



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Eduardo Bonnín, *Cursillos de Cristiandad*, and American Catholic Studies

As we sat around the table inside the office of Feba, The Fundación Eduardo Bonnín Aguiló in Palma de Mallorca last summer, a group of longtime colleagues and friends of Bonnín talked at length about his profound faith, humility, and sense of humor. They say that “Eduardo,” as they remember him, had a deep and abiding passion for helping laity develop their spiritual lives. As founder of the Catholic *Cursillo de Cristiandad* movement, Bonnín Aguiló wanted to see Catholicism in both the streets and the church.

Longtime friend and collaborator Guillermo Estarellas de Nadal says that “Es importante comprender que Eduardo quería que la cultura de la hora se cambie. Quería que las personas quisieran cambiar la cultura, y quería que las personas se

hiciera grandes amigos.” (Trans.: “It is important to understand that Eduardo wanted the culture of the time to change. He wanted people to want to change the culture, and he wanted people to be great friends.”) Eduardo, says Miguel Sureda, chuckling at the memory, shunned the title “founder” of the movement, saying that “Se negó rotundamente llamarse el fundador de Cursillos. Diría ‘El Fundador es el nombre de un brandy y *no soy un brandy!*’” (Trans.: “Eduardo adamantly refused to be called the ‘founder’ of Cursillos. He would say ‘El Fundador is the name of a brandy and I am *not* a brandy!’”

While he was uncomfortable with the honorific designation, Eduardo Bonnín Aguiló (1917-2008) was indeed the founder of the Catholic *Cursillo de Cristiandad* movement that originated on the island of Mallorca, Spain in 1944 as a

religious revitalization movement for Catholic men. Also referred to as the *CdC*, the Cursillo movement was founded as a weekend experience geared toward young Mallorquín men. Bonnín Aguiló designed Cursillos to provide young men with a place where they could experience Christ, the Holy Spirit, and where their spirituality could grow. A significant feature of the movement was the three days of Cursillo offered the time and space for men who were unaccustomed to showing their emotions to talk about their personal lives with other men. The earliest weekend retreats were for men only and legitimated the expression of masculine emotions, the cultivation of personal piety, and the necessity of community for laymen who were unaccustomed at best to this way of being Catholic. Once Cursillos were offered to women starting in 1953, laywomen, too, experienced the weekend as an important time and place to experience emotion, personal piety, and community. Yet the experience of Cursillo as an emotional outlet was not as radical for women at the time as it was for men because it was much more culturally acceptable for women to express emotion in public venues than it was for men. Cursillo weekends

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Seminar in American Religion

Cushwa began its semester with a well-attended session of the Seminar in American Religion on February 12. Bethany Moreton (University of Georgia) was the featured author for a discussion of her book, *To Serve God and Wal-Mart: The Making of Christian Free Enterprise* (Harvard, 2009). In her volume Moreton set out to answer how this multinational business, which was born in the Ozark Mountains of Arkansas, became the largest corporation in the world. What factors from the South contributed to its birth and early development? She argues that the urban-rural divide was overcome in Arkansas because the corporation convinced its shoppers that purchasing at Wal-Mart was a direct attack on the secularism of urban environments and, more important, that its free enterprise was in line with the Christian virtue of service. Wal-Mart employed the women of the Bible Belt who brought with them the Christian values of the household, including a willingness to serve their male superiors and the store. Since conservative evangelical values tend to promote female domesticity, Wal-Mart was able to capitalize on their complacent temperaments that in many instances kept women employees relatively content — and in many cases strongly supportive of the company — even though the vast majority did not advance substantially up the corporate ladder.

Seminar commentator Erika Doss (University of Notre Dame) opened the session with a brief summary of the founding of Wal-Mart and the recent class-action law suit for sex discrimination brought against the company. She explained how Wal-Mart Country “is the epicenter of contemporary trends in evangelical Christianity, most notably an emphasis on family and ‘family values.’” Though largely agreeing with Moreton’s analysis, Doss posed the question: “Is Wal-Mart really so down-home, so folksy,



Bethany Moreton

so much about ‘everyday low prices’ for the average American?” Intrigued by James Twitchell’s argument that Americans equate consumer goods with class status, Doss noted that until recently “luxury spending outstripped overall spending” among U.S. consumers. Doss pointed out that Wal-Mart now sells designer products and questioned how the products we buy coincide with evangelical Christian beliefs of American neoliberalism. While *To Serve God and Wal-Mart* focuses on Wal-Mart’s employees, Doss asked how Wal-Mart views its customers, citing factors such as the stores being cheaply made and not aesthetically pleasing. Also, how do we understand Wal-Mart’s 70 percent employee turnover rate, which would typically indicate signs of a bad business? Doss concluded by asking if Wal-Mart is really concerned with the rural Southern region where it was founded.

The second commentator, Eugene McCarraher (Villanova University), began his comments with a reflection on the “disenchantment of the world” noted by Max Weber, explaining how capitalism and Protestantism played a central role (had an “elective affinity”) in the disenchantment of the world. However, McCarraher posited that this story of disenchantment is proven false in Moreton’s book, i.e., Wal-Mart does have a soul.

Indeed, “it is your friendly neighborhood leviathan.” He added that Moreton has written a tale of enchantment, “showing how capitalism is predatory in our desire for communion and divinity.” He focused on three features of Moreton’s book. First, Wal-Mart Country’s populism provides an American case of “reactionary modernism.” For instance, the anti-corporate sentiments of the Ozarks allowed for bureaucracy and centralization as long as “the little men” were protected. Second, Wal-Mart’s assertive leadership or “corporate humanism” reflects the effort to remake human identity among the people who dedicate their labors to advancing the company’s reputation and success. Third, Moreton’s account of popular theology and moral economy beckons us to focus on the persistence of enchantment, which “impedes the struggle for social justice and also offers its most reliable foundation.” Consumption was rendered virtuous by reference to “the family.” “The family” is the key discursive principle that puts “the present in harmony with the past.” Servant leadership was a key tenant of Wal-Mart Country, which made customer service into a moral ideal and “recast service labor as a manly endeavor and a source of patriarchal authority.” Yet at the same time this marked an achievement for women because their domestic labor was praised, leading to a relationship of respect between man and woman, husband and wife. McCarraher closed with the observation: could *imago dei* really be at the heart of this story, and not capitalism? Might theology provide an account of human agency that is closer to the truth than our accounts of cultural theory?

After giving thanks to her commentators and the Cushwa Center for the opportunity to be part of such a fruitful conversation, Moreton acknowledged the deep currents of ambivalence in her story that both her commentators noted. She explained the necessity of understanding that in the mind of early Wal-Mart employees their mission was to serve God and the customer, and to a large extent the boss and the corporation did not enter

into the equation. Moreton also turned her thoughts towards “what is to be done?” She stated that we can move beyond the exhaustion of our moral imagination, insisting that we consider how the Wal-Mart story has to do with the failure of the left as well in providing work and life alternatives for people like those of the Ozarks. Yet she remains hopeful for a brighter future for more egalitarian relationships in households and work places.

Walter Nugent, a specialist on populism, opened the general discussion by probing the term “populism” and asking if there is a common definition. Moreton agreed on the need for more precise refinement in this term and its definition. David Stowe then asked at what point the more national and then international reach of Wal-Mart caused a break with the original model developed in the familial ambiance of the South. Do we need to look more at how the ethos has changed in a more global setting? Moreton replied that she did not want her research to suggest a finished story of Wal-Mart, nor was her analysis typical of the company as whole. Rather, her point was to analyze a group of workers that were identified as the backbone of the company’s early success. The book stops in the 1990s because after Sam Walton’s death relationships in the company were completely reworked.

John McGreevy asked how crucial the evangelical subculture was to Moreton’s story of Wal-Mart. Or was evangelicalism epiphenomenal to what might be called a global capitalist story since the late 1970s? McGreevy suggested that evangelicals may not be decisive, since the modern form of American capitalism embodied in Wal-Mart was emerging in various places, each corporation having its own ideology. Is this really a case study where evangelicals play a crucial role in Wal-Mart, but not such a crucial role in the rest of the world? Moreton responded that evangelicals also shaped other sectors of modern American capitalism and argued that if you look into a Microsoft business, for example, you still find evangelicals. She argued that there is a codependent relationship between revivalist forms of religion, and postmodern forms of production. The type of religion can vary per sector.

Mark Noll asked what the connection was between “Walmartization” and the Latin American world. He commented that in terms of Latin America, the connection between neoliberal global economics and evangelical expansion is very strong in Nicaragua, Guatemala, and El Salvador. Yet in Brazil, Chile, and Costa Rica, there are also growing evangelical populations but these countries have a very different relationship between economic life and American involvement. He asked: how much does the Wal-Mart scholarship (that Moreton mentions in her book) in these Latin American countries explain important elements of Latin American religion today? Second, he inquired about the agency of the people who choose to become evangelical, become entrepreneurs, and buy into neoliberal globalization. Are they acting with some awareness of the situation they genuinely want to escape? Moreton responded that the Central American case was interesting because there are such a small number of educated people in positions of influence. She thought that Central America was not very carefully chosen and not predictive of Wal-Mart’s actions elsewhere. Other Latin American countries are more reflective of the model and she claimed that the people she knew from Latin America were quite conscious of their situation. She noted that “decades before you could say ‘neoliberal’ in the U.S., it was on the walls in Latin America.”

Jason Ruiz commented that he found it ironic that the same people that hate Wal-Mart love Target, and asked Moreton if she had a sense of the dynamic between these seemingly similar companies. Moreton responded that initially Wal-Mart “branded” the Wal-Mart mom because Wal-Mart wanted to portray itself as the provider, the place to shop for families. Currently they are shifting their demographic and “rebranding” to gear themselves to the women under 35 who shop at Wal-Mart at least once a month. She acknowledged that there are differences between these various large corporations as each sets out to pursue the success of profits in the manners that their circumstances and their leadership dictate.

American Catholic Studies Seminar

On Wednesday, April 13, the American Catholic Studies Seminar discussed Eduardo Moralez’s paper, “Praying Like the Middle Class: Ethnic Mexicans Make Church in Indiana.” Moralez finished his Ph.D. at Southern Methodist University in December 2010. In this paper, which serves as a chapter of his dissertation, he describes how ethnic Mexicans (both citizens of the United States and Mexico) in Indiana and throughout the Great Lakes region coped with the challenges of second-class citizenship. He examines the role of the Roman Catholic Church, which in some locations was essentially an immigrant church, and how it functioned as a meeting place where “ethnic Mexicans, other Latinos, and Catholic Anglos focused on what united rather than separated them.” Moralez argued that the early relationship between ethnic Mexicans and the Catholic Church in Indiana was characterized largely by cultural exclusivity and lack of toleration. Yet slowly this picture changed, especially with the advent of Vatican II. By the end of the 20th century, Mexican Americans and the clergy and religious who served them often shared a similar vision and embraced values of social justice and religious pluralism.

The U.S. Catholic Church was not always a beacon of hope for ethnic Mexicans in Indiana. Initially Catholic Church leaders had focused on



Eduardo Moralez

Americanization programs within their parishes. For many years the Catholic Church in Indiana failed to engage with Mexican workers and plans of Americanization faltered. The Great Depression exacerbated difficulties; during the first years of the economic downturn two-thirds of ethnic Mexicans fled the Great Lakes region, and those who stayed in the area of Chicago suffered difficult times. Reflecting the economic plight of ethnic Mexicans, during the 1930s and 1940s many Catholic leaders adhered to the idea that ethnic Mexicans would remain unskilled workers.

Yet in time ethnic Mexicans advanced and Catholic parishes and leaders played a more enabling role in their lives. St. Mary's Church in Indianapolis functioned as one of the earliest sites of ethnic mingling as Mexicans began participating in community affairs outside of their social groups. In Moralez's words, by the 1960s in Indianapolis "Mexicans, other Latinos, and Anglos began to see similarities based on their shared Catholic background while recognizing the existence of cultural pluralism. In part, this shift in favor of cultural pluralism emanated from within the greater Catholic Church during the second half of the 20th century." While Moralez believes the time period following Vatican II was a changing point for the Church as it established a "new era in which the institutional church finally began to recognize the closely intertwined relationships between ethnicity, culture, class, and religion," these changes stemmed not solely from Vatican II but also from shifting attitudes and movements for change in the wider society. Moralez further sees these developments in the post-Vatican II era as a result of decades of evolution in the dialectical relationship between the parish community and American society, forging an emergent new outlook embracing pluralism among Catholic leaders and congregants. In the 1970s and 1980s, St. Mary's Church worked closely with the Indianapolis Hispanic Education Center to promote English language instruction as well as

many other services.

Moralez introduced himself by explaining how his dissertation came into being. He felt that his work was a reflection on his own life and the internal process of self-reflection that he underwent being a Latino in the Midwest. Commentator Marc Rodríguez (University of Notre Dame) began with praise for Moralez's work as it expands our understanding of Mexican American life in Indiana and places Tejano migrants to the north historically in that milieu. Moralez's greatest contribution is that he shows Tejanos outside of the South and Southwest and focuses instead on the Midwest and Great Lakes Region and boom towns such as Gary. Rodríguez then offered recommendations to Moralez. His main criticism centered on the need for expanded archival research. He encouraged Moralez to go to church archives and to other archives of Northwest Indiana, rich in new material. In addition, Rodríguez claimed that Moralez's discussion of the middle class could be more fully integrated into the text that followed. Likewise, Moralez's use of Benjamin Johnson and other authors in the introduction of the essay was not followed with further reference to their significance for material developed in the body of the article. Rodríguez also encouraged him to give more anecdotes and more of the story behind the lives of these Mexican Americans. While Moralez covers a considerable span of 70 years, Rodríguez encouraged him to build better bridges between the 1930s and 2000s to show how differences in context and time frame shaped communal dynamics among ethnic Mexicans and other groups in the wider society.

Moralez responded briefly to Rodríguez's comments. He explained that his focus was on oral history. Moralez said he hopes to do more archival research in the future but he expressed the need to be weary of those producing documents about Latinos, as the bias of sources becomes a significant issue, even in the writings of middle class ethnic Mexicans writing about their working class counter-

parts. He posited the question: Can you be a middle class writer and still get close to the working class? He argued that to a certain extent you can because many of the parents of middle class writers are still part of the working class.

The discussion was then opened to the audience. Virgilio Elizondo praised Moralez's approach to history and averred that Moralez's "was onto something really exciting." He admired his dedication to oral history and impressed upon the audience the need to talk with the elderly and record their stories. He noted the Victory Noll sisters' archives are a fruitful place to look for sources.

Malachy McCarthy raised the intriguing point that few scholars look at those who are converting to Protestantism in the Midwest and suggested that Moralez look in Methodist and other Protestant Church archives which could prove fruitful for his research. He further mentioned there is a tension between Indiana Mexicans who were forced to migrate home and Chicago Mexicans who did not return home.

Timothy Matovina asked how regionalism played into Moralez's overall project and if he saw important factors that made the Texan story similar or different to the Indiana story. Moralez replied that in Northwest Indiana and elsewhere in the state there are often other ethnic communities surrounding Latino communities. He claimed that there was a broader immigrant experience in the Midwest that was lacking in the South.

Thomas Kselman noted that the text of the article did not correspond to its title as it had little to do with "prayers." He encouraged Moralez to discern where the paper was headed and how he interpreted the Church. Is the Church an institution of social service for him? He encourages him to deepen the spiritual sense of the paper, if that is indeed where Moralez wishes to take the paper. Moralez responded that he would indeed like to incorporate spirituality into the article.

Gráinne McEvoy asked if there was another side to his story. She questioned

why the term “Latino” is usually applied from the top down, when in fact the differences between ethnic Mexicans, Puerto Ricans, Cubans, and other groups impact interrelations between Latino groups. Morales agreed. He mentioned that some of his Indiana subjects also call themselves “Chicano” and that there are certain characteristics common to all Latinos, broadly defined as Spanish language and Catholicism. Virgilio Elizondo noted that there was a big difference between immigrants who come with their own clergy versus Latinos who did not come with clergy and had to build their own churches. These and other factors are important to assess in examinations of Catholicism and community and identity formation.

Cushwa Center Conference

From March 31 – April 2 the Cushwa Center convened a conference in conjunction with Notre Dame’s Keough-Naughton Institute for Irish Studies to address the topic “Catholic Diasporas: The Irish and Mexicans in America.” The aim of the conference was to bring together experts in the fields of Irish and Mexican studies — both at home and in the United States — to compare the great influence of the Irish in shaping U.S. Catholicism in the 19th and 20th centuries to that of ethnic Mexicans, who today are the most representative of Latino Catholics and are the leading migratory influence on U.S. religion and society in the 21st century. Colleagues from various locales came together for the first time to ponder a comparative Catholic Diaspora.

The conference opened with a panel of literature scholars, Marjorie Howes (Boston College) and Ellen McCracken (University of California, Santa Barbara). Howes surveyed some of the most important authors in the Irish immigrant literature to reflect on the relationship between literature, religion, and social history within the context of 19th-century Ireland. She sought to track the different ways in which religion has influenced the writings of migratory groups throughout the 19th and 20th centuries. Howes began her talk with a discussion of the many

forms that literature can take and how literature, culture, and imagination “all shape how immigrants perceive and remember their experiences — they shape experience itself.” She noted that the first distinct form of Irish diaspora literature was predominately of a popular nature. For the period from 1830 until 1880, poems like “Laments of the Irish Emigrant” helped shape the way Irish immigrants viewed themselves in light of their own experiences. In this poem, nostalgia for the physical landscape of Ireland becomes infused with religious meaning. Yet at the same time the speaker has lost his wife and child in the famine and buried them in Ireland. Thus Ireland has become a graveyard and is therefore haunted. Howes argues that this poem, which was popular around the globe, helped shape immigrant experience. “The poem invokes the mythic pull that ideas of American prosperity — ‘bread and work for all’ — often had for potential emigrants.” A significant mid-19th century author who also shaped immigrant experience was MaryAnn Sadlier, the most popular American Catholic author of her time. “Sadlier wanted to teach emigrants to keep their faith in America, and she knew that Catholic immigrants would encounter anti-Catholic bigotry.” She came up against Protestants because religion in her writings was very orthodox, that is, in favor of the church hierarchy rather than an individual relationship with God.

By the early 20th century, the context of the Irish in America had changed. They were considerably wealthier than their predecessors. A modernist trend was for the immigrant to escape Catholicism, the classic example being James Joyce who left Ireland to flee from Catholicism. In relation to Joyce, Howes points out that “Catholicism is both a topic within literature and a set of ideological or aesthetic principles that are separable from that topic.” Last, in the late 20th century, author Mary Lavin in “Lemonade” expresses a syncretic view of Catholicism. Literature that speaks of a return to Ireland is typical of this time period, especially dealing with the different attitudes and customs that were acquired in America that do not always bode well in Ireland. Lavin wrote about the good parts

of folkloric culture that were worth keeping and those that needed to be discarded. Howes concluded by noting two areas of fruitful comparison: “the juxtaposition of official and popular Catholicism” in these accounts and “the relationship between gender difference and religion in both immigration history and diasporic literature.”

Like Howes, Ellen McCracken traced how Mexican literature interpreted religion and diaspora and how these views changed over time. In “Diasporic Recovery and the Continuum of Religion and Ethnicity in Twentieth Century Mexican-American Literature” McCracken surveyed key 20th-century Chicano and earlier Mexican American literature on migration. She began with “pre-Chicano Movement” literature, such as that of Fray Angélico Chávez, and stated that “For earlier 20th-century Hispano writers, ethnicity and spirituality were central elements of a continuum that allowed them to negotiate varying degrees of attenuated diasporic experiences.” Subsequently writers associated with the Chicano movement expressed individuality in the face of assimilationist pressures and demands. Because of the diaspora there was a need to assert Mexican identity, and religion played a large role in accomplishing this goal in a new land. Pilgrimages, shrines, home altars, milagritos, and retablos are common examples of a lived popular religious culture that is present in the writings of Chicanos. For example, Estela Portillo Trambley’s narrative “Pilgrimage” in *Rain of Scorpions* (1975) tells the story of a wealthy woman, Nan Fletcher, who makes the pilgrimage to the Shrine of the Virgen de San Juan de los Lagos near Guadalajara with her household worker, Cuca. As Nan crossed the physical border from El Paso to Ciudad Juárez, her status as a well-to-do American changed as she was welcomed by Cuca into the larger community on pilgrimage. When they arrive at the shrine, she experiences a tremendous sense of rebirth and spiritual renewal. The servant, Cuca, becomes her guide, inspiration, and savoir as she preserves the rich traditions of Mexico. Trambley’s narrative shows that there is a deep connection between the experience of the journey and spiritual renewal. McCracken offered further liter-

ary examples to examine how changing social, political, and religious conditions affected Chicana and Chicano writers.

The second panel addressed the Catholic Church and revolutionary politics. Kevin Whelan (Keough Notre Dame Study Centre at Dublin) presented a paper on “Irish Catholics and the British state in the 18th century.” Whelan surveyed the effects of the Glorious Revolution (which imposed a three-tier society upon disenfranchised Catholics) and the specific thoughts and events in the 18th century which brought political representation to Catholics. He placed 18th-century Ireland within its wider context, specifically as it related to France and to the wider Franco-British struggle. He argued that “there is a precocious establishment of a national identity within the Irish-Catholic community that spreads right from the top to very bottom of that society.” He understands this consciousness as being the legacy of the colonial situation, where Catholics lived alongside the British. Popery, rather than race, supplied the primary sense of otherness throughout the 18th century. Highlights of Whelan’s talk included his analysis of the effect of the French Revolution on Catholics in Ireland. With the founding of the United Irishman in 1791, major efforts were undertaken to breach sectarian divides and extend full citizenship rights to Catholics. With the Enlightenment came a secularized morality, and Republicanism staunchly promoted the separation of church and state. There was a toppling of the “ancient Régime” in Ireland, as in France, as democracy took hold. The United Irishmen then merged with the Defenders, who were typically the “alehouse keepers, artisans, etc.” Whelan closed with a reflection on the concepts of “liberty” and “freedom” and how in late 18th-century Ireland “liberty was Protestant, freedom was Catholic.”

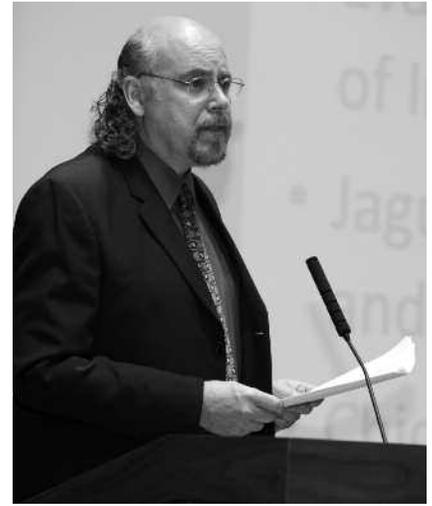
Julia Young focused her presentation on the role of the Catholic Church, in the United States and in Mexico, in supporting religious nationalism during the time of Mexico’s 1920s Cristero Rebellion. She charted the lives of Mexican migrants in the 1920s as they fled the rebellion and



Nicholas Canny

moved into the United States. She avowed that “Tens of thousands of Mexican emigrants who came to the United States during the 1920s sympathized with and supported the Cristero case from the United States” and that “the Catholic Church in both Mexico and the U.S. was instrumental in the formation and support of this diaspora.” During the rebellion, some 2,500 Mexican clergy were either exiled or fled to the United States as anticlerical laws were enforced in Mexico. Besides the clergy, elite upper-class Catholics and the Mexican hierarchy crossed over to the United States. She analyzed four communities in order to show how religious exiles and the U.S. Catholic Church fomented the connection between emigrants and religious strife in Mexico.

The third panel — “History and Memory” — began with Nicholas Canny (National University of Ireland at Galway) who spoke on “The Politics of Irish History and Memory at Home and Away.” He focused on the 19th-century’s Great Migration and how collective memories were divided over how to envision the Irish past. He argued that these divided collective memories “have been cherished by different elements of Ireland’s diaspora as well as by different elements of the population of Ireland” and that Irish exiles helped to shape perspectives on Ireland’s past in fundamental ways. Canny began



David Carrasco

with a 17th-century account of Protestant/Catholic antagonism in Ireland and showed how these sentiments often dissipated once in America. English language ballads prevailed as the preferable mode of presentation for young Ireland historians, who sought “to create a consciousness of an Irish nationhood that would embrace the populations of the two principal religions of the country.” While there was “a range of historical influences upon the writing of Ireland’s history that came into play during the course of the 19th century,” Canny pointed out the strong 19th-century interest in early modern writers. He concluded that the opinion on Ireland’s past was divided in the United States as it had been in Ireland, albeit in slightly different ways, and offered suggestions on how future research could nuance these differences.

David Carrasco (Harvard University) brought the audience into “Imagining a Place for Aztlán, *Tilmas*, and Tattoos: Aztec Moments and Re-membering Mexica Symbols.” He centered his discussion around “moments of historical import in which Mexicans and Mexican Americans drew on Aztec themes, myths, and symbols to reconstruct their complex identities and reinterpret their social worlds.” Carrasco focused on several key moments to illustrate the use of these Aztec symbols. First, he spoke of an autobiographical moment when, as a teenager,

he questioned why Mexican culture was filled with both shame and pride in its heritage. Next, Carrasco pondered how the Spanish project of evangelization strove to eliminate indigenous beliefs and practices on one hand, yet on the other hand, there were also exceptional priests who became involved in the recovery of Aztec memory. The Franciscan Alonso de Molina, for example, was problematic for the Catholic Church as he translated the Bible into Nahuatl. He referred to this phenomenon as “asymmetrical hybridity,” given that the Spaniards liked to retain the upper hand of power in cross-cultural relations. Conversely, he also narrated an instance in which Mayans chose to adopt Catholicism in their own time (i.e. according to their calendar), asking the Spanish governor to convert them. Next, Carrasco looked at the struggles for Mexican independence (1810-1821), in which Miguel Hidalgo and later José María Morelos used Aztec

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symbolism to rally supporters for revolution against Spain. Carrasco concluded with reflections on how the Chicano movement re-imagined Aztlán (the flowery or fertile hill that the ancestors inhabit) and how this symbol migrated from Mexico into Chicano imagination. Aztlán became a huge source of pride for the Chicano movement, as is evident in annual

celebrations like those for *el Día de los Muertos* (the Day of the Dead).

Diarmuid Ó Giolláin (University of Notre Dame) opened the next panel, which focused on worship and devotion, with his paper “Place and Pattern.” He examined the ethnic dimensions of popular religion, particularly as it relates to patterns, which refer to festivals where participants would visit a series of sites, such as holy wells, mounds of stone, ruins, or other ritual stations. Wells were very commonly visited and were often dedicated to saints, such as the patron saint of Ireland, St. Brigid. Festivals often corresponded with the agricultural cycle of the year, much as is the case with popular religious culture in Mexico. “The belief that the waters of the holy well are at their maximum efficacy at a particular time, apparently on the saint’s day, suggests that this sacred moment is the re-actualization of the patron’s original consecration of the well.” Protestant polemicists of the 18th and 19th centuries interpreted these Catholic practices as superstitious and as a chief cause of Ireland’s problems. These traditional, local practices were often at odds with the modern state and national values. By the late 19th and 20th century the patterns had almost ceased. He concluded, “The history of the wells has involved a gradual erosion of their particularistic qualities in favor of a body of universal Christian symbols and personages,” such as the growing number of well sites dedicated to the Virgin.

William Taylor (University of California Berkeley, emeritus) began his talk, “Placing the Cross in Colonial Mexico,” with an examination of Mexicans’ relationship to the honored feast day of May 3, long the date for the Invention of the Holy Cross on the Roman liturgical calendar. Taylor explained why this practice, which the Vatican labeled as vestigial after Vatican II, was so central to Mexican culture. He argued that this feast day’s centrality was in part due to the “longstanding importance of crosses both as liturgical symbols and objects of devotion in religious practice” in Mexico. In his treatment of colonial crosses, he asserted that natural crosses, in localized settings and sacred landscapes, associated them with divine presence. Crosses had often been associat-

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ed with other symbols of society and were accompanied by farces, bullfights, and masquerades enacted as a way to honor the cross. He examined how European and Mesoamerican understandings of the cross overlapped in their association of the cross with trees (the “tree of life” for Christians and the “living vector of sacred time and space” for Mesoamericans.) By late colonial times crosses were still ever-present in Mexico, but what changed was that the Catholic Church had more restrictions on where they could be placed. In late colonial times, wonder-working crosses were viewed with suspicion. Last, Taylor speculated that the reason why devotion to particular crosses was not a fundamental part of Mexican American devotions in the U.S. is due to the “spiritual geography of the crosses during the colonial period.” Crosses are not easily carried across borders and thus their appeal is deeply rooted in the local Mexican setting.

The final panel, Irish and Mexican Catholics in America, began with Timothy

Matovina (University of Notre Dame) presenting a paper on “Mexican Catholics in America.” Matovina opened with reflections on “remapping” our current understanding of American Catholic history, exploring how the consideration of Mexican American Catholic history from the colonial era to the present raises important questions about the periodization of U.S. Catholic history as a whole. Second, Matovina explained the integration of Mexican American Catholics into the U.S. Church. He addressed the often polarized historiographical debate concerning whether Mexican/Latino immigrants will culturally integrate after several generations or will remain and form a “bifurcated English-Spanish society due to support for multiculturalism,” as Samuel Huntington has alleged. Matovina nuanced the debate by pointing out the deficiencies on both sides. He argued that Latinos neither rapidly assimilate nor wholeheartedly and irreversibly retain their Hispanic culture. Matovina charted many factors that supported his thesis, such as how the proximity of Mexicans to their homeland contributes to their cultural retention. Finally, he concluded with an examination of the ways in which ethnic Mexican and other Latino Catholics are transforming American Catholicism. Latinos are shaping the U.S. Catholic Church through their promotion of a distinct agenda, which includes funding for Hispanic ministry offices, youth initiatives, outreach efforts, more Masses in Spanish, and related initiatives. Overall, this agenda is more focused on working-class Hispanic concerns than on the liberal-conservative divide that so often dominates discussions about the current and future of American Catholicism.

Timothy Meagher (Catholic University of America) spoke on the trajectory of Irish American Catholic history, from the colonial era to the present day. “I think the most important trait Irish American Catholics inherited from Ireland that shaped their version of Catholicism in America was . . . a special sensitivity to group boundaries and loyal-

ties.” Meagher looked to America and Rome for what made Irish Catholicism distinctive. The 1830s saw the largest contingent of Irish Catholics to migrate to the U.S. up to that time. Irish Catholics were already demographically dominant in U.S. Catholicism even before the famine. During the Great Famine of 1845-55, an additional 1.5 - 2 million Irish fled to the United States, the majority of them Catholic. Meagher asked why the Catholic Church in America had success “in the face of such hardships and obstacles?” “Ironically, one key to the Church’s success in this era was the heightening tension between Catholics and non-Catholics,” which motivated the Irish to collectively defend themselves against their detractors. Subsequently the Irish exercised an unparalleled influence on U.S. Catholicism. To this day, Irish priests comprise the most populous ethnic background among priests in the United States.

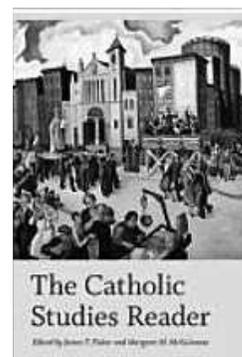
Notre Dame faculty members José Limón, Jaime Pensado, Patrick Griffin, Jaime Lara, and Jay P. Dolan (emeritus) served as commentators for the respective sessions. Conference participants with expertise in either Mexican or Irish subjects expressed appreciation for learning about their Irish/Mexican counterparts from recognized scholars in their disciplines. Various participants agreed that the comparative lens between the Irish and Mexican experiences was the highlight of the conference as it sharpened the analysis in their current research projects.

Publications

James T. Fisher and Margaret M. McGuinness are editors of the *Catholic Studies Reader* (Fordham, 2011). Essays in this volume examine the role that Catholic studies might play as an emerging academic discipline and a source of intellectual revival in the church. This interdisciplinary collection includes essays covering cultural studies, history, theology and literature. Contributors are Una M. Cadegan; Debra Campbell; Kathleen

Sprows
Cummings;
Thomas J.
Ferraro; James
T. Fischer;
Jeannine Hill
Fletcher;
Diana L.
Hayes; Linh
Hoang,
O.F.M.;
Ridhard M.

Liddy; Margaret McGuinness; Cecilia A. Moore; Kristy Nabhan-Warren; David O’Brien; Maureen H. O’Connell; Angela Alaimo O’Donnell; Mary Ellen O’Donnell; Catherine R. Osborne; Ann Taves; and Sandra Yocum. The volume is part of the Catholic Practice in North America series, co-edited by Angela Alaimo O’Donnell and John C. Seitz.



The Marquette University Libraries’ Department of Special Collections and Archives is pleased to announce the availability of online guides to the records of the National Catholic Rural Life Conference and papers of Msgr. Luigi G. Ligutti. The Ligutti Papers and the NCRC Records document Catholic efforts to promote the welfare of rural people in the United States and worldwide. As pastor of a parish near Des Moines, Msgr. Ligutti initiated the first rural housing development of the New Deal. First Lady Eleanor Roosevelt visited the Granger Homesteads in 1936. Ligutti symbolized the Catholic Rural Life movement during his long tenure as executive director of the NCRLC (1940-59) and representative of the Vatican to the Food and Agriculture Organization of the United Nations (1949-70). www.marquette.edu/library/archives/index.shtml

Fellowships

The Academy of American Franciscan History is accepting applications for four dissertation fellowships, each worth \$10,000. As many as two of these fellow-

ships will be awarded for a project dealing with some aspect of the history of the Franciscan family in Latin America, including the United States Borderlands, Mexico, Central and South America. Up to two additional fellowships will be awarded to support projects dealing with some aspect of the history of the Franciscan family in the rest of the United States and Canada.

Projects may deal with any aspect of the history of the Franciscan family, including any of the branches of the family (male, female, tertiary, Capuchin). The fellowships may be used for any valid purpose related to the conducting of research and may be used in conjunction with other awards and grants. The recipient must be engaged in full-time research during the period of the fellowship. Proposals may be submitted in English, Spanish, French or Portuguese. The applicant must be a doctoral candidate at a university in the Americas, and the bulk of the research should be conducted in the Americas. The application deadline is February 1, 2012.

For more information, please contact: Dr. Jeffrey M. Burns, Director, Academy of American Franciscan History, 1712 Euclid Avenue, Berkeley, CA 94709-1208, acadafh@aol.com or acadafh@fst.edu

The Louisville Institute seeks to enrich the religious life of American Christians, and to revitalize their institutions, by bringing together those who lead religious institutions with those who study them so that the work of each might inform and strengthen the work of the other. The Institute especially seeks to support significant research projects that focus on Christian faith and life, religious institutions, and pastoral leadership. Research grant programs include: Dissertation Fellowship, First Book Grant Program for Minority Scholars, Project Grants for Researchers, and Sabbatical Grants for Researchers. Application deadlines and grant amounts vary. Complete details are available at: www.louisville-institute.org, via e-mail at info@louisville-institute.org or by regular mail at Louisville Institute, 1044 Alta Vista Road, Louisville, Kentucky 40205.

The Cushwa Center is pleased to welcome two faculty fellows for the 2011-2012 academic year:

Mary Ellen Konieczny is assistant professor in Notre Dame's Department of Sociology. She will be working on two projects during this year. She is finishing revisions of a book manuscript, tentatively titled, *The Spirit's Tether: Work, Family, and Religion among American Catholics*. In addition, she is conducting archival research and interviews for her second book project, an historical and contemporary study of religion in the U.S. military, focused upon the U.S. Air Force Academy.

Simon Kim is a priest from the diocese of Orange, California who recently completed his Ph.D. in systematic theology at The Catholic University of America. His book, *An Immigration of Theology: Theology of Context as the Theological Method of Virgilio Elizondo and Gustavo Gutiérrez*, will soon be released with Pickwick Publishers. During his fellowship year his major project is a second book on Korean American Catholicism.

Position Announcement

The University of Dayton seeks to hire a Chair of the Department of Religious Studies. Applicants must have an academic record of excellence in teaching and scholarship suitable for appointment with tenure at the rank of Associate professor or (preferably) Professor. The position requires commitment to the University's Catholic and Marianist mission, to the department's central role of stewardship of that mission, to the department's multi- and interdisciplinary approaches to Religious Studies; and the ability to lead collaboratively. Responsibilities include: hiring and support of new faculty members and administration of a complex department with multiple constituencies.

For a complete position description and to submit an application, visit: <http://jobs.udayton.edu/applicants/Central?quickFind=52444>.

Special Recognition

Friend of the Cushwa Center **Malachy McCarthy** was presented the Sister M. Claude Lane, O.P., Memorial Award at the annual meeting of the Society of American Archivists in Chicago on August 26, 2011. President of the Chicago Area Religious Archivists, McCarthy is known for his dedication to the growth and continuing education of religious archivists. He has worked for more than 30 years in religious institutions: serving 26 years as the archivist at Saint Anselm Abbey and College in Manchester, New Hampshire, and seven years as the province archivist at Claretian Missionaries Archives in Chicago. The award honors an individual archivist who has made a significant contribution to the field of religious archives.

The Western Association of Women Historians awarded the Frances Richardson Keller-Sierra Prize to **Sarah A. Curtis** for her book *Civilizing Habits: Women Missionaries and the Revival of French Empire* (Oxford, 2010). Curtis' book was featured at the Cushwa Center's fall 2011 Seminar in American Religion.

continued from page 1

provided a safe haven for the young men who were part of the early *CdC* movement in Mallorca and mainland Spain to experience emotions in a safe and nurturing place.

The Mallorquín cursillistas interviewed for my forthcoming book *De Colores: American Catholics, Protestants, and the Christian Cursillo Movement* (UNC Press, 2012) talk at length about Eduardo's "liberalism" and his deep and profound spirituality. He was liberal, his friends say, because he believed that faith and spirituality could exist outside the walls of the church and that men and women, Catholics and Protestants could benefit from the three-day experience after which they would form a dynamic worldwide "Fourth Day" community in which Christians lived their spirituality in fruitful ways. In *De Colores*, I examine the history of the *CdC* movement from an ethnographically-oriented perspective, which allows me to appreciate the impact that Mallorquín lay Catholicism has had on U.S. Catholic and Protestant cultures. I also trace the Mallorquín Cursillo movement to the United States and chronicle its Catholic and Protestant manifestations from the late 1950s to the present.

An ethnographically-oriented history of *Cursillos de Cristiandad*, I propose, provides us with a deeper understanding of how international lay-led movements have influenced American Catholic history; the centrality of U.S. Hispanics to American Catholic history; the overlap of American Catholic and Protestant cultures; and the possibilities for a more ecumenically-focused American Catholic studies. Such a focus reflects the realities of cooperation and exchange as American Catholics and Protestants search for ways to live their respective faiths in their everyday lives.

Bonnín Aguiló created a three-fold method for Cursillos that emphasized a steady progression of faith and piety. The focus of the three days of Cursillo hinges on the triptych of Study, Piety, and Action. The fifteen *rollos*, short talks, that are given by laypersons (ten of the 15) and

clergy (five of the 15) focus on ways to study one's faith, develop sound habits of prayer, and live out your renewed faith once the weekend is over. In what I have deemed the "postcursillo" or "Fourth Day," graduates of the weekend experience, cursillistas, are encouraged to "bloom where they are planted." Cursillistas have internalized this language, first used by Bonnín Aguiló, as sharing their renewed faith with their friends, family, neighbors, and co-workers. *CdC* urges Catholics to become more spiritual individuals, to join a community of cursillistas in the form of a reunion group, and to share their faith with others in a public and intentional way, whether it be in the streets of Palma de Mallorca or in a group reunion held at a Cracker Barrel in the Midwestern United States today.

The first *CdC* weekends led by Bonnín Aguiló and a small group of Catholic Mallorquín laymen in the 1940s grew out of the larger lay-initiated Catholic Action movement of the 1930s and 1940s that spanned Europe, Latin America, and the United States. Catholic Action, like the Cursillo movement it inspired, urged laypeople to transform their society via their Catholic faith. Yet to Bonnín Aguiló and a small group of more like-minded Catholic men at the time, Catholic Action was overly centered on the church and was controlled by priests. Bonnín Aguiló wanted to offer an experience for laymen that included clergy but that was not controlled by them. As Estarellas de Nadal emphasized during our interview last summer, *CdC* was radical and very liberal for its time in its insistence that clergy take a back seat to laity during the weekend events: "Hay que entender que Eduardo fue muy liberal, un católico muy liberal. Había un profundo respeto por sacerdotes pero insistió que los Cursillos eran para el pueblo y que el clero no se haría cargo." (Trans.: "You have to understand that Eduardo was very liberal, a very liberal Catholic. He had a deep respect for priests but was insistent that Cursillos were for the people and that the clergy would not take over.")

This liberalism was met with serious opposition from members of the Church hierarchy. In the early years of *CdC*, Bonnín Aguiló and his movement were targeted in the 1956 *Carta Pastoral sobre los Cursillos de Cristiandad*, written by Bishop of Mallorca Dr. D. Jesús Enciso Viana. Viana made it a priority during his tenure as Bishop to all but obliterate *Cursillos de Cristiandad*, which he viewed as destroying Catholic Action for Young Men, as well as committing serious theological transgressions. In the 16-page *Carta*, Viana takes aim at what he considered the faulty theology of *CdC* and dismisses the idea that laity can be theologically empowered during a *CdC* weekend, taking special aim at *CdC*'s concept of sanctifying grace — that grace is available to everyone who seeks it. Viana made it clear that Catholics must attend confession to receive this kind of grace — grace must be mediated through an ordained priest. In the ten years between the publication of the pastoral letter and Viana's death and replacement "cursillos clandestinos" became normative, according to Miguel Suereda, a close friend of Eduardo and longtime leader in Mallorca's *CdC* community. During the ban, the Mallorquín *CdC* movement went underground and cursillistas met in bars, in plazas, and in homes to keep the movement going.

Viana and other Spanish clergy were threatened by the more approachable Christ, sanctifying grace, the overall empowerment of laity, and the lay-focused language of the weekend, which they saw as undermining clerical control of laity. *CdC* seemed dangerous, subversive. Yet it was precisely what Viana loathed about *CdC* that was so appealing to Mallorquín Catholics as well as Hispanic Catholics in the Southwestern United States, who made the first U.S. *CdC* weekends in the late 1950s. To U.S. Hispanic Catholics, *Cursillo de Cristiandad* initiated a powerful Catholic lay movement by offering a new way of living and experiencing Catholicism: to make a weekend retreat, to experience a transformation, and to live

out a new identity with others in a small group/group reunion. Moreover, it gave them a way to experience wholeness, well-being, and healing in a society and in a church that did not always welcome them. Hispanic Catholics were the pioneers of the American movement and their experiences, testimonies, and action as revitalized Catholic Christians inspired white, non-Hispanic Catholics, setting the tone for a new kind of cultural Catholicism.

The U.S. Cursillo movement officially began in Waco, Texas, in 1957 and was led by two Spanish-American servicemen stationed in San Antonio, Bernardo Vadell (of Mallorca) and Augustine Palomino (of Ciudad Real, Spain), and local priest Father Gabriel Fernández. Word quickly spread in Catholic and Protestant circles that men and women who “made” their weekend, to use cursillistas’ language, emerged as changed and renewed individuals. Catholic and Protestant skeptics reporting on the Cursillo weekend were oftentimes incredulous that such changes in outlook were possible after such a short amount of time, but in the end their concerns were overwhelmed by the more numerous vocal supporters of the movement. Shortly after the first Catholic Cursillo was held in Waco, Catholics from around the country began sending inquiries to have the weekend brought to their dioceses. The movement spread via word of mouth and was supported in diocesan and parish bulletins and letters. White non-Hispanic Catholics across the country were aware of the larger liturgical and other changes sweeping through their churches in the early to mid-1960s and asked their priests and bishops to support such a weekend experience in their dioceses.

For their part, U.S. Protestants began making Catholic Cursillo weekends in the early 1960s in dioceses such as Peoria, Illinois and, with the help and support of Catholic laity and clergy, formed their own version of the weekend experience. Lutherans, Methodists, Presbyterians, and Episcopalians were among those mainline U.S. Protestant groups who formed their own Cursillos in the 1970s and ’80s and who became part of the “Fourth Day Movement” in North America. These mainline Protestant Christians saw and heard about Catholic Cursillos from

friends and the occasional Catholic family member, and they wanted to experience what they were hearing about. For their part, American Catholics welcomed Protestants to Catholic Cursillo weekends during these years and helped them form their own weekends. Catholic laymen, laywomen, priests, and sisters even helped to staff the early Protestant weekends (Lutheran Cursillo, Upper Room Cursillo, Tres Días) by cooking, cleaning, and even giving some of the 15 weekend rollos.

Ever the *CdC* founder, Bonnín Aguiló, encouraged ecumenical dialogue and outreach and was “very pleased,” according to his longtime Mallorquin friends, that Cursillos were popular with

American Catholics and Protestants. During his long life, Eduardo reached out to Catholics and Protestants. He was a prolific writer, and travelled the globe extensively for five decades, visiting 37 countries and nations outside of Spain, tirelessly promoting *CdC* as a way to become a more spiritual and practicing Christian. In addition to encouraging laymen and women to “bloom where they are planted,” Bonnín Aguiló wanted laypersons to “live their fourth” day and affect their environments with their renewed faith. His advocacy and support of women’s Cursillo

weekends, for example, beginning with the first-ever held in June 1953 in Bogotá, Colombia, was met with strong resistance from clergy and bishops in Mallorca, as well as mainland Spain. In the 1950s and 1960s, Bonnín Aguiló’s ecumenical outreach to Protestants and his encouragement to them led to the creation of a whole series of denominational versions of Catholic Cursillo. As such, Bonnín

Aguiló was well ahead of the liturgical renewals and ecumenism that swept through the Catholic Church along with mainline Protestant denominations in the 1960s and following.

Today’s Via de Cristo (Lutheran), Walk to Emmaus (Methodist), Tres Días (non-denominational), Kairos Prison Ministry International (non-denominational), and National Episcopal Cursillo (NEC) were all founded by men and women who made a Catholic Cursillo and who were helped by American Catholics to form their own related but separate Cursillo weekends and movement. Via de Cristo, Kairos Prison Ministry, Tres Días, Walk to Emmaus, and NEC are all “in

covenant” Fourth Day movements, meaning that they adhere to the method, purpose, and action of the original *CdC* and are part of the “Fourth Day Movement” in the United States and internationally. All but NEC are ecumenical and are open to anyone interested in encountering Christ. NEC remains open to Episcopalians only and is the only movement allowed by the Catholic National Secretariat to use the word “Cursillo” in its name.

The *CdC* inspired a form of ecumenism between Catholic and Protestant clergy and laypersons and dovetailed the larger and more comprehensive liturgical reforms and renewals that were sweeping through mainline denominations. Yet rather than encouraging the usage of the word “Cursillo” among Protestant spinoffs, the U.S. Cursillo National Secretariat threatened to sue various Protestant movements that were

... the Cursillo movement is arguably one of, if not the most, important American Christian lay movement from the 1960s to the present. Cursillos de Christiandad has inspired a variety of Catholic and Protestant versions and has become a significant global Christian movement.

open to non-members of their denomination making the weekend. According to Gerry Hughes, then the head of the National Secretariat, *CdC* was not intended to be ecumenical. As a result of the threat, two Protestant Cursillos decided to change their names, lest they be sued. Lutheran Cursillos became known as *Via de Cristo* while Upper Room Cursillos became known as *Walk to Emmaus*.

While the names of movements were changed in accordance with Hughes' demands, what laity refused to give up was the phenomenology of the weekend experience. They believed in the Cursillo's Purpose, Method, and Action, and they steadfastly adhered to Bonnín's vision. What was true in the 1960s, 1970s, and 1980s remains the same in 2011: it is the experience of the weekend, the encounter with Christ, and the opportunity to grow as a Christian and to be part of a small group/group reunion that attracts Protestants to the method and purpose of Catholic Cursillos — not Catholic doctrine and dogma. Since the late 1940s, millions of American Catholics and Protestants around the world have participated in a 72-hour Cursillo weekend, or one of its many Protestant spinoffs. Catholic and Protestant "graduates" of the weekend Cursillo claim to be new individuals, refreshed and renewed. They call themselves cursillistas, and seek to demonstrate their new identities by living a life they believe Christ would want them to live. Cursillistas share a desire to become part of a community of committed Christians who are, in their words, the "hands and feet of Christ."

While this common language is used by cursillistas of varying ethnic and socio-cultural backgrounds in and outside of the United States, the way in which cursillistas live out their Christian lives varies according to their ethnic and cultural milieu. The U.S. Mexican-descent cursillistas I have interviewed for *De Colores*, for example, interpret their "Fourth Day" as an opportunity to improve their immediate communities, and a social justice component is prevalent in the stories they have shared about their post-Cursillo lives. In the narratives of Spanish-speaking Catholic

cursillistas in the United States, a commitment to future generations and maintaining ethnic ways of being Catholic is foregrounded. For white non-Hispanic cursillistas, both Protestant and Catholic, the post-cursillo, or "Fourth Day," takes on evangelizing meanings. For them, the Fourth Day requires reaching out to others, less in social justice terms, and more in bringing others to Christ, to church, and to a new community of believers. To contemporary Mallorquín Catholics who knew Bonnín, the life of a cursillista necessitates maintaining "Eduardo's" legacy.

Despite the historic and cultural importance of the *Cursillos de Cristiandad* movement and the variety of Christian movements it has inspired and nurtured, a comprehensive academic study of Cursillos has not yet been written. Cursillos are afforded a paragraph or two in most histories of U.S. Catholicism, but not much more than that. This oversight is puzzling, since the Cursillo movement is arguably one of, if not the most, important American Christian lay movement from the 1960s to the present. *Cursillos de Cristiandad* has inspired a variety of Catholic and Protestant versions and has become a significant global Christian movement. The *CdC* and "Fourth Day" ecumenical movement it nurtured shows us that mainline Catholicism and Protestantism have been actively shaped by laymen and women, pastors and priests, who have been working together to transform their churches and surrounding communities.

In *De Colores*, I attempt to capture what much recent historiography on American Christianity has missed — the interrelated weekend Cursillo culture that has linked U.S. Catholic and Protestant cultures since the mid-1960s and how the Cursillo weekend helped downplay theological differences and helped to forge a common bond among U.S. Catholics and Protestants. While U.S. Catholic and U.S. Protestant historiographies have remained, for the most part, separate spheres of inquiry for scholars of religion in North America, an ethnographically oriented history of the U.S. Cursillo movement provides scholars of North American religion

with an understanding of some of the ways Catholic and Protestant narratives overlapped and informed each other from the 1960s to the present.

An ethnographically-oriented history of the Cursillo movement, moreover, challenges American Catholic exceptionalism. As the late Peter D'Agostino demonstrated in his *Rome in America*, U.S. Catholicism is deeply rooted in European Catholicism, and those of us who study Roman Catholicism in America must look beyond and outside our borders for a more complete and complex understanding of the lived Catholicism we are reading about and listening to. If we want to understand the roots of the *CdC* movement, for instance, we need to look to Mallorquín Catholicism in the 1940s, 1950s, and 1960s. And just as important to work in the archives is ethnographic research.

A study of the Cursillo movement also points to future possibilities for the field of Catholic studies. Scholars of U.S. Catholicism must seek to internationalize our studies, or as Leslie Tentler noted in her recent *American Catholic Studies Newsletter* essay "Beyond the Margins," to produce scholarship with a strong comparative focus. For those of us in American Catholic studies, studying the origins of U.S. movements enables scholars to transcend American Catholic exceptionalism. It was my Mallorquín interlocutors this past summer who showed me how progressive Bonnín Aguiló was for his time — he was a Catholic visionary and a champion of laymen and women and was a global ambassador for the *CdC* weekend experience and movement. Bonnín Aguiló remains a beloved figure in the Catholic Cursillo movement, and is respected and honored by Protestant cursillistas as well. By becoming more comparative in our studies — geographically and denominationally — we are able to appreciate the shared dreams, aspirations, and desires of Catholics and Protestants, and Catholic studies itself becomes more globally and ecumenically oriented.

Kristy Nabhan-Warren
Augustana College, Rock Island, Illinois



Cushwa Announces Lived History of Vatican II Project

In conjunction with the 50th anniversary of the opening and closing of the Second Vatican Council, the Center has launched a research endeavor designed to produce the first comparative, international, lived history of Catholicism in the Vatican II era. Researchers will write close-grained local histories of the immediate Council era and its aftermath in 15 select dioceses, five from the United States and ten others that span every continent around the globe. The international research team — 15 scholars who will each write a chapter that examines the history of a particular diocese — will meet for the first time at Notre Dame in March 2012. We will work with them to refine their chapter drafts over the next two years, culminating in an international conference in April 2014 and then the publication of their work in a co-authored volume. Following an international call for papers, the following scholars have accepted to participate on the research team for the project. They are listed with institutional affiliations in parentheses and then the (arch)diocese to be researched.

Jeff Burns (San Francisco State University), San Francisco

Marjet Derks (Radboud University, The Netherlands), 's-Hertogenbosch, Netherlands

Luz María Díaz de Valdés (Tufts University), Santiago de Chile (co-author)

Massimo Faggioli (University of Saint Thomas), Ferrara, Italy

Madalina Florescu (School of Oriental and African Studies, London), Luanda, Angola

Alana Harris (Lincoln College, University of Oxford), Westminster

Kathleen Holscher (Villanova University), Santa Fe

Jennifer Scheper Hughes (University of California, Riverside), Cuernavaca, Mexico

Josephine Laffin (Catholic Theological College of South Australia), Adelaide

Andrew Moore (Saint Anselm College), Atlanta

Sol Serrano Pérez (Pontificia Universidad Católica de Chile), Santiago de Chile (co-author)

Paul Pulikkan (University of Calicut, Kerala, India), Trichur (Thrissur), Kerala, India

Gilles Routhier (Laval University), Québec

John Seitz (Fordham University), Boston

Leslie Tentler (Catholic University of America), Detroit

Brandon Vaidyanathan (University of Notre Dame), Bangalore

New Travel Grant Opportunity for Roman Archives

The Cushwa Center in conjunction with Italian Studies at the University of Notre Dame (<http://italianstudies.nd.edu/>) announces a new annual funding opportunity, the Peter R. D'Agostino Research Travel Grant. Designed to facilitate the study of the American past from an international perspective, this competitive award of \$5,000 will support research in Roman archives for a significant publication project on U.S. Catholic history. The award is offered in honor of the late Peter D'Agostino, a friend and colleague to many, the author of the award-winning book *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism*, and a tireless promoter of the need for transatlantic research in American Catholic studies. Selection criteria for the award are the potential of the publication to advance studies of U.S. Catholic history and the articulation of a detailed plan to enhance the project through research in specific Vatican and/or other Roman archives. The deadline for applications is December 31 of each calendar year. For further information, go to www.nd.edu/~cushwa.

HISTORY OF WOMEN RELIGIOUS

The History of Women Religious begins its formal association with the Cushwa Center with this issue of the Center's online newsletter.

An informal relationship dates back 23 years to 1988 when a colloquium sponsored by the Center, "The History of Women Religious in the United States," stimulated a small group of women to begin HWR. Networking has been facilitated primarily through *History of Women Religious News and Notes* and a triennial conference. Publication of the newsletter concluded with the June, 2011 issue. Past issues of the newsletter have been deposited in the History of Women Religious section of the University of Notre Dame Archives. Conference news continues to be available on its web site www.CHWR.org.

The Ninth Triennial Conference is due to convene June 23-26, 2013, at St. Catherine University, St. Paul, Minnesota. The three-day format regularly features scholarly papers on topics pertaining to women religious worldwide as well as an award ceremony recognizing outstanding books on the subject published since the last conference, in this case, spring 2010 through summer 2013. Distinguished Historian and Lifetime Achievement awards have also been made from time to time.

Program inquiries may be addressed to program chair, Elizabeth McGahan, University of New Brunswick, e-mail emcgahan@unbsj.ca. Inquiries regarding awards may be addressed to awards chair, Margaret McGuinness, La Salle University, e-mail m McGuinness@lasalle.edu. Sites of prior conferences, names of major speakers, and names of past award recipients are available on the HWR web site. Karen Kennelly, coordinator of HWR and past editor of its newsletter, would be pleased to respond to any general questions you may have about HWR.

All interested persons are welcome to participate in the triennial conference, which attracts attendance primarily from the U.S. and Canada, but also from other countries such as England, France, Belgium, Denmark, Norway, Australia, and Japan.

Women Religious of Britain and Ireland (H-WRBI) will convene its next conference at University College Dublin, from June 21-22, 2012. Paper proposals are invited. Presentations should be 20 minutes in duration, and should address some element of the conference theme and reference British and/or Irish contexts or relations. Proposals of 330 words and biographical details must be submitted by Friday, December 30, 2011, to conference organizers Deirdre Raftery and Louise Reilly at Deirdre.raftery@ucd.ie and/or louise.oreilly@nuim.ie.

Anyone wishing to join **Sistory**, an e-mail list devoted to the history of women religious, is invited to contact Regina Siegfried, ASC, at reginasiegfried@charter.net.

Publications

Books:

Carol Garibaldi Rogers, *Habits of Change: An Oral History of American Nuns* (Oxford, 2011).

Mary C. Sullivan, *The Path of Mercy: the Life of Catherine McAuley* (Catholic University of America, 2012).

Journal Articles:

The winter 2011 issue of the *U. S. Catholic Historian* (vol. 29, no. 1) was on the theme of "Women Religious: Conflict and Dissent in Nineteenth-Century Communities." All articles in this issue are of interest to scholars of women religious and are listed below in order of their appearance in that issue:

Catherine O'Donnell, "Elizabeth Seton: Transatlantic Cooperation, Spiritual Struggle, and the Early Republican Church" (1-17).

Mary Ellen Doyle, S.C.N. "Contending Parties': Bishop John David and the Sisters of Charity of Nazareth" (19-31).

Florence Deacon, O.S.F., "'What a Lie! Slander!': Franciscan Conflict in Nineteenth-Century Wisconsin" (33-51).

Cecilia Murray, O.P., "The Least Qualified: A Leadership Crisis in the Newburgh Dominicans" (53-71).

Joseph M. White, "Path to Sainthood and Episcopal Leadership: Mother Theodore Guérin and Bishop Célestin de la Hailandière in History and Memory" (73-94).

Eileen Flanagan, "Poor Clare Life Incompatible with American Lifestyle, 1876-1888: Mother Maddalena Bentivoglio Challenges the Perception" (95-111).

Edward T. Brett, "Race Issues and Conflict in Nineteenth- and Early Twentieth-Century Religious Life: The New Orleans Sisters of the Holy Family" (113-27).

Notices

HWR is saddened to note the recent deaths of longtime members Barbara Baer, a Sister of St. Joseph (CSJ), Wichita, Kansas; and Mary DeCock, Sister of the Blessed Virgin Mary (BVM), Dubuque, Iowa. Barbara's fascination with the history of women religious enriched the field through meticulously documented oral history interviewing and illustrated talks relating to congregations in the CSJ Federation. Mary's love of documenting the past and her association with Mundelein College (now a part of Loyola University, Chicago) led to articles relating to her congregation and Mundelein. We extend our sympathies to their loved ones and respective congregations.

HWR also wishes to express its sincere sympathy to the Immaculate Heart Community whose founding president, Anita M. Caspary, died October 5, 2011. Former Mother General of the Immaculate Heart Sisters, a gifted author, poet, and teacher, she was honored with the HWR Distinguished Book Award in 2004 for *Witness to Integrity: The Crisis* in which she offered a first-hand interpretation of events leading to the formation of the IHC.



Post-Vatican II Catholicism

The American Catholic Revolution: How the Sixties Changed the Church Forever (Oxford, 2010)
Mark S. Massa, S.J., Boston College

The Spirit of Vatican II: A History of Catholic Reform in America (Basic Books, 2011)
Colleen McDannell, University of Utah

In October 2012 the Catholic world will celebrate the 50th anniversary of the opening of the Second Vatican Council. Without question the Council changed the world of Catholics forever. The one person most responsible for this revolution was Angelo Giuseppe Roncalli, the son of Italian peasant farmers. One of 13 children, Roncalli had a distinguished career as a Vatican diplomat and later as the Cardinal Archbishop of Venice. On October 28, 1958, much to the surprise of the entire Catholic world, he was chosen to be pope. I was fortunate enough to have been in St. Peter's square that evening with thousands of others when the huge doors of the balcony overlooking the square opened and the Dean of the College of Cardinals stepped forward to announce the famous phrase that has electrified the world for centuries — *habemus Papam* — we have a pope.

For three days 51 Cardinal electors had been locked up in the Sistine Chapel trying to determine who would be the next pope. Finally, after ten previous attempts, on the afternoon of October 28, they succeeded in electing a successor to Pius XII, who had died just 19 days earlier. In the late afternoon puffs of white smoke billowed from the chimney of the chapel signaling to the world that a pope had been elected. As word quickly spread

throughout the city, thousands of people rushed to St. Peter's Square to find out who would be the next pope. Cardinal Eugène Tisserant announced to the crowd filling the piazza that Cardinal Angelo Roncalli was the choice. I remember asking those around me — who was he? Where was he from? Clearly he was not

one of the popular favorites. We would learn later that — according to Vatican observers — he was a compromise candidate, chosen to be a caretaker pope given his advanced age of 77.

Cardinal Roncalli was introduced to the world as Pope John XXIII. That was another surprise. The last time a pope chose the name John was in the 14th century — more than five hundred years earlier. This

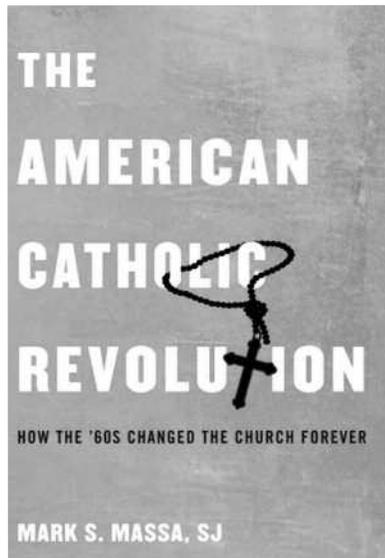
would be the first of many surprises during Pope John's brief pontificate. Pope John was a people person. No sooner was he elected pope then he left the Vatican in his modest limousine to visit a children's hospital. A few days later he visited the city prison telling the inmates "you could not come to me, so I came to you." John's forays into the city became legendary among Romans, as he would smile and wave to the crowds of people lining the streets when he drove by. No pope of recent memory had ever done this. It was easy to like this jovial, rotund grandfather figure.

I had the privilege of having an audience with Pope John. This was where the

contrast with his predecessor, Pius XII, was so striking. Pius was born into an aristocratic family in Rome and remained ever an aristocrat. John was a peasant farmer who worked in the fields with his brothers before he entered the seminary. When you went into an audience with Pius XII, it was like meeting a member of the royalty. You were told to genuflect and kiss his ring as he sat in his pontifical chair. When you met with Pope John it was like meeting a friend of the family. He dispensed with all the trappings of formality — no genuflections, no kissing of rings — just a friendly conversation, sprinkled with humor.

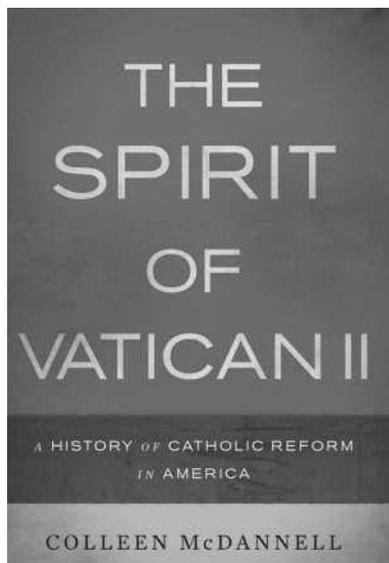
The biggest surprise of his brief pontificate was his announcement on January 25, 1959 that he would convene an ecumenical council. For the next three years preparations were under way to convene what would be known as the Second Vatican Council. No one really expected much to change as a result of this council. A foretaste of what might happen was a Synod of the Diocese of Rome — the pope's diocese — held in 1960. The legislation passed was quite traditional and unsurprising. Another signal of business as usual was the publication of the papal letter, *Veterum Sapientia*, in February 1962, just a few months before the Council opened. In this document the pope not only called for the restoration of the ancient language of Latin in the church, he also mandated that Latin be the language of instruction in all seminaries. That never happened, because on October 11, 1962, the Second Vatican Council opened a process of renewal that included stress on vernacular languages, among a number of other changes that most Catholics would not have foretold their church leaders were about to foster.

Mark Massa's *The American Catholic*



Revolution: How the Sixties Changed the Church Forever and Colleen McDannell's *The Spirit of Vatican II: A History of Catholic Reform in America* are two of the most recent books that seek to explain how the Second Vatican Council changed the lives of American Catholics. Even though the authors take very different approaches in seeking to answer this question, their respective works complement each another.

Massa takes a history of ideas approach to the past based on the premise that "there are overarching ideas or ideologies that give meaning and direction to the flow of events" (xiv). For Massa, the first of two key ideas is historical consciousness or, as he puts it, "the recognition that historical events need to be contextualized within their specific times and cultures in order to be understood" (xv). The second key idea is the law of unintended consequences, namely that historical events have consequences separate from the intentions of the people who set those events in motion. Historical consciousness is clearly the more important of these two ideas. As Massa puts it, historical consciousness is "crucial for understanding what the American Catholic Revolution was about" (xv). Massa rightly gives credit to Bernard Lonergan, a Canadian Jesuit who taught at the Gregorian University in Rome, for emphasizing this idea in the post-Vatican II era. According to Lonergan, Catholics were moving from a classicist mentality in which reality is unchanging to an historical mindedness which perceives human values as changing over time. This was a major shift in understanding that would send shock waves through the church in the 1960s and 1970s. Massa primarily focuses his attention on how the two concepts of historical consciousness and unintended consequences shaped recent American Catholic history. He accom-



plishes this in a series of chapters on key personalities and events that best illustrate these two fundamental ideas, examining various issues at the heart of Catholic life such as worship, authority, sexual ethics, lay leadership, public activism, and theological understandings of the church.

Colleen McDannell's *Spirit of Vatican II* focuses on the religious reforms that reshaped American Catholicism in the decades following Vatican II through a more narrative history method. Her approach is unique in that she uses the story of her mother's life as the narrative thread of her study. In this manner McDannell claims she is able to "shift the focus away from priests, men and boys and instead toward nuns, women and girls" (xii). This approach works extremely well, primarily because McDannell's parents moved 12 times over the course of the past half century. The reason for so many moves was McDannell's father worked for the Bureau of Prisons, an agency that kept transferring him around from job to job throughout the country. This meant that the McDannell family lived in several

parishes, each of which had its own response to the reforms of Vatican II. The author uses these parishes as the focal point of her narrative. Added to this social history of parish life is a detailed chapter in which she discusses the major decisions of the Second Vatican Council, highlighting along the way the participation of select American bishops in the Council and in ongoing debates about its meaning and how to enact its decrees.

The most valuable contribution of this book is the detailed social history of the parishes where the McDannell family lived and the snapshots these parishes give of how the Council refashioned American Catholic life at the ground level. After a brief sojourn in Ohio and Virginia, in 1962 the family moved to Monterey Park,

California, a suburb in the Archdiocese of Los Angeles where Cardinal James McIntyre reigned as archbishop for more than 20 years. The pastor of their parish was an older, Irish-born priest "who preferred the company of his dog over that of his parishioners" (125). His model of church, like McIntyre's, was rooted in the era of the First Vatican Council, not the Second. Needless to say the spirit of Vatican II never reached Monterey Park. But the reforms of the Council took hold among many of the women religious in Los Angeles. Prominent among them were the Sisters of the Immaculate Heart of Mary, a religious order that taught in many of the parochial schools in Los Angeles, as well as Immaculate Heart College. One of the most charismatic women at Immaculate Heart College was Sister Corita Kent, who was chair of the Department of Art in the 1960s. Sister Corita's colorful art work captured the spirit of reform sweeping across the country at that time. McDannell highlights the work of this remarkable woman whom one commentator described as "a one-woman *aggiornamento*" (138).

McDannell's book is particularly engaging in its discussion of St. Jude's parish, located in a Denver, Colorado suburb. When Margaret, the author's mother, left California in 1967, she had not yet experienced the reforms of Vatican II. This all changed when she moved to St. Jude's. Margaret was now in a diocese where the bishop encouraged the Conciliar reforms. Her pastor was a young dynamo who undertook the task of building a new church designed in the spirit of the new liturgy. For Margaret, living and worshipping in St. Jude's parish was a conversion experience. Like many people of her generation she acquired a new understanding of what it meant to be a Catholic. McDannell's mother became a lector in the parish and began to study the bible, something she had not done in her pre-Vatican II days. She experienced the dialogue Mass in English, complete with dialogue sermons, the priest facing the congregation as he celebrated Mass, folk Masses with guitars, and home liturgies. The author enlivens the narrative by including interviews with some of St. Jude's parishioners. Surprisingly, her

mother merely makes a few cameo appearances in this most appealing section of the book. Nonetheless, McDannell is at her best when she weaves the recent history of American Catholicism into her narrative about St. Jude's parish, touching on all the hot-button issues that emerged in the often tumultuous decades following the Council.

The resignation from the priesthood of St. Jude's pastor provided the opportunity for McDannell to discuss the shortage of priests and sisters as well as debates about the ordination of women. Declining numbers of priests and sisters has opened the door to the recruitment of priests and women religious from South America, Africa, and Asia — a trend that has changed the public face of Catholicism as well as everyday life and ministries in numerous parishes. Furthermore, McDannell writes about the decline in attendance at Mass as well as the significant numbers of Catholics who have left the church — a number of whom were good friends of her mother. She goes on to consider ongoing developments vis-à-vis the interpretation of the Council and its implementation under the papacy of Pope John Paul II. Yet she gives the most emphasis to how the spirit of reform unleashed by Vatican II changed the life of her mother. As she wrote, "The stress on active participation of the laity, social justice, ecumenism, and global awareness that were stimulated by the Second Vatican Council has worked to keep Margaret attached to the supernatural and the communal activities of her religion" (230). This spirit of reform continues to strengthen her in Ocala, Florida, where she now worships in a parish that is representative of American Catholic life in the post-Vatican II era. McDannell concludes her study with a comprehensive and valuable bibliographical essay.

The books of McDannell and Massa intersect in various ways. When Margaret first heard the Mass celebrated in English, little did she know that a virtually unknown Boston priest, Frederick McManus, was a key figure in the efforts of the Second Vatican Council to introduce the vernacular into Catholic celebration of the Eucharist. In his volume Massa has rescued McManus from obscurity by

highlighting the important role he had as a *peritus* at the Second Vatican Council. From Rome to Denver, by way of Boston, religious reform had rejuvenated the worship of Catholics. Similarly, McDannell narrates two different models of church operating in Denver and Los Angeles.

Massa discusses this issue by highlighting the work of the Jesuit theologian, Avery Dulles, whose classic study, *Models of the Church*, had the unintended consequence of giving "birth to a quite robust historical consciousness" (133). Both McDannell and Massa discuss the controversy that ensued in Los Angeles when the Sisters of the Immaculate Heart sought to renew their religious life in the spirit of reform encouraged by the Council. Massa devotes an entire chapter to this controversy because it represents a "dramatic instance of the unintended conflict generated by Church officials who call for reform but believe that such reform can be accomplished without mess and without changing current Church structures" (102).

Massa and McDannell also discuss the controversy that erupted with Pope Paul VI's 1968 encyclical *Humanae Vitae*. Massa puts the controversy in the context of his major thesis on the importance of historical consciousness and the failure of church leaders to understand it. McDannell discusses the reaction of ordinary churchgoers, women especially. Hearing that the pope had just announced that artificial birth control was still off limits, one woman described the popular reaction when she said, "few at St. Jude's took the pontiff's conclusion seriously" (189). Both authors examine what Massa labels the "Charles Curran Affair," the infamous controversy that erupted when Curran, a highly respected moral theo-

gian who was teaching at Catholic University in Washington, D.C., publicly opposed the pope's condemnation of artificial birth control. Massa explores the prophetic impulse that inspired the Catonsville Nine, led by the brothers Philip and Daniel Berrigan, to oppose the

Vietnam War by destroying draft files. This concern for justice, a major theme in the Council, also permeated St. Jude's parish. As McDannell put it, "Just as contemporary music and art were brought into many American parishes after the Council, so were contemporary social justice issues" (188).

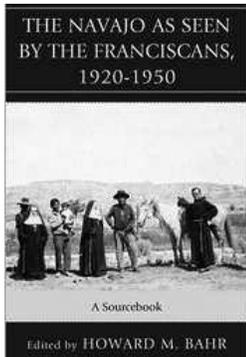
These books represent two very different approaches to the post Vatican II era. McDannell's is an appealing

narrative that touches all the major issues that have shaped the recent history of American Catholicism. Massa has written a more analytical study by focusing on how theology has changed the way Catholics have thought about their church and their lives. What is surprising is how much these two studies complement each other. They provide a fascinating look back at the most recent chapter in American Catholic history, an era that began more than 50 years ago on that historic night in St. Peter's square when Angelo Roncalli gave his first blessing to the city and the world as Pope John XXIII.

Jay P. Dolan
Professor Emeritus
University of Notre Dame

... the Second Vatican Council opened a process of renewal that included stress on vernacular languages, among a number of other changes that most Catholic would not have foretold their church leaders were about to foster.

Recent publications of interest include:



Howard M. Bahr, *The Navajo as Seen by the Franciscans, 1920-1950* (Scarecrow, 2011). Continuing where the author's previous volume

left off, Bahr picks up the story of one of the great cultural confluences in American history. It reflects, from the standpoint of the Franciscan missionaries, the joining of two starkly different ways of life. Between 1920 and 1950 the Navajos were faced with epidemics, a federal education policy that sometimes fostered "child stealing," the era of stock-reduction and the attendant impoverishment of the entire tribe. Consisting of both primary — firsthand accounts of families visited, events observed, and actions taken in which the writer participated directly — and secondary — the historical record based on the writings of others — sources of Franciscan writings, the Franciscan literature sampled in this book mirrors the Navajo of the early and mid-20th century.

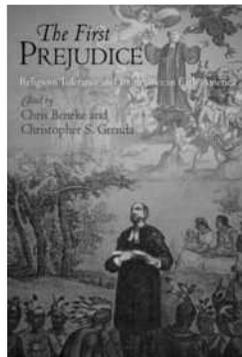


Kelly J. Baker, *Gospel According to the Klan: the KKK's appeal to Protestant America, 1915-1930* (Kansas, 2011). Baker examines the

KKK's "second incarnation" in the 1920s. During that decade, the revived Klan hired a public relations firm that suggested it could reach a wider audience by presenting itself as a "fraternal Protestant organization that championed white supremacy as opposed to marauders of the night." That campaign was so successful that the Klan established chapters in all 48 states. Baker

looks closely at the Klan's definition of Protestantism, its belief in a strong relationship between church and state, its notions of masculinity and femininity, and its views on Jews and African Americans. Analyzing the complex religious arguments the Klan crafted to gain acceptability — and credibility — among angry Americans, Baker reveals that the Klan was more successful at crafting this message than has been credited by some historians.

Chris Beneke and Christopher S. Grenda, eds., *The First Prejudice: Religious Tolerance and Intolerance in Early America* (University of Pennsylvania, 2011). Through a series of essays the authors explore the role of religion in colonial American society. By examining both the persecutors of religion and those tolerant of it, a nuanced picture of colonial society emerges. The authors examine many facets



of 17th- and 18th-century American religion, including the British imperial context for toleration, Native American spirituality, the prosecution of religious crimes, and the survival of American faiths. As part of Oxford's *Early America Studies* series, this volume relates changes in law and language to the lived experience of religious conflict and religious cooperation, highlighting the crucial ways in which they molded U.S. culture and politics. In addition to the editors, contributors to this volume are John Corrigan, Joyce D. Goodfriend, Christopher Grasso, Susan Juster, Ned Landsmen, Andrew R. Murphy, William Pencak, Richard W. Pointer, Jon Sensbach, and Owen Stanwood.

Moses O. Biney, *From Africa to America: Religion and Adaptation Among Ghanaian Immigrants in New York*

(NYU, 2011). Moses O. Biney, minister of the First Presbyterian Church in Irvington, New Jersey and adjunct assistant professor at New York Theological Seminary, writes a history of an African immigrant congregation, the Presbyterian Church of Ghana in New York (PCGNY). Through personal experience and interviews he observes how this immigrant group adapted socially, economically and culturally to America and shows the dynamics of their adaption to American society while still preserving their own cultural roots.

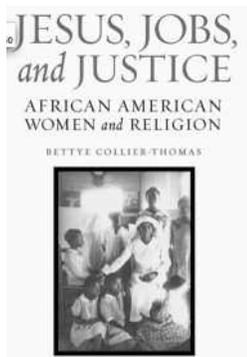
Tricia C. Bruce, *Faithful Revolution: How Voice of the Faithful Is Changing the Church* (Oxford, 2011). Bruce offers a study of the development of Voice of the Faithful (VOTF), which began as a small group of Catholics gathered after Mass in the basement of a parish in Wellesley, Massachusetts following the *Boston Globe's* 2002 revelations regarding child sexual abuse by Catholic clergy. She elucidates the group's struggle to challenge church leaders and advocate for internal change while being accepted as legitimately Catholic. In a study based on three years of field observation and interviews with VOTF founders, leaders, and participants in settings across the United States, Bruce shows the contested nature of a religious movement operating within the confines of a larger institution.

Elizabeth A. Clark, *Founding the Fathers: Early Church History and Protestant Professors in Nineteenth-Century America* (University of Pennsylvania, 2011). Through their teaching of early Christian history and theology, Clark contends, Princeton Theological Seminary, Harvard Divinity School, Yale Divinity School, and Union Theological Seminary functioned as America's closest equivalents to graduate schools in the humanities during the 19th century. These four Protestant institutions, founded to train clergy, later became the cradles for the nonsectarian study of religion at secular colleges and universities. Clark explores this development using archival materials, and charts how

American theologians traveled to Europe to study in Germany and confronted intellectual currents that were invigorating but potentially threatening to their faith. Trying to reconcile these views, the Americans came to offer some counter-balance to traditional Protestant hostility both to contemporary Roman Catholicism and to those historical periods that had been perceived as Catholic, especially the patristic era.

Thurston Clarke, *ASK NOT: The Inauguration of John F. Kennedy and the Speech That Changed America* (Oxford, 2011). Clarke describes the week leading up to John F. Kennedy's inaugural with its famous speech that stated, "Ask not what your country can do for you, but what you can do for your country." He explores the mood of the country on the days leading up to that well-known January morning speech. In that oration Kennedy aimed to empower American citizens who stood divided and in fear of war.

Betty Collier-Thomas, *Jesus, Jobs, and Justice: The History of African American Women and Religion* (Knopf, 2010).



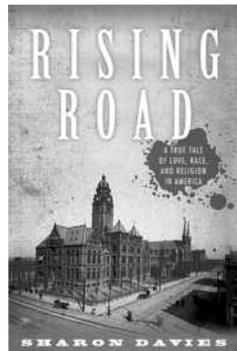
Collier-Thomas studied black church women at the time of the Civil Rights movement. In her work, she shows the essential role that black

women of faith played in the movement and how they helped achieve equal rights for women. Using sources including church records, private correspondence, and national archives, Collier-Thomas demonstrates that the early 19th-century African-American church did not allow women a voice in parish fiscal matters. Collier-Thomas also explores how woman's suffrage was inextricably linked to the civil rights movement.

Deirdre Cornell, *American Madonna: Crossing Borders with the Virgin Mary* (Orbis, 2010). Cornell and her husband

Kenny were lay Maryknoll missionaries in Mexico for three years. Deeply affected by the migrant workers in her home town of Newburgh, New York, Cornell set out to Mexico in hopes of understanding more deeply the migrant life. In this book Cornell chronicles her own story of finding the Virgin Mary among the poor of Mexico. Throughout her time in Mexico she developed a personal awareness of the deeper spiritual meaning of the Virgin Mary, a mother who also crossed the physical boundaries of Israel and Egypt and, in her Assumption, crossed the ultimate boundary of heaven and earth. While it is an autobiographical narrative — Cornell tells of her life as a missionary and mother of five children — it is also a story of a globalized Madonna, who traveled with the Spaniards to the New World and continues to accompany the pilgrim and migrant community today.

Sharon Davies, *Rising Road: A True Tale of Love, Race, and Religion in America*

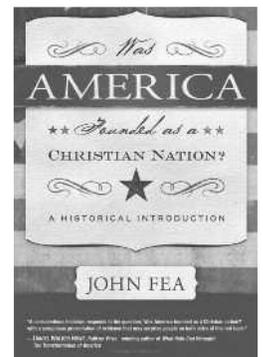


(Oxford, 2010). On August 11, 1921, in Birmingham, Alabama, Methodist Edwin Stephenson shot and killed Catholic priest Rev. James Coyle in broad daylight and in front of numerous witnesses. He did this because Coyle had married Stephenson's 18-year-old daughter Ruth — who had secretly converted to Catholicism three months earlier — to Pedro Gussman, a Puerto Rican migrant and practicing Catholic. Using Stephenson's trial as the backbone of her research, Davies traces the systemic nature of anti-Catholic sentiments in early 20th-century southern America. Stephenson hired future U.S. Supreme Court Justice Hugo Black to lead his defense team. Though Black would later be regarded as a champion of Civil Rights, at the time he was only months away from joining the Ku Klux Klan, which held fundraising drives to finance Stephenson's defense. Entering a plea of temporary insanity, Black and his client used both

religion and race — accusing the Puerto Rican husband of being "a Negro" — in the hopes of persuading the jury to forgive the priest's murder. Placing this story in its social and historical context, Davies brings to life a heinous crime and its aftermath to examine the consequences of prejudice in the Jim Crow era.

Carol DeChant, *Great American Catholic Eulogies* (ACTA Publications 2011). DeChant compiles and introduces 50 eulogies covering American Catholicism from the colonial era to the present. Generally based on written tributes, the collection includes eulogies on Katherine Drexel, Liz Christman, and Danny Thomas (by Phil Donahue).

John Fea, *Was America Founded as a Christian Nation?* (Westminster John Knox, 2011). Fea uses primary sources and the recorded facts of the



nation's past to approach the title's question. Readers who may identify on one side of this issue will appreciate that this book occupies a middle ground, noting the good points and the less-nuanced arguments of both sides.

Paul Froese and Christopher Bader, *America's Four Gods: What We Say about God — and What That Says about Us* (Oxford, 2010). Sociologists Froese and Bader conducted a four-year survey about Americans' perceptions of God, finding that America's greatest divide is not between atheists and believers, nor is it a division arising from different faiths. Rather, the greatest divide is in the multifaceted and various ways that Americans conceive of God and the role that God plays in their daily lives. The authors conclude that Americans envision God primarily in four ways, regardless of their religious beliefs: the Authoritative God, the Benevolent God, the Critical God, and the Distant God. These four conceptions

Recent publications of interest include:

of God form the basis of how Americans conceive the world around them.

Michael Paul Gallagher, S.J., *Faith Maps: Ten Religious Explorers from Newman to Joseph Ratzinger* (Paulist, 2010).

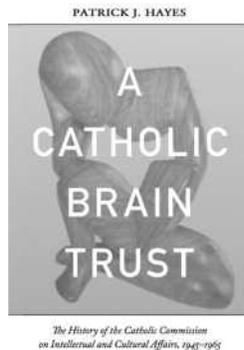
Gallagher attempts to make ten giants of Catholic theology — whom he refers to as “explorers” — accessible to a larger public by distilling their theologies into clear prose. Those on Gallagher’s list are not all conventional theologians, but they all have a theology: Newman, Blondel, Rahner, von Balthasar, Lonergan, O’Connor, Sölle, Taylor, Sequeri, and Benedict XVI. Each explorer addresses the concerns of contemporary men and women. *Faith Maps* summarizes and encapsulates the complex thoughts of great minds which did not always write in simple sentences.

Christine J. Gardner, *Making Chastity Sexy: the Rhetoric of Evangelical Abstinence Campaigns* (University of California, 2011). Though they are immersed in a sex-saturated society, millions of teens are pledging to remain virgins until their wedding night. How are evangelical Christians persuading young people to wait until marriage? Christine J. Gardner looks closely at the language of the chastity movement and discovers a savvy campaign that uses sex to “sell” abstinence. Drawing from interviews with evangelical leaders and teenagers, she examines the strategy to shift from a negative “just say no” approach to a positive one: “just say yes” to great sex within marriage.

D.G. Hart, *From Billy Graham to Sarah Palin: Evangelicals and the Betrayal of American Conservatism* (Eerdmans, 2011). Hart provides a history of evangelical Christians’ involvement with American politics. Examining key evangelical political figures — from Jerry Falwell and Pat Robertson to Billy Graham and Chuck Colson to Tony Campolo and Jim Wallis — Hart argues that American evangelicalism is a poor fit with classic political con-

servatism and its insistence on the limited role of government. Whenever evangelicals have pushed for government solutions to moral or social problems or for crusading military and foreign policy ventures abroad, Hart argues their religious and moral idealism has trumped the sober realism of classic conservatism as well as a careful understanding of the virtues of the American political system.

Patrick J. Hayes, *A Catholic Brain Trust: The History of the Catholic Commission on Intellectual and Cultural Affairs, 1945–1965* (Notre Dame, 2011). Hayes chronicles the founding, development, and accomplishments of the CCICA from its beginnings immediately following the Second World War to 1965. This exten-



sively documented study investigates a little-known effort on the part of Catholic intellectuals in the post-war period to shape Catholic identity in the United States, by bringing their individual and collective resources to bear on contemporary society and culture. Hayes demonstrates how a group of leading Catholic professors, college presidents, writers, government officials, scientists, and artists influenced Catholic culture through various media, through educational institutions, and through their participation in ecclesial- or government-sanctioned activities.

Bryan J. Hehir, ed., *Catholic Charities U.S.A.: 100 Years at the Intersection of Charity and Justice* (Liturgical Press, 2010). Hehir and his collaborators explore the development of Catholic Charities in the United States over the last 100 years. Featuring contributions by Catholic scholars and leaders in the Catholic

Charities movement, this work delves into the social and demographic realities that gave rise to the National Conference of Catholic Charities in 1910, the role of parishes in the development of diocesan agencies, the professionalization of social work and its impact on Catholic Charities, and the effect of church-state partnerships on the identity of Catholic charitable organizations. The work also explores Catholic social teaching and the theological foundation for Catholic Charities, the seminal self-studies that have shaped the direction of Catholic Charities since Vatican II, the meaning of Catholic mission and identity in a pluralistic society, the relationship between charity and justice in the work of Catholic Charities, and the role of Catholic Charities in fulfilling the social mission of the church.

Robert Glenn Howard, *Digital Jesus: The Making of a New Christian Fundamentalist Community on the Internet* (NYU, 2011). Robert Glenn Howard, Director of Digital Studies at the University of Wisconsin-Madison, traces the history of the relationship between Protestant Fundamentalism and the internet. He shows how virtual communities formed and functioned, as well as how they operate without a central leader. This case study serves to enhance our understanding of how religion has adapted to the media and sensibilities of its age.

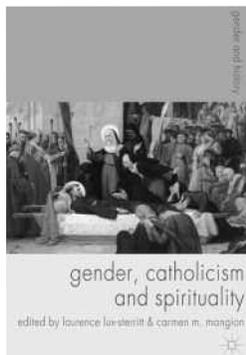
N.E.H. Hull and Peter Charles Hoffer, *Roe v. Wade: The Abortion Rights Controversy in American History* (University of Kansas, 2010). Tracing the history of and political opinions surrounding *Roe vs. Wade*, Hull and Hoffer argue that abortion slowly became a criminal case over time, primarily because the government aimed to protect women from dangerous abortions. But when abortions became safer this rationale fell away and anti-abortion groups embraced the idea that children in the womb must be protected. Hull and Hoffer show that the

notion of banning abortion for the sake of the unborn is a later development in the history of the politics surrounding Roe vs. Wade.

Edmund F. Kallina Jr., *Kennedy v. Nixon: The Presidential Election of 1960* (University of Florida, 2010). Kallina takes a bipartisan approach to the study of the 1960 election and argues that it was a turning point in American history. Through a detailed analysis of this election, he seeks to understand the reasons for Kennedy's win and why the popular margin was so small. Kallina dispels what he has termed the three myths of this election. First, the Democratic Party believed that Kennedy lost votes because of his Catholic religion. Kallina asserts that there is no evidence to support the claim that religion affected the popular vote and, if anything, Kennedy's Catholicism helped his cause. The second myth, held by the Republican Party, is that vote fraud in Illinois cost Nixon the election. Kallina claims that there is no evidence of fraud. Last, Kallina dispels Theodore White's Pulitzer prize winning claim (from *The Making of the President*, 1960) that Kennedy could do no wrong because he ran a superb campaign and Nixon could do no good. Kallina incorporates the civil rights movement, the Cold War, and the impact of televised debates on one of the closest elections in American history.

Kimberly Bracken Long, *The Eucharistic Theology of the American Holy Fairs* (Westminster John Knox, 2011). Long's study of sacramental occasions, or several days of "Holy Fairs" held between May and November, is a look into revivalism among 19th-century American Presbyterians. She argues that, while the fairs had antecedents in Ulster and the Scottish lowlands, the fairs of Scots-Irish Presbyterians in mid-19th-century America had a Eucharistic theology that was distinctively Reformed, yet included a mystical dimension. Through her study of sermons, devotional writings, catechetical materials and other chief texts of American revivalism, Long shows how the fairs sought to renew the vigor of the believers and convert the nonbelievers to the faith.

Laurence Lux-Sterritt and Carmen M. Mangion, eds., *Gender, Catholicism and Spirituality* (Palgrave MacMillan, 2011). This volume, part of the Gender and History series, edited by Amanda Capern and Louella McCarthy, is a collection of essays on British and European Catholic spiritualities exploring how ideas of the sacred have influenced female relationships with piety and religious vocations over time. Examining groups in England, France, Italy, the Netherlands and Spain from the medieval period to the 19th century, the essays examine the interplay between women's religious roles and patriarchal norms. The volume's contributors are Nancy Jiwon Cho, Frances E. Dolan, Rina Lahav, Jenna Lay, Laurence Lux-Sterritt, Carmen M. Mangion, Querciolo Mazzonis, Marit Monteiro, Elizabeth Rhodes, Kate Stogdon, and Anna Welch.



Jacqueline Hansen Maggiore, *Vessel of Clay: The Inspirational Journey of Sister Carla* (University of Scranton, 2010). In the history of El Salvador's civil war the four murdered churchwomen, the Jesuit priests and Oscar Romero figure prominently. However, Maryknoll Sr. Carol (Carla) Ann Piette was another religious involved in the bloody civil war of the 1970s and 1980s. Here Maggiore, a close friend of Sr. Carla, presents the biography of the woman she had known since kindergarten. Carol Piette, born in Wisconsin, spent 15 years in Chile before moving to serve the poor in El Salvador. She was only in El Salvador five months before the transportation vehicle she drove to accompany refugees and priests was caught in a war zone. She died on August 23rd, 1980 drowning in a flooded river while working with refugees. Maggiore draws on interviews of others who knew Carla Piette, her personal correspondence, and documents from the Maryknoll archives.

Thomas Masters and Amy Uelmen, *Focolare: Living a Spirituality of Unity in the United States* (New City Press, 2011). Thomas Masters and Amy Uelmen share the stories of children, young adults, married couples, senior citizens, single men and women, sisters, priests, and bishops who are part of the Focolare Movement, founded by Chiara Lubich during the bombardment of Trent in World War II. Focolare's members follow "vocational paths" and engage cultural questions and values such as happiness, freedom, community, and commitment to the common good in public life.

Susan Maurer, *The Spirit of Enthusiasm: A History of the Catholic Charismatic Renewal, 1967-2000* (University Press of America, 2010). In 1967 faculty and students joined together at a Catholic retreat experienced "a baptism of the spirit." Their experiences from this retreat spread quickly throughout other campuses. *The Spirit of Enthusiasm* examines the history of the American Catholic Charismatic Renewal. Maurer traces the history of the movement from its beginning, with influences from the Spanish Cursillo, up until the end of the 20th century. The effect of the Second Vatican Council on the movement is explored as well as similarities and differences between Catholic charismatic movements and Protestant ones.

Jay Mulvaney and Paul de Angelis, *Dear Mrs. Kennedy: A World Shares its Grief; Letters, November 1963* (St. Martin's, 2010). Mulvaney and de Angelis have published a sample collection of the sympathy letters that Jacqueline Kennedy received after the assassination of her husband John F. Kennedy. She received more than 1 million letters from people all around the world, including queens, kings, politicians, Hollywood actors, and children.

Mark Noll, *Jesus Christ and the Life of the Mind* (Eerdmans 2011). In *The Scandal of the Evangelical Mind* (1994) Noll offered a forthrightly critical assessment of the state of evangelical thinking and scholarship. Now, nearly 20 years later, in a sequel more attuned to possibilities than to problems, Noll updates his earlier assessment and

Recent publications of interest include:

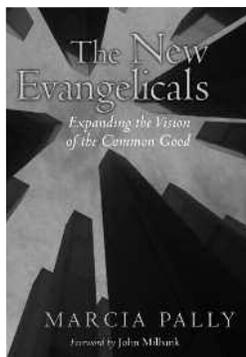
charts a positive way forward for evangelical scholarship. Christian faith, Noll argues, can richly enhance intellectual engagement in the various academic disciplines — and he demonstrates how by applying his insights to fields such as history (his own area of expertise), science, and biblical studies.

David J. O'Brien and Thomas A. Shannon, eds., *Catholic Social Thought: The Documentary Heritage* (Orbis, 2010). This volume offers readers the classic texts of Catholic social teaching and a description of the way that teaching has evolved in the last two centuries, followed by a review of some of the most influential writings discussed in the book.

Robert A. Orsi, *The Madonna of 115th Street. Faith and Community in Italian Harlem, 1880-1950* (Yale University Press, 2010). Now in its third edition, Orsi's account traces the feast of the Madonna in Italian Harlem, and provides insights into lived religion. The reader gets a glimpse into the everyday religion of immigrant cultures and religion's role in forming a community in a new land. In a new preface by the author, Orsi updates the reader on the feast in Harlem and explains new trends in the study of religious history.

Hosffman Ospino, ed. *Hispanic Ministry in the 21st Century: Present and Future* (Convivium, 2010). One of the leading scholars of Hispanic ministry, Ospino presents a collection of essays dealing with the joys, as well as the challenges, of ministering with the Hispanic population today. The book is meant to serve parishes, seminaries, and Catholic universities as it focuses around the themes of ministry, faith formation, evangelization, youth ministry, social justice, and liturgy. The authors of the essays include Jorge Presmanes, Alicia Marill, Ken Johnson-Mondragón, Raúl Gómez-Ruiz, Timothy Matovina, and Arturo Chávez.

Marcia Pally, *America's New Evangelicals: Expanding the Vision of the Common Good* (Eerdmans, 2011). Over the past 40 years the Religious Right has largely spoken for America's evangelicals. But Pally reveals the "new evangelicals" — a growing movement that espouses antimilitaristic, anticonsumerist, and liberal democratic ideals and promotes poverty relief, immigration reform, and environmental stewardship. Combining analysis with interviews, Pally creates a snapshot of a significant trend that is likely to impact American politics for years to come.

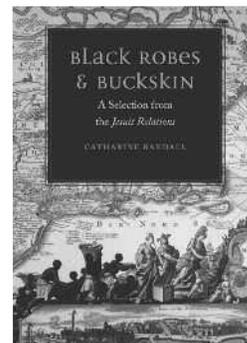


(Oxford, 2010). Drawing on the massive National Study of Youth and Religion's telephone surveys and in-depth interviews with more than 120 youth at two points in time, the authors chart the spiritual trajectory of American adolescents and young adults over a period of three years. Pearce and Denton find that religion is an important force in the lives of most — though their involvement with religion changes over time. The authors provide a new set of qualitative categories — Abiders, Assenters, Adapters, Avoiders, and Atheists — quoting from interviews to illuminate the shading between them.

Lisa Pearce and Melinda Lundquist Denton, *A Faith of Their Own: Stability and Change in the Religiosity of America's Adolescents*

Catharine Randall, *Black Robes and Buckskin: A Selection from the Jesuit Relations* (Fordham, 2011). The Jesuit Relations, written by New World Jesuit missionaries back to their Superior in France from 1632 to 1673, have long been a source of information about Jesuit piety, missionary initiatives, Ignatian spirituality, the Old World patrons who financed the venture, women's role as collaborators in the Jesuit project, and the early history of contact between Europeans and Native Americans in what was to become the northeastern United States and Canada. In this volume, Randall has provided a selection of the 73 volumes of Jesuit Relations of North America in English translation.

The selections are chosen for their informative nature and for how they illustrate central tenets of Ignatian spirituality.



Carole Garibaldi Rogers, *Habits of Change: An Oral History of American Nuns* (Oxford, 2011). Part of the Oxford Oral History Series, this collection of oral histories of American nuns captures the experiences of women whose lives over the past 50 years have been marked by dramatic transformation. Bringing together women from more than 40 different religious communities, most of whom entered religious life before Vatican II, the book shows how their lives were suddenly turned around in the 1960s — perhaps more so than any other group of contemporary women.

Stephen J. Rosetti, *Why Priests Are Happy: A Study of the Psychological and Spiritual Health of Priests* (Ave Maria, 2011). Psychologist and professor of pastoral studies Msgr. Stephen J. Rosetti presents the findings from a broad survey

— nearly 2,500 priests from 23 dioceses in the United States — of priests' happiness and spiritual lives. Rossetti argues that, contrary to popular media portrayals, American priests enjoy an extraordinarily high rate of happiness and satisfaction, among the highest of any profession. This study compares priests to the general male population with respect to human intimacy, sexual difficulties, burnout, psychological problems, physical health, and self-care. It identifies 14 factors that contribute to happiness among priests, examining the contribution of spirituality to their psychological health.

Kevin M. Schultz, *Tri-Faith America: How Catholics and Jews Held Postwar America to Its Protestant Promise* (Oxford, 2011). Schultz explains how the United States left behind the idea that it was "a Protestant nation" and replaced it with a new national image premised on the notion that the country was composed of three separate, equally American faiths: those of Protestants, Catholics, and Jews. Tracing the origins of the tri-faith idea from the early 20th century, Schultz shows how the tri-faith idea gathered momentum after World War I, to the point where, by the end of World War II and into the early years of the Cold War, the idea was becoming widely accepted. Postwar Catholics and Jews used the new image to force the country to confront the challenges of pluralism.

Nancy Lusignan Schultz, *Mrs. Mattingly's Miracle: The Prince, the Widow, and the Cure that Shocked Washington City* (Yale, 2011). In 1824 in Washington, D.C., Ann Mattingly, widowed sister of the city's mayor, was miraculously cured of a ravaging cancer and was able to enjoy an additional 31 years of life. The Mattingly miracle purportedly came through the intervention of a charismatic German cleric, Prince Alexander Hohenlohe, who was already credited with hundreds of cures across Europe and Great Britain. Though nearly forgotten today, Mattingly's healing became a polarizing event and heralded a rising tide of anti-Catholicism in the United States that

would culminate in violence over the next two decades. Nancy L. Schultz deftly weaves analysis of this episode in American social and religious history together with the personal stories of both Ann Mattingly and the healer Prince Hohenlohe.

John C. Seitz, *No Closure: Catholic Practice and Boston's Parish Shutdowns*

(Harvard, 2011). In 2004 the Roman Catholic Archdiocese of Boston announced plans to close or merge more than 80 parish churches. The closures came just two years after the first major revelations of clergy sexual abuse and its cover up, and distraught parishioners occupied several churches in opposition to the closure decrees. Drawing on extensive fieldwork and with attention to Boston's Catholic history, Seitz tells the stories of resisting Catholics in their own words. Seitz sets the ethnographic findings and narrative within an insightful reading of the challenges and possibilities of post-Vatican II Catholic practice.

Claudia Setzer and David Shefferman, ed., *The Bible and American Culture: A Sourcebook* (Routledge, 2011). Setzer and Shefferman gather and contextualize a broad series of primary texts to illuminate the varied uses of the bible in American life. Topics covered include the publication and distribution of the bible, the use of the bible in debates over slavery, homosexuality, feminism and civil rights, and biblical sources in works of art, music, poetry and fiction. The book provides an understanding of the centrality and influence of the bible from the period of the first European settlers to the present day.

Gary Scott Smith, *Heaven in the American Imagination* (Oxford, 2011). Smith examines how Americans from the Puritans to the present have imagined



heaven. He argues that Americans' views have varied largely according to the spirit of the age, ranging from perceptions of heaven as reality or fantasy, as God's home or a human invention, as a source of inspiration and comfort or an opiate that distracts from earthly life, and as a place of worship or a perpetual playground. Drawing on an array of sources, including works of art, music, sociology, psychology, folklore, liturgy, sermons, poetry, fiction, jokes, and devotional books, Smith paints a provocative portrait of what Americans from Jonathan Edwards to Mitch Albom have thought about heaven.

Timothy Stanley, *Kennedy vs. Carter: The 1980 Battle for the Democratic Party's Soul* (Kansas, 2010). In *Kennedy vs. Carter* Stanley argues that Edward Kennedy was a far more popular politician than Americans have been led to believe. Stanley also finds that Americans were neither liberal nor conservative at the turn of the decade,



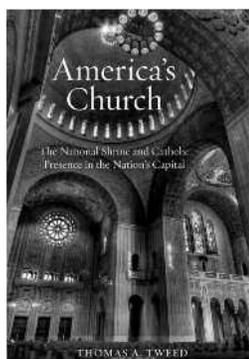
but rather anxious and desperately wanting good leadership. Setting out to reexamine Kennedy's campaign, Stanley

asserts that Kennedy was defeated by mere accident. Stanley's book offers a valuable glimpse into American politics in the 1970s and also ponders whether the 1980 election was really a turning point in electoral history. Stanley's sources include interviews with more than 20 of the key politicians of the time, polling data, and more than a dozen archives.

James Turner, *Religion Enters the Academy: The Origins of the Scholarly Study of Religion in America* (Georgia, 2011). Turner traces the development of the scholarly study of religion in the United States and offers an account of the relatively late American entry into the field of religious studies. Emerging as a field of study in colleges and universities on both

sides of the Atlantic during the late 19th century, the discipline grew from long-established traditions of university-based philological scholarship in Europe. But in the United States, Turner argues, religious studies developed outside the academy. Until about 1820, Turner contends, even learned Americans showed little interest in non-European religions but growing concerns about the status of Christianity generated American interest in comparing it to other great religions, and the resulting writings eventually produced the academic discipline of religious studies in U.S. universities.

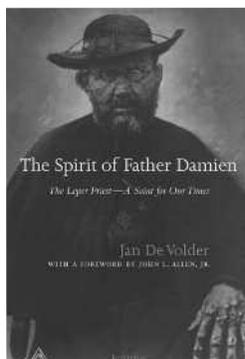
Thomas Tweed, *America's Church: The National Shrine of the Immaculate Conception and Catholic Presence in the Nation's Capital* (Oxford, 2011). Tweed



uses the National Shrine in Washington, D.C. as a site from which to tell the story of 20th-century U.S. Catholicism. Tweed

organizes his narrative around six themes that characterize U.S. Catholicism: He ties these themes to the Shrine's material culture, including its images, artifacts, and devotional spaces.

Jan de Volder, *The Spirit of Father Damien: The Leper Priest — A Saint for our Times* (Ignatius, 2010). Known for his missionary work with exiled lepers on the Hawaiian island of Molokai, Belgian priest Damien De Veuster was canonized in 2009, 120 years after his death in 1889. Amid growing secularization and suspicion of the missionary spirit he so much embodied, Father Damien is widely admired. In 2005 his native Belgium honored him with the title “the greatest Belgian” in polling conducted by their public broadcasting service. Statues honor his memory in the National Statuary Hall



of the U.S. Capitol in Washington, D.C., and at the entrance to the Hawaiian State Capitol in Honolulu. In this work, De Volder follows Father Damien's transformation from the stout, somewhat haughty missionary of his youth, bounding from Europe to Hawaii and straight into seemingly tireless priestly work, to the humble and loving shepherd of souls who eventually succumbed to the same disease that ravaged his flock. Today Father Damien is the unofficial patron of outcasts and those afflicted with HIV/AIDS.

Barbra Mann Wall, *American Catholic Hospitals: A Century of Changing Markets and Missions* (Rutgers, 2011). Wall chronicles changes in Catholic hospitals during the 20th century, many of which are emblematic of trends in the American healthcare system. While struggling to safeguard religious values, hospital leaders reacted to increased political, economic, and societal secularization, and extended their religious principles in the areas of universal health care and adherence to the U.S. bishop's Ethical and Religious Directives for Catholic Health Care Services. Wall also examines the power of women — as administrators, Catholic Sisters wielded significant authority — as well as the gender disparity in these institutions which came to be run, for the most part, by men. Wall situates these critical transformations within the context of the changing church policy during the 1960s.

Phyllis Zagano, *Women & Catholicism: Gender, Communion, and Authority* (Palgrave MacMillan, 2011). Zagano investigates three distinct situations in the Catholic Church, each reflecting the tension between communion and authority,

particularly where women are concerned. Zagano discusses “gender, communion, and authority” in the Catholic Church by elucidating the cases of American Bishop Fabian Bruskewitz, a “strict constructionalist” who is the ordinary of the diocese of Lincoln, Nebraska; Zambian Archbishop Emmanuel Milingo, the married and now excommunicated Archbishop Emeritus of Lusaka, Zambia; and Czech Bishop Felix Maria Davídek who, during the Communist era in Czechoslovakia, ordained women as deacons and priests for the Czech underground church. Embedded within Zagano's discussion of these cases involving sacramental authority is the question of the ordination of women.

Robert Zecker, *Streetcar Parishes: Slovak Immigrants Build Their Nonlocal Communities, 1890-1945* (Susquehanna University Press, 2010). Zecker examines how small immigrant groups created a community for themselves even if they never controlled their own piece of the city — an ethnic ghetto — in which all or nearly all residents shared the same Old Country home. For many immigrants, community was not geographically circumscribed. Creative means existed for drawing widely dispersed people back into an institutionally based community centered on churches, social clubs, fraternal societies, and sporting leagues. Zecker examines the Slovaks of Philadelphia in one such case. These immigrants never had the numbers to dominate any one neighborhood, and dispersed over several places from the very first years of settlement. By 1910, Slovaks had already scattered far and wide across Philadelphia, with other sub-communities in nearby cities such as Clifton Heights, Pennsylvania, and Camden, New Jersey. Zecker maps out a community centered not in shared land but in the churches and fraternal clubs to which a widely diffuse membership belonged. This non-localized process of community formation was replicated by many immigrant communities throughout industrial America, and reveals much about the Progressive Era immigrant experience.

Recent journal articles of interest include:

- Steven M. Avella, "Catholicism in the Twentieth-Century American West: The Next Frontier." *The Catholic Historical Review* 97, no. 2 (April 2011): 219-49.
- Steven M. Avella, "Jacques Marquette et Junipero Serra: deux destins mémoriels aux États-Unis." *Histoire & Missions Chrétiennes* 17 (March 2011): 15-34.
- Edward T. Brett, "Race Issues and Conflict in Nineteenth- and Early Twentieth-Century Religious Life: The New Orleans Sisters of the Holy Family." *U.S. Catholic Historian* 29, no. 1 (Winter 2011): 113-27.
- Patrick W. Carey, "Avery Dulles S.J.: On American Culture." *American Catholic Studies* 122, no. 2 (Summer 2011): 95-112.
- Joseph F. Chorpenning, O.S.F.S., "The 200th Anniversary of Saint John Neumann's Birth (1811-2011)." *American Catholic Studies* 122, no. 3 (Fall 2011): 89-94.
- Dianne Creagh, "Faith in Fostering: Catholic Adoption and Boarding-Out in Depression-Era New York." *American Catholic Studies* 122, no. 1 (Spring 2011): 1-32.
- Lawrence S. Cunningham, Robert Ellsberg, Wendy M. Wright, and James Martin, S.J., "Scripting the Saints: Reflections by Four distinguished Authors." *American Catholic Studies* 122, no. 3 (Fall 2011): 53-68.
- Augustine J. Curley, O.S.B., "The 1854 Attack on Saint Mary's Church, Newark: A Typical Know-Nothing Incident." *American Benedictine Review* 61 (December 2010): 387-406.
- Sarah A. Curtis, "Traverser les Frontières: Philippine Duchesne et les Soeurs du Sacré-Coeur dans le Missouri des années 1820 aux années 1840" *Histoire & Missions Chrétiennes* 17 (March 2011): 59-82.
- Florence Deacon, O.S.F., "What a Lie! Slander!: Franciscan Conflict in Nineteenth-Century Wisconsin." *U.S. Catholic Historian* 29, no. 1 (Winter 2011): 33-51.
- Michael DeStefano, "John Carroll, the Amplitude Apologetic and the Baltimore Cathedral." *American Catholic Studies* 122, no. 2 (Summer 2011): 31-61.
- Mary Ellen Doyle, S.C.N., "Contending Parties': Bishop John David and the Sisters of Charity of Nazareth." *U.S. Catholic Historian* 29, no. 1 (Winter 2011): 19-31.
- Mary Corley Dunn, "The Miracles at Saint-Anne-du-Petit-Cap and the Making of a Seventeenth-Century Colonial Community." *Canadian Historical Review* 91 (December 2010): 611-35.
- Eileen Flanagan, "Poor Clare Life Incompatible with American Lifestyle, 1876-1888: Mother Maddalena Bentivoglio Challenges the Perception." *U.S. Catholic Historian* 29, no. 1 (Winter 2011): 95-111.
- C. Walker Gollar, "The Historical Methodology of John Tracy Ellis." *The Catholic Historical Review* 97, no. 1 (January 2011): 46-75.
- Richard Gribble, C.S.C. "The Challenge of Religious Life in the United States Today." *American Catholic Studies* 122, no. 1 (Spring 2011): 33-54.
- J. Patrick Hornbeck II, "Deconversion from Roman Catholicism: Mapping a Fertile Field." *American Catholic Studies* 122, no. 2 (Summer 2011): 31-61.
- Alfred Isacson, O. Carm. "The New York Carmelites and the Irish Freedom Movement." *Carmelus* 57, no. 1 (2010): 131-38.
- Paul Lakeland, "The U.S. Church, the Secular World, and the Temptation to 'Integrism.'" *Horizons: The Journal of the College Theological Society* 38, no. 1 (Spring 2011): 7-35.
- Dixie Dillon Lane, "Protecting the Family in the West: James Henry Martineau's Response to Interfaith Marriage." *Journal of Mormon History* 36, no. 4 (Fall 2010): 1-17.
- Maria C. Morrow, "The Change in the Conception of Sin among Catholics in the United States, 1955-1975." *American Catholic Studies* 122, no. 1 (Spring 2011): 55-76.
- Cecilia Murray, O.P., "The Least Qualified: A Leadership Crisis in the Newburgh Dominicans." *U.S. Catholic Historian* 29, no. 1 (Winter 2011): 53-71.
- Catherine O'Donnell, "Elizabeth Seton: Transatlantic Cooperation, Spiritual Struggle, and the Early Republic Church." *U.S. Catholic Historian* 29, no. 1 (Winter 2011): 1-17.
- John F. Quinn, "We Hold These Truths at Fifty: John Courtney Murray's Contested Legacy." *American Catholic Studies* 122, no. 3 (Fall 2011): 31-51.
- Guillaume Teasdale, "Les débuts de l'Église catholique américaine et le monde atlantique français: le cas de l'ancienne colonie française de Détroit." *Histoire & Missions Chrétiennes* 17 (March 2011): 35-58.
- Tangi Villerbu, "La religion des bûcherons: Lucien Galtier dans la vallée de la Chippewa, juin 1842." *Histoire & Missions Chrétiennes* 17 (March 2011): 83-105.
- Tangi Villerbu, "Missionnaires catholiques français aux États-Unis, 1791-1920." *Histoire & Missions Chrétiennes* 17 (March 2011): 5-14.
- Joseph M. White, "Path to Sainthood and Episcopal Leadership: Mother Theodore Guérin and Bishop Célestin de la Hailandière in History and Memory." *U.S. Catholic Historian* 29, no. 1 (Winter 2011): 73-94.
- Kenneth J. Zanca, "The Lion Who Did Not Roar ... Yet: The Editorials of James A. McMaster-May 1860 to May 1861." *American Catholic Studies* 122, no. 3 (Fall 2011): 1-29.

Archives Report

The Notre Dame Archives received a new collection of papers from **Mary Margaret Funk, O.S.B.** Meg Funk has been a member of the Benedictine Monastery of Our Lady of Grace in Beech Grove, Indiana since 1961. She served as prioress from 1985 to 1993. She is the author of several books on contemplative prayer and one on Islam. As Executive Director of the Monastic Interreligious Dialogue Board she promotes interaction with contemplative men and women from Christian, Hindu, Buddhist, Islamic, Confucian, and Taoist traditions. She has also served on the Contemplative Outreach Board of Trustees, and as a member of the Board of Overseers of St. Meinrad School of Theology.

Her papers include family documents, records of her time as prioress of her monastery and of her involvement in Monastic Interreligious Dialogue, documentation of her experience in Bolivia, texts from her blog, printed material, and drafts and copies of her books. She also sent slides, snapshots, and portraits representing her family, fellow religious, and friends, seven audio CDs of original music from her monastery, two audio cassette tapes, and 250 Gigabytes of data (documents and photographs). Sr. Funk blogs at <http://megfunk.com/>

Karyl Klein, archivist for the Archdiocese of Denver, donated documentation of **Pope John Paul II's visit to Denver for World Youth Day** in 1993, with records of the Ad Hoc Committee for the event, catechetical materials, media guide, circulars, related ephemera, and issues of the *Denver Post* and *Rocky Mountain News* with reports of World Youth Day and the Pope's visit.

Karen M. Kennelly, C.S.J., sent our first accession of files documenting the **History of Women Religious Conference**. We expect to receive more of these records in the near future.

— *Wm. Kevin Cawley, Ph.D.*
Archivist & Curator of Manuscripts
University of Notre Dame
archives@nd.edu

UPCOMING EVENTS



Seminar in American Religion

Was America Founded as a Christian Nation?

(Westminster John Knox, 2011).

Author: John Fea, Messiah College

Commentators:

Lauren Winner, Duke Divinity School

Mark Noll, University of Notre Dame

Date: Saturday, April 14, 2012

Time: 9:00 a.m. - 12:00 p.m.

Place: McKenna Hall Center for Continuing Education

American Catholic Studies Seminar

Monica Mercado, University of Chicago

“What a Blessing It Is to Be Fond of Reading Good Books’: Catholic Women and the Reading Circle Movement in Turn of the Century America”

Commentator:

Kathleen Sprows Cummings,

University of Notre Dame

Date: Tuesday, February 21, 2012

Time: 4:30 p.m.

Place: 400 Geddes Hall



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- Kelly Baker, "Rome's Reputation Is Stained with Protestant Blood": The Klan-Notre Dame Riot of May 1924." — fall 2009
- Michael S. Carter, "American Catholics and the Early Republic." — spring 2010
- Katherine Moran, "Beyond the Black Legend: California and the Philippines, and the U.S. Protestant Attractions to Spanish Catholicism, 1880-1920." — fall 2010
- Eduardo Moralez, "Praying Like the Middle Class: Ethnic Mexicans Make Church in Indiana." — spring 2011

News Items for Newsletter

(Current position, research interests, etc.):





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