry inexorably led towards sexual and gender disruption. Opening their own hearts to new religious impulses, some religious visionaries offered up radical new dispensations, revelations that offered new visions of how God wanted them to reorder sex and gender relations in society. A wide array of churches, including Methodists, Baptists, Mormons, Shakers, Catholics, and Perfectionists joined the fray.



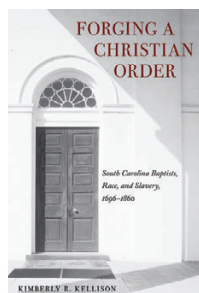
### Christopher J. Kellerman, S.J.

*All Oppression Shall Cease: A History of Slavery, Abolitionism, and the Catholic Church*

ORBIS 2022

Christopher J. Kellerman, S.J., provides a rigorously researched, era-by-era history of the Catholic

Church's teachings and actions related to slavery. By telling stories of enslaved Catholics and Catholic slaveholders, analyzing arguments of theologians who either defended or condemned slaveholding, and examining documents of popes and councils, Kellerman's book reveals disturbing answers to contemporary questions about the Church's role in the history of slavery and especially in the Atlantic slave trade. *All Oppression Shall Cease* gives a detailed account of the Church's slaveholding past while issuing a call for the Church to take the necessary steps to reconcile with its history.



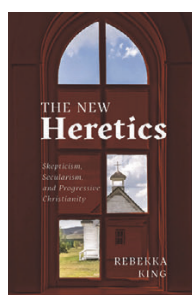
### Kimberly R. Kellison

*Forging a Christian Order: South Carolina Baptists, Race, and Slavery, 1696–1860*

TENNESSEE 2023

*Forging a Christian Order* challenges and complicates the standard view that 18th-century evangelicals exerted both religious and

social challenges to the traditional mainstream order, not maturing into middle-class denominations until the 19th century. Instead, Kimberly R. Kellison argues that 18th-century white Baptists in South Carolina used the Bible to fashion a Christian model of slavery that recognized the humanity of enslaved people while accentuating contrived racial differences. Over time this model evolved from a Christian practice of slavery to one that expounded on slavery as morally right.



### Rebekka King

*The New Heretics: Skepticism, Secularism, and Progressive Christianity*

NYU 2023

*The New Heretics* explores the development of progressive Christianity, a movement of Christians who do not reject their identity

as Christians, but who believe Christianity must be updated for today's times and take into consideration modern science, historical criticism, and liberal humanism. Drawing on three years of ethnographic fieldwork in North America, Rebekka King focuses on testimonies of deconversion, collective reading practices, and the ways in which religious beliefs and practices are adapted to fit secular lives. King introduces the concept of "lived secularity" as a category with which to examine the ways in which religiosity often is entangled with and subsumed by secular identities over and against religious ones.



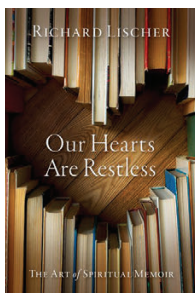
### Nancy Koester

*We Will Be Free: The Life and Faith of Sojourner Truth*

EERDMANS 2023

In *We Will Be Free*, Nancy Koester chronicles Sojourner Truth's spiritual journey as an enslaved woman, a working mother, and an itinerant preacher and activist.

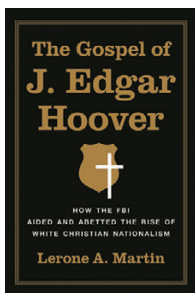
On Pentecost in 1827, the course of her life was changed forever when she had a vision of Jesus calling her to preach. Though women could not be trained as ministers at the time, her persuasive speaking, powerful singing, and quick wit converted many to her social causes. Truth's faith-driven action continued throughout the Civil War and Reconstruction, as she aided freed people, campaigned for reparations, advocated for women's rights, and defied segregation on public transportation.



### Richard Lischer

*Our Hearts Are Restless: The Art of Spiritual Memoir*  
OXFORD 2022

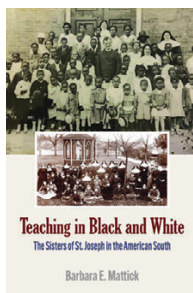
The genre of spiritual autobiography has flourished ever since Augustine essentially invented it in the 4th century. In *Our Hearts Are Restless*, Richard Lischer—himself the author of two spiritual memoirs—takes readers on a guided tour of the genre, examining the life writings of 21 figures from the obvious (Thomas Merton) to the surprising (James Baldwin), and from the ancient (Augustine) to the contemporary (Anne Lamott). Readers will find new insights into these figures' lives and also a new appreciation of the art and craft of spiritual writing.



### Lerone A. Martin

*The Gospel of J. Edgar Hoover: How the FBI Aided and Abetted the Rise of White Christian Nationalism*  
PRINCETON 2023

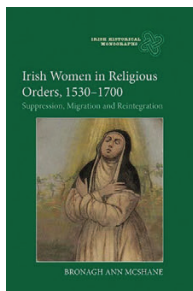
*The Gospel of J. Edgar Hoover* reveals how the FBI director and his bureau teamed up with leading white evangelicals and Catholics to bring about a white Christian America by any means necessary. Lerone Martin draws on thousands of newly declassified FBI documents and memos to describe how, under Hoover's leadership, FBI agents attended spiritual retreats and worship services, creating an FBI religious culture that fashioned G-men into soldiers and ministers of Christian America. Martin shows how figures such as Billy Graham, Fulton Sheen, and countless other ministers partnered with the FBI and laundered bureau intel in their sermons.



### Barbara E. Mattick

*Teaching in Black and White: The Sisters of St. Joseph in the American South*  
CUA 2023

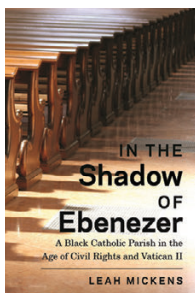
*Teaching in Black and White* discusses the work of the Sisters of St. Joseph of (the city of) St. Augustine, who came to Florida from France in 1866 to teach newly freed Black Americans after the Civil War, and it also tells the story of the Sisters of St. Joseph of Georgia, who sprang from the motherhouse in St. Augustine. It uses letters the sisters wrote back to their motherhouse in France, providing rare glimpses into the personal and professional lives of these women religious in St. Augustine and other parts of Florida and Georgia, from the mid-19th century through the era of anti-Catholicism in the early 20th-century South.



### Bronagh Ann McShane

*Irish Women in Religious Orders, 1530-1700: Suppression, Migration and Reintegration*  
BOYDELL 2022

The lives and experiences of Irish women religious highlight how an expanding nexus of female houses perpetuated European Counter-Reformation devotion in Ireland. This book investigates the impact of the dissolution of the monasteries on women religious and examines their survival in the subsequent decades, showing how, despite the state's official proscription of vocation living, religious vocation options for women continued in less formal ways. Further, the book discusses the revival of religious establishments for women in Ireland from 1629 and outlines the links between these new convents and the Irish foundations abroad.



### Leah Mickens

*In the Shadow of Ebenezer: A Black Catholic Parish in the Age of Civil Rights and Vatican II*

NYU 2022

The history and practices of African American Catholics have been vastly understudied, and Black Catholics are often written off as a fringe sector of the religious population. Yet Catholics of African descent have been a part of Catholicism since the early days of European exploration into the New World. *In the Shadow of Ebenezer* examines how the Civil Rights Movement and the Second Vatican Council affected African American Catholics in Atlanta, focusing on the historic Our Lady of Lourdes Catholic Church, a neighbor of major historic Black Protestant churches in the city—including Ebenezer Baptist Church, which during the Civil Rights era was the pulpit of Martin Luther King Jr.

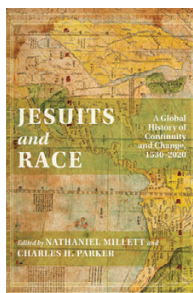


### Paul D. Miller

*The Religion of American Greatness: What's Wrong with Christian Nationalism*

IVP ACADEMIC 2022

From America's beginning, Christians have often merged their religious faith with national identity. But what is Christian nationalism? How is it different from patriotism? Paul D. Miller provides a detailed portrait of—and case against—Christian nationalism. Building on his practical expertise not only in the archives and classroom but also in public service, Miller unravels this ideology's historical importance, its key tenets, and its political, cultural, and spiritual implications. The religion of American greatness is an illiberal political theory, at odds with the genius of the American experiment, and could prove devastating to both church and state.

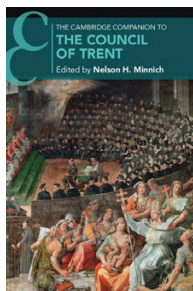


### Nathaniel Millett & Charles H. Parker (eds.)

*Jesuits and Race: A Global History of Continuity and Change, 1530–2020*

NEW MEXICO 2022

*Jesuits and Race* examines the role that the Society of Jesus played in shaping Western understandings about race and explores the impact the order had on the lives and societies of non-European peoples throughout history. Jesuits provide an unusual, if not unique, lens through which to view the topic of race given the global nature of the Society of Jesus and the priests' interest in humanity, salvation, conversion, science, and nature. The essays in this collection bring together case studies from around the world as a first step toward a comparative analysis of Jesuit engagement with racialized difference.



### Nelson H. Minnich (ed.)

*The Cambridge Companion to the Council of Trent*

CAMBRIDGE 2022

The Council of Trent was a major event in the history of Christianity. It shaped Roman Catholicism's doctrine and practice for the next 400 years and continues to do so today. This companion, written by an international group of researchers, brings together the latest scholarship on the principal issues treated at the council. The volume demonstrates that the council unwittingly furthered the papal centralization of authority by allowing the interpretation of its decrees to be the exclusive prerogative of the Holy See and entrusting it with their implementation.

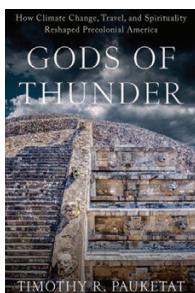


### Justine S. Murison

*Faith in Exposure: Privacy and Secularism in the Nineteenth-Century United States*

PENN 2022

Recent legal history in the United States reveals a hardening tendency to treat religious freedom and sexual and reproductive freedom as competing, even opposing, claims on public life. They are united, though, by the fact that both are rooted in our culture's understanding of privacy. *Faith in Exposure* shows how, over the course of the 19th century, privacy came to encompass such contradictions, underpinning the right to sexual and reproductive rights but also undermining them in the name of religious freedom. Drawing on the interdisciplinary field of secular studies, *Faith in Exposure* brings a postsecular orientation to the historical emergence of modern privacy.

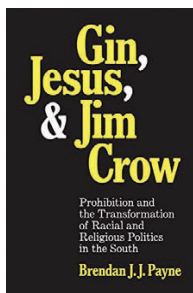


### Timothy R. Pauketat

*Gods of Thunder: How Climate Change, Travel, and Spirituality Reshaped Precolonial America*

OXFORD 2023

Few Americans today are aware of one of the most consequential periods in ancient North American history, the Medieval Warm Period of seven to 12 centuries ago. Timothy R. Pauketat leads readers down the same paths walked by Indigenous people a millennium ago, some trod by Spanish conquistadors just a few centuries later. Readers will discover a new history of a continent that, like today, was being shaped by climate change—or controlled by ancient gods of wind and water. Through such elemental powers, the history of medieval America was a physical narrative, a long-term natural and cultural experience in which Native people were entwined long before Christopher Columbus arrived.

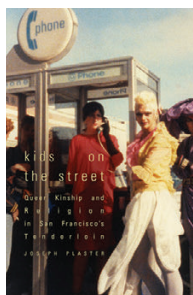


### Brendan J. J. Payne

*Gin, Jesus, and Jim Crow: Prohibition and the Transformation of Racial and Religious Politics in the South*

LSU 2022

In *Gin, Jesus, and Jim Crow*, Brendan J. J. Payne reveals how Prohibition helped realign the racial and religious order in the South by linking restrictions on alcohol with political preaching and the disenfranchisement of Black voters. While both sides invoked Christianity, prohibitionists redefined churches' doctrines, practices, and political engagement. White prohibitionists initially courted Black voters in the 1880s but soon dismissed them as hopelessly wet and sought to disenfranchise them. Tracking southern debates about alcohol from the 1880s through the 1930s, Payne shows that Prohibition only retreated from the region once the racial and religious order it helped enshrine had been secured.

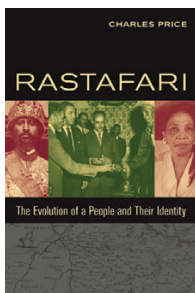


### Joseph Plaster

*Kids on the Street: Queer Kinship and Religion in San Francisco's Tenderloin*

DUKE 2023

In *Kids on the Street*, Joseph Plaster explores the informal support networks that enabled abandoned and runaway queer youth to survive in tenderloin districts across the United States. Tracing the history of the downtown lodging house districts where marginally housed youth regularly lived beginning in the late 1800s, Plaster focuses on San Francisco's Tenderloin from the 1950s to the present. He draws on archival, ethnographic, oral history, and public humanities research to outline the queer kinship networks, religious practices, performative storytelling, and migratory patterns that allowed these kids to foster social support and mutual aid.



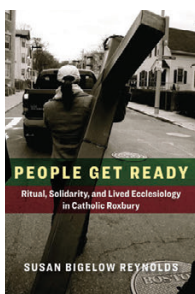
## Charles Price

*Rastafari: The Evolution of a People and Their Identity*

NYU 2022

Charles Price's *Rastafari: The Evolution of a People and Their Identity* reclaims the rich history of this relatively new world religion.

Charting its humble and rebellious roots in Jamaica's backcountry in the late 19th century to the present day, Price explains how Jamaicans' obsession with the Rastafari wavered from campaigns of violence to appeasement and cooptation. He argues that the Rastafari as a political, religious, and cultural movement survived the biases and violence they faced through their race consciousness and uncanny ability to ride the waves of anti-colonialism and Black Power.



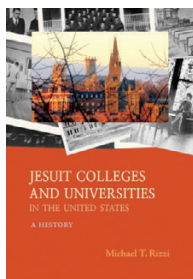
## Susan Bigelow Reynolds

*People Get Ready: Ritual, Solidarity, and Lived Ecclesiology in Catholic Roxbury*

FORDHAM 2023

St. Mary of the Angels is a tiny underground Catholic parish in the heart of Boston's Eggleston Square. More than a century of

local, national, and international migrations has shaped and reshaped the neighborhood, transforming streets into borderlines and the parish into a waystation. Today, the church sustains a community of Black, Caribbean, Latin American, and Euro-American parishioners from Roxbury and beyond. In *People Get Ready*, Susan Reynolds draws on six years of ethnographic research to trace how the people of St. Mary's constructed rituals of solidarity as a practical foundation for building bridges across difference.



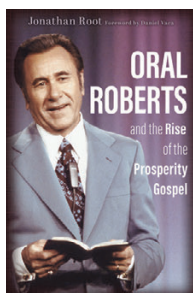
## Michael T. Rizzi

*Jesuit Colleges and Universities in the United States: A History*

CUA 2022

*Jesuit Colleges and Universities in the United States* provides a comprehensive history of Jesuit higher education in the United States,

weaving together the stories of the 54 colleges and universities that the Jesuits have operated since 1789. It emphasizes the connections among the institutions, exploring how certain Jesuit schools like Georgetown University gave birth to others like Boston College by sharing faculty, financial resources, accreditation, and even presidents throughout their history. The story covers the colonial era to the present and takes a fresh look at themes like the rise of the research university in the 1880s and the administrative reforms of the 1960s.



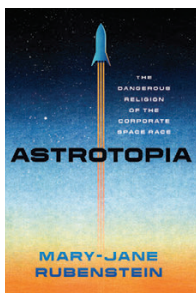
## Jonathan Root

*Oral Roberts and the Rise of the Prosperity Gospel*

EERDMANS 2023

How do we interpret the life of a man who seemed to combine rampant consumerist excess with a sincere devotion to the gospel? Seeking to answer this question,

Jonathan Root weaves together accounts of Oral Roberts' life, covering his early years during the Great Depression in Oklahoma, his family's financial struggles during his start as a Pentecostal preacher, his healing ministry's explosive growth in popularity via the new media of radio and television, and his empire's eventual collapse. Root pays special attention to how Roberts introduced the "prosperity gospel" to American Protestants with his affirmation that God intends his followers to be both spiritually and physically fulfilled.

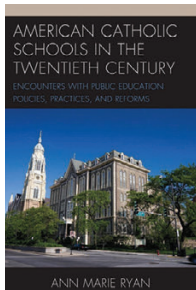


## Mary-Jane Rubenstein

*Astrotopia: The Dangerous Religion of the Corporate Space Race*

CHICAGO 2022

As environmental, political, and public health crises multiply on Earth, we are also at the dawn of a new space race in which governments team up with celebrity billionaires to exploit the cosmos for human gain. These two billionaires, Jeff Bezos and Elon Musk, share a core utopian project: the salvation of humanity through the exploitation of space. In *Astrotopia*, Mary-Jane Rubenstein pulls back the curtain on the not-so-new myths these space barons are peddling, like growth without limit, energy without guilt, and salvation in a brand-new world.



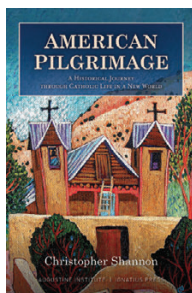
## Ann Marie Ryan

*American Catholic Schools in the Twentieth Century: Encounters with Public Education Policies, Practices, and Reforms*

ROWMAN & LITTLEFIELD 2022

*American Catholic Schools in the Twentieth Century* examines how 20th-century Catholic educators

grappled with public educational policies and reforms like standardization and accreditation, educational measurement and testing, and federal funding for schools. At the start of the century, American Catholics had established one of the largest private educational organizations in the United States, rivaled only by the public school system. At mid-century Catholic schools enrolled some 12 percent of the American school-age population and their enrollments grew in number through the 1960s. By the end of the century, Catholic schools faced an increasingly competitive landscape in the ever-expanding school choice environment they helped to create.

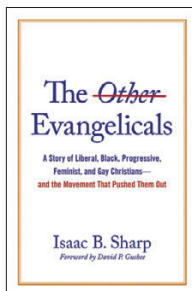


## Christopher Shannon

*American Pilgrimage: A Historical Journey through Catholic Life in a New World*

AUGUSTINE INSTITUTE |  
IGNATIUS PRESS 2022

Histories of the Catholic Church in the United States abound. Most suffer from an excess of either scholarly detachment or popular triumphalism. *American Pilgrimage* seeks instead to draw on the best of current scholarship to tell the story of the Church as it understands itself: the Body of Christ, divinely ordained yet marred by sin, charged with the mission of spreading the Gospel and building up the community of the faithful. *American Pilgrimage* narrates the story of the Church from the dramatic efforts at evangelization in the colonial period, to the Catholic urban villages of the immigrant Church, to the struggles to reimagine tradition in the late 20th century.



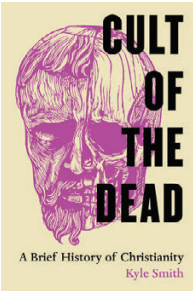
## Isaac B. Sharp

*The Other Evangelicals: A Story of Liberal, Black, Progressive, Feminist, and Gay Christians—and the Movement That Pushed Them Out*

EERDMANS 2023

In *The Other Evangelicals*, Isaac B. Sharp demonstrates how fundamentalists and modernists battled over the title of “evangelical” in post-World War II America. Many ideologies characteristic of evangelicalism today, such as “biblical womanhood” and political conservatism, arose only in reaction to the popularity of evangelical feminism and progressivism. History was written by the “winners”—the Billy Grahams of American religion—while the “losers” were expelled from the movement via the establishment of institutions such as the National Association of Evangelicals.

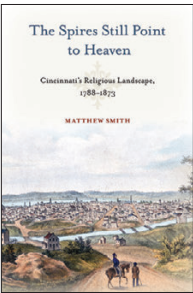




**Kyle Smith**

*Cult of the Dead: A Brief History of Christianity*  
CALIFORNIA 2022

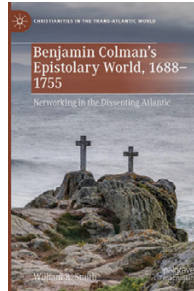
In this cultural history, Kyle Smith shows how a devotion to death has shaped Christianity for two thousand years. Martyrs' stories, lurid legends of torture, have been told and retold, translated and rewritten. Martyrs have even shaped the Christian conception of time, with each day of the year celebrating the death of a saint. From Roman antiquity to the present, by way of medieval England and the Protestant Reformation, *Cult of the Dead* tells how the world's most widespread religion is steeped in the memory of its martyrs.



**Matthew Smith**

*The Spires Still Point to Heaven: Cincinnati's Religious Landscape, 1788-1873*  
TEMPLE 2022

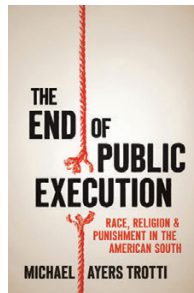
A case study about the formation of American pluralism and religious liberty, *The Spires Still Point to Heaven* explores why—and more importantly how—the early growth of Cincinnati influenced the changing face of the United States. Matthew Smith chronicles the urban history of this thriving metropolis in the mid-19th century. As Protestants and Catholics competed, building rival domestic missionary enterprises, increased religious reform and expression shaped the city. Smith explores the Ohio Valley's religious landscape from 1788 through the early antebellum period, examining its appeal to evangelical preachers, abolitionists, social critics, and rabbis.



**William R. Smith**

*Benjamin Colman's Epistolary World, 1688-1755: Networking in the Dissenting Atlantic*  
PALGRAVE MACMILLAN 2022

This book tells the story of the Rev. Benjamin Colman (1673-1747), one of 18th-century America's most influential ministers, and his transatlantic social world of letters. Exploring his epistolary network reveals how imperial culture diffused through the British Atlantic and formed the Dissenting Interest in America, England, and Scotland. The book illuminates the Dissenting Interest's broad range of activities through the circulation of Dissenting histories, libraries, missionaries, revival news, and provincial defenses of religious liberty, presenting the history of Protestant dissent as fundamentally a transatlantic story shaped by the provincial edges of the British Empire.



**Michael Ayers Trotti**

*The End of Public Execution: Race, Religion and Punishment in the American South*  
UNC 2022

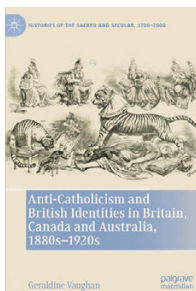
Before 1850, all legal executions in the South were performed before crowds that could number in the thousands; the last legal public execution was in 1936. This study focuses on the shift from public executions to ones behind barriers, situating that change within our understandings of lynching and competing visions of justice and religion. Intended to shame and intimidate, public executions after the Civil War had quite a different effect on southern Black communities, as Black criminals often proclaimed their innocence and almost always their salvation—this turned the proceedings into public, mixed-race and mixed-gender celebrations of Black religious authority and devotion.



## Richard E. Turley Jr. & Barbara Jones Brown

*Vengeance Is Mine: The Mountain Meadows Massacre and Its Aftermath*  
OXFORD 2023

In this sequel to 2008's *Massacre at Mountain Meadows*, Richard E. Turley Jr. and Barbara Jones Brown examine the aftermath of the atrocity. *Vengeance Is Mine* documents southern Utah leaders' attempts to cover up their crime by silencing witnesses and spreading lies. Investigations by both governmental and church bodies were stymied by stonewalling and political wrangling. The book examines the maneuvering of the defense and prosecution in two subsequent trials and the fraught relationship between convicted participant John D. Lee and church president Brigham Young, assessing what role, if any, Young played in the cover-up.



## Geraldine Vaughan

*Anti-Catholicism and British Identities in Britain, Canada and Australia, 1880s-1920s*  
PALGRAVE MACMILLAN 2022

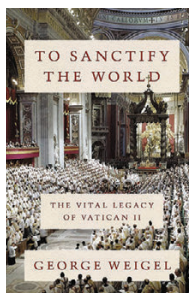
Recent debates about the definition of national identities in Britain, along with discussions on the secularization of Western societies, have brought to light the importance of a historical approach to the notion of Britishness and religion. This book explores anti-Catholicism in Britain and its Dominions and forms part of a notable revival over the last decade in the critical historical analysis of anti-Catholicism. It employs transnational and comparative historical approaches throughout, thanks to the exploration of relevant original sources both in the United Kingdom and in Australia and Canada, several of them untapped by other scholars.



## Ray Waddle

*"This Grand Errand": A Bicentennial History of Yale Divinity School*  
YALE 2022

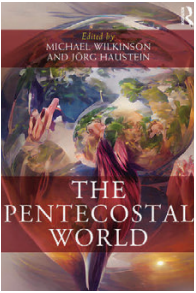
"*This Grand Errand*" is the chronicle of a theological institution through 200 years of commitment to its mission of producing religious and civil leaders amid a society ever in flux. Yale Divinity School (YDS) has played a critical role in preparing ministers, social reformers, religion scholars, deans and presidents of theological schools, denominational executives, and civic organizers who are grounded in theological education. Ray Waddle shows how YDS has been remarkably steady in its identity throughout successive dramatic eras of national history: preserving and restating, in an ecumenical setting, the value of Christian tradition in preparing leaders and speaking to contemporary human need.



## George Weigel

*To Sanctify the World: The Vital Legacy of Vatican II*  
BASIC 2022

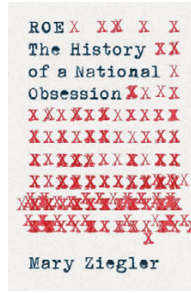
The Second Vatican Council was the most important Catholic event in the past 500 years. Yet 60 years after its opening on October 11, 1962, its meaning remains sharply contested and its promise unfulfilled. In *To Sanctify the World*, George Weigel explains the necessity of Vatican II and explores the continuing relevance of its teaching in a world seeking a deeper experience of freedom than personal willfulness. The Council's texts are also a critical resource for the Catholic Church as it lives out its original, Christ-centered evangelical purpose. *To Sanctify the World* recovers the true meaning of Vatican II as the template for a Catholicism that can propose a path toward genuine human dignity and social solidarity.



**Michael Wilkinson & Jörg Haustein (eds.)**

*The Pentecostal World*  
ROUTLEDGE 2023

*The Pentecostal World* provides a comprehensive and critical introduction to one of the most vibrant and diverse expressions of contemporary Christianity. Unlike many books on Pentecostalism, this collection of essays from all continents does not attempt to synthesize and simplify the movement’s inherent diversity and fragmented dispersion. Instead, the global flows of Pentecostalism are firmly grounded in local histories and expressions as well as the various modes of their worldwide reproduction. The book thus argues for a new understanding of Pentecostal and Charismatic movements that accounts for the simultaneous processes of pluralization and homogenization in contemporary world Christianity.

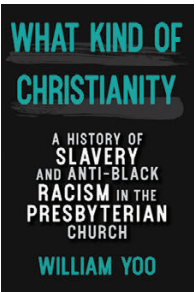


**Mary Ziegler**

*Roe: The History of a National Obsession*  
YALE 2023

What explains the insistent pull of *Roe v. Wade*? Abortion law expert Mary Ziegler argues that the U.S. Supreme Court decision, which decriminalized abortion in 1973 and was overturned in 2022, had a hold that was not simply the result of polarized abortion politics. Rather, *Roe* took on meanings far beyond its original purpose of protecting the privacy of the doctor-patient relationship. It raised questions about sexual violence, judicial activism and restraint, racial justice, religious liberty, the role of science in politics, and much more.

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*Book descriptions in this section originated with the publishers. They have been edited for clarity and style.*



**William Yoo**

*What Kind of Christianity: A History of Slavery and Anti-Black Racism in the Presbyterian Church*

WESTMINSTER JOHN KNOX 2022

In *What Kind of Christianity*, William Yoo demonstrates the complicity of the majority of Presbyterians in promoting, supporting, or willfully ignoring the enslavement of other human beings. Most Presbyterians in the 19th century, whether in the South or the North, held racist attitudes toward African Americans and acted on those attitudes on a daily basis. During that period when the Presbyterian Church was establishing itself as a central part of American life, most of its members were promoting slavery and anti-Black racism.

**KEVIN AHERN**, “Operation University: The Formation of the National Federation of Catholic College Students, 1937–1950,” *U.S. Catholic Historian* 40, no. 2 (Spring 2022): 47–70.

**CHRISTOPHER M.B. ALLISON**, “Charism in the Cornerstone: Dominican Women and Sacred Space in the Twentieth-Century Midwest,” *U.S. Catholic Historian* 40, no. 3 (Summer 2022): 63–86.

**LAILA BALLOUT**, “Vanguard of the Religious Right: U.S. Evangelicals in Israeli-Controlled South Lebanon,” *Diplomatic History* 46, no. 3 (June 2022): 602–26.

**MONSIGNOR ROBERT J. BATULE**, “Who We Are: Solzhenitsyn’s Critique and the Christian Humanism of Pope Saint John Paul II,” *The Catholic Social Science Review* 27 (2022): 97–107.

**P. BRACY BERSNAK**, “John Courtney Murray, S.J., and the Development of Doctrine,” *The Catholic Social Science Review* 27 (2022): 57–68.

**RUTH BRAUNSTEIN**, “A Theory of Political Backlash: Assessing the Religious Right’s Effects on the Religious Field,” *Sociology of Religion* 83, no. 3 (Autumn 2022): 293–323.

**RICHARD J. CALLAHAN JR.**, “Wobbly Religion: Tactical Formations of Religious Idioms and Space in the Industrial Capitalist City,” *Journal of the American Academy of Religion* 90, no. 2 (June 2022): 335–55.

**VALENTINA CANTORI**, “Inclusive and Included? Practices of Civic Inclusivity of American Muslims in Los Angeles,” *Sociology of Religion* 83, no. 2 (Summer 2022): 145–68.

**PATRICK W. CAREY**, “Bishop John England and the Vatican-Haiti Concordat, 1833–1834,” *American Catholic Studies* 133, no. 3 (Fall 2022): 31–60.

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