



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

A Silver Anniversary

Twenty-five years ago Jay P. Dolan completed the manuscript of his book, *The American Catholic Experience: A History from Colonial Times to the Present*. Since its original publication by Doubleday in October 1985, *The American Catholic Experience* has been widely recognized as the standard history of U.S. Catholicism. We asked Professor Dolan to tell us how the book came to be published, and to reflect on what has and what has not changed in the historical profession and in the church over the last quarter century.

In 1977 I applied for a grant from the American Council of Learned Societies. My proposal was to write a new social and religious history of American Catholicism. They liked the proposal and awarded me a research grant for the academic year, 1978-79. I then approached Doubleday about publishing such a book. In a letter to Jack Miles, who at that time was the religion editor at Doubleday, I proposed to write a history of American Catholicism that would offer a “new understanding of the American Catholic experience and reflect the research that has taken place in the last 25 years since” the publication of John Tracy Ellis’s book, *American Catholicism*. That captures my motivation for writing the book: I wanted to bring the history of U.S. Catholicism up-to-date by incorporating the methods and research of the new social and reli-

gious history. Miles liked the idea, and within several months the editorial board at Doubleday approved the proposed book. I signed the contract on Nov. 13, 1978. Then the real fun began.

Patricia Kossman, a senior editor at Doubleday, was assigned to my project. We began a friendship that has lasted to the present, although we certainly had our disagreements! Pat was a New Yorker — tough, honest, and straight-forward — who, in her charming New York accent, would bluntly tell you what she thought of your work. I remember that we had one major argument when Pat asked me to submit a draft of a book chapter as a writing sample. I had written nothing at that point, and I found the request annoying. In a two-page letter, I explained that the two books and several articles I had already published should be sufficient as writing samples. She eventually accepted my argument.

Pat did very little editing of the manuscript, but she did she keep pushing me to finish the book. She also informed me that the book was due within a year and a half, and it was to be no more than 225 printed pages. Well, it took me six years to complete the book, and when I submitted the manuscript it was 827 pages of text

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Seminar in American Religion

This spring's seminar in American religion, held on February 7, discussed Emily Clark's book *Masterless Mistresses: The New Orleans Ursulines and the Development of a New World Society, 1727-1834* (Omohundro/North Carolina, 2007). Clark is the Clement Chambers Benenson Professor in American Colonial History at Tulane University. *Masterless Mistresses* examines the relationships between French Ursuline nuns in New Orleans and the changing, multiracial colonial society (and later, Protestant nation) that they encountered there. Clark argues that the sisters challenged New Orleans gender conventions by bringing their French-formed, Catholic approach to womanhood and women's education into the context of 19th-century Louisiana. Jon Sensbach, professor of history at the University of Florida, and Cecilia Moore, assistant professor of religious studies at the University of Dayton and associate director of the degree program for the Institute of Black Catholic Studies at Xavier University, commented on the book.

Sensbach commended Clark for her "empirically rich" study based on an impressive immersion in French and Spanish sources, and he noted that *Masterless Mistresses* brought together three distinct fields: the history of colonial Louisiana, early-American religious history, and women's history. In particular, Sensbach suggested that through this book and her other work, Clark was "helping to restore and stimulate the vitality of colonial French and Spanish colonial Louisiana as a region of important study in early America." Sensbach also noted that the book adds "texture and variety" to standard narratives of women's history and religious history by examining non-Protestant women who lived outside of the original British colonies. Concluding by discussing Clark's argument that the sis-

ters' approach to slavery and integration reinforced their own independence, Sensbach suggested both that the Ursulines may have supported slave systems and that slaves may have been willing catechumens who adopted Christianity for their own purposes.

Moore also offered high praise, applauding *Masterless Mistresses* for opening "new lines of thought and conversation in the field of U.S. religious history" broadly and in African-American Catholic Studies in particular. Moore praised Clark for the high "caliber of the research" behind her book, for demonstrating and appreciating the seriousness of the nuns' commitment in New Orleans, and for providing a "new vista" for studying piety and belief in history. The bulk of Moore's comments, however, focused on Clark's respectful and deft discussions of slavery, especially her use of "the language of the enslaved" rather than the language of slaveholders. Moore noted the almost universal fault among historians of using language that implicitly dehumanizes bondpeople, calling them "the slaves" rather than "the enslaved," and expressed her appreciation for Clark's unusual attention to language. Moore called Clark's chapter on the Ursulines' involvement in slavery the "clearest account of who, how, where, why, and when American religious participated in the institution of enslavement" now available. Finally, Moore argued that Clark's book helps to make New Orleans' Catholic nature "real in history" as well as in the present day by unearthing the religious origins of African-American Catholic women.

In her response, Clark thanked Sensbach and Moore for their praise and mentioned her own strong desire to understand "why these women came" to Louisiana. Clark also commented on the tension between the actual stories of early African Americans and what intellectuals want to hear, noting that these are often quite different things. She expressed her hope that in the future, tourists visiting the Catholic cathedral in New Orleans would hear less about elites and more about the



Emily Clark

"people who really filled that space" from their tour guides.

Opening the broader discussion, Suellen Hoy picked up the theme of African-American experience in New Orleans to ask why the Ursulines were not "more resistant [to slavery] from the beginning?" Clark responded that she did not know, but elaborated on French racism during the period and speculated on the importance of class as well as race in the sisters' approach to Louisianans. The session continued with a question about the lay nuns known as "converse sisters," which initiated a larger discussion of class distinctions within the order and the differing roles of converse sisters and choir sisters. Sophie White suggested that the nuns' approach to race as well as class may have been established in France by the company the sisters had contracted with, leaving the nuns little leeway in their New Orleans actions. Following this, Kathleen Sprows Cummings directed the discussion towards Clark's access to sources, asking whether Clark had encountered an "insider/outsider" problem. Clark responded by listing the benefits of being a non-Catholic studying the Ursulines. This portion of the seminar concluded with a brief discussion between Tim Matovina, Clark, and Michael Carter over Ursuline expressions of Marian spirituality and the dangers of projecting present-day sensibilities backwards.

Tom Kselman and Clark began the second half of the session by briefly discussing possible connections between contemporary Jesuit conflicts and the Ursulines' experiences in New Orleans. This led to a more extended discussion of Clark's own reservations about her work, in which she noted that she would like to have given more attention to material culture and femininity in the city, and especially to how the sisters spent their money. These considerations lead to several questions regarding masculinity, separation of church and state, race and class, and the problem of overly simplistic narratives of acceptance. In response to a question from Lauren Nickas, Clark discussed the competing French, Spanish, English, Louisianan and American identities that shaped the convent's character. Following this discussion of identity, the conversation proceeded with several questions regarding a reformulation of the general narrative of American religious history to include a broader geography as well as groups such as Roman Catholics in this period.

The seminar continued with a brief discussion of the Ursulines' understanding of themselves as brides of Christ whose first obedience was to their holy spouse. This issue prompted Ellen Skerrett to ask Clark about present-day Ursulines' response to Clark's book, which Clark replied was largely supportive. Danielle Dubois Gottwig initiated a discussion of the impact of nativism, gender, and slavery on the Ursulines and their work; Clark commented that the 19th-century hostility in New Orleans against the Ursulines was about gender and slavery rather than nativism or religious bigotry. The seminar concluded with comments by Sensbach, Clark, and Jan Shippo on the cultural memories of the Ursulines — especially regarding their involvement with slavery — and the absence of any "fortunate fall" rhetoric in their commentary either today or in the historical period.

American Catholic Studies Seminar

On February 19, the American Catholic Studies Seminar discussed Julia Grace Darling Young's paper "Under the Banner of Christo Rey: Mexican Exiles in the U.S., 1926-1929." In her paper Young examined the diplomatic negotiations, militant activities, and community outreach that Mexican political exiles in the United States used to support Cristeros in Mexico. Young argues that while these strategies enjoyed some success in contributing to the Mexican Cristeros' arms and other supplies, their most lasting contribution has been the establishment of San Antonio as a center of Mexican-American Catholicism and in "lay[ing] the groundwork for a strong and enduring religious nationalism among Mexican immigrants." A Ph.D. candidate at the University of Chicago and a visiting scholar at Georgetown University, Young drew the paper from her dissertation, "Mexican Emigration During the Cristero War, 1926-1929," which discussed the broader actions and reactions of the Cristero-supporting Mexican Americans and Mexicans living in the United States. Ted Beatty, professor of history, director of the Latin American Studies Program, and interim director of the Kellogg Institute at the University of Notre Dame, served as respondent.

Young's initial interest in general Mexican migration to the United States during the 1920s prompted her to explore the Mexican and Mexican-American Cristero supporters more deeply. Noting



Julia Grace Darling Young

that most of the historiography on the Cristero War treats it as a regional conflict of the west-central states of Mexico, Young argued that this conflict transcended national borders and that migrants to the United States carried it with them.

Beatty described Young's dissertation as "pathbreaking" for bringing together two completely different fields through its consideration of Mexicans and Mexican Americans on both sides of the U.S.-Mexico border. Beatty urged her to be more specific about the number and demographic composition of "religiously-motivated" immigrants within the group, pointing out that a sense of the group's relative size would ground the paper better in its context. Second, he asked about the precise meaning of terms such as "religiously-motivated" and "Catholic" in Young's dissertation.

Beatty also asked for clarification on four elements of Young's project. First, was the alliance between two generations of political exiles one of principle or convenience? Second, how extensive was the impact of the relocation of the Mexican Catholic hierarchy to San Antonio in 1927? Third, what were the details of factionalism within the migrant community and how did that factionalism play out? Finally, what were the sources of the money that exiles raised to buy arms? In conclusion, Beatty asked Young to comment more extensively on the representativeness of San Antonio. Did the political exiles have as much influence on the Mexican migrant community elsewhere, or was San Antonio a unique case?

Noting that other sections of her dissertation would satisfy many of these questions, Young admitted that Beatty had identified areas in which the paper required more development and context for it to work as a stand-alone piece. She called Beatty's questions about who these people were as "the central question of the dissertation" and discussed her realization early on that it would be "a project in itself" to gather complete data on the migrants. While recognizing the limitations of her terminology, she explained her conception of this migrant group as "people who actively supported the Cristero Conflict." Young continued by arguing that the alliance between political

exiles was indeed an alliance of convenience, and concluded by noting that many arms and at least some of the money supporting the Cristeros did in fact come from the United States.

Opening the wider discussion, Timothy Matovina pointed out that Young's argument challenges George Sánchez' claim in *Becoming Mexican American: Ethnicity, Culture, and Identity in Chicano Los Angeles, 1900-1945* (Oxford, 1995) that among migrants, identities such as the Cristeros' quickly gave way to the overall project of becoming American. Victor Carmona continued the discussion by asking about the relationship between mainstream Catholics in the new Mexican America and Mexican Catholics at the time of the conflict. The discussion then turned to the papal encyclical *Quas Primas*, released in 1925, and its relative effect on Irish and Mexican-American Catholics.

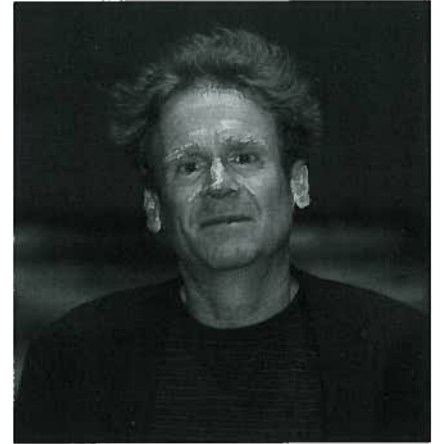
Mikael Wolfe urged Young to think about the bigger picture, suggesting that her project might contribute to the history of interactions between the Mexican and United State's governments. Also pressing Young on the broader implications of her work, Mark Noll inquired whether the 1928 decision to change the name of one of the Mexican American Cristero organizations into English was at all connected to the anti-Catholic rhetoric that surrounded the presidential candidacy of Al Smith. Noll also asked whether there was any significant Mexican American Protestant response to Mexican-American Catholic calls for increased religious liberty. Young responded that while the name change was most clearly linked to orders the organization received to decrease its militancy, the presidential election may well have been a contributing factor, considering that Cristero supporters were increasingly looking to all Americans for support. In addition, she noted that Protestants were having growing success in converting Mexican Americans and Mexicans at the time, and that the Cristero conflict was a significant point of contention for them. Following this, Young

and Kathleen Sprows Cummings discussed the importance of correcting the common contemporary Protestant and historiographical view that American Catholic bishops were in total support of the Cristeros. The seminar concluded with a brief discussion, initiated by Jaime Pensado, of the possibility of similarities between the story Young uncovered and other revolutions around the world during this period.

Cushwa Center Conference

From April 2 through April 4, the Cushwa Center hosted a conference exploring "Catholics in the Movies." The conference was prompted in part by the recent release of the eponymous publication by Oxford University Press, which was edited by Colleen McDannell and features essays by most of the presenters. Considering the myriad ways that American Catholics have produced, acted, viewed, boycotted, and been depicted in film, conference participants agreed that cinema is an understudied yet potentially enlightening lens on U.S. Catholics in the 20th century.

The conference opened on Thursday evening with a screening of *On the Waterfront*. Jim Fisher, the author of *On the Irish Waterfront: The Crusader, the Movie and the Soul of the Port of New York*, newly published in the Cushwa Center Studies of Catholicism in Cornell University Press (see page 18), introduced the film and led a discussion on it after the screening. In subsequent sessions that covered nearly a century of film history, presenters explored Catholics and the movies from a range of disciplinary perspectives. Friday morning's session featured Judith Weisenfeld's discussion of ethnic representations of Catholics in silent films, Anthony Burke Smith's analysis of Father Chuck O'Malley's (Bing Crosby) character in *Going My Way* as the classic "Irish American outsider as insider" in American



Jim Fisher

film, and Jeffrey Marlett's exploration of Catholicism and race in the American West signified by the "motor missions" depicted in *Lilies of the Field*.

A session on "Masculinity" featured Thomas J. Ferraro's discussion of *J.C. Superstar and the Streets of Dock City*, which centered on *Angels with Dirty Faces* (1938), Timothy Meagher's analysis of brotherly relationships in Irish-American film, and Amy Frykholm's exploration of masculine imagery in *Dogma*.

On Friday night conference participants viewed *Santitos*, a film which recounts the journey of a bereaved Mexican mother Esperanza. Believing that St. Jude has told her that her daughter is not dead, Esperanza travels to Los Angeles in search of her child. The film sparked thoughtful questions about transnational Catholicism, gender, devotional life, and its redemption and transformation. The presence of María Amparo Escandón, the film's screenwriter and author of the novel upon which the film is based, added a welcome layer of depth to the discussion.

On Saturday the discussion of *Santitos* continued in a session on "Ritual and Devotion," during which a number of participants raised thought-provoking questions about the portrayal of Catholic characters' devotionalism and saintliness in film. Darryl Catherine, for example, suggested that *Santitos'* portrayal of

Esperanza's journey from a hopeless childless mother to a reconstructed woman through her devotion to saints suggests that devotion and ritual are often means for healing and "self-reconfiguration" after trauma. Caterine's analysis prompted a thoughtful debate over the extent to which historians can accurately interpret encounters between devotees and what they perceive as authentic exchanges between themselves and saints, ancestors, or deity.

In the same session Colleen McDannell introduced the possibility of an evangelical Protestant devotion to redemptive suffering by discussing Catholic and Protestant reactions to *The Passion of the Christ*, while Paula Kane explored Catholics' attempt to control morality in Hollywood during the early years of the production code.

The theme of violence provided a common thread through the conference's final session, which included more reflections from James T. Fisher's on *On the Waterfront* and related films, and Carlo Rotella's analysis of the *Godfather* trilogy and the 2003 film *Mystic River*. The final session also included Tracy Fessenden's critique of the 1996 film *Entertaining Angels: The Dorothy Day Story*. Observing that the movie's most dramatic moment centers on Day's pre-conversion abortion, Fessenden argued that the film's producers have tamed Day by recasting her in the trope of "the fallen woman." In this session as well as others, the ready access to primary sources — film clips screened in the conference venue — helped to generate rich discussion.

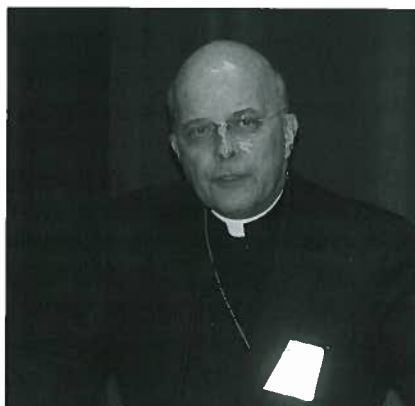
Participants hoped that the conversations at the conference, combined with the publication of *Catholics in the Movies*, will prompt scholars to pay closer attention to film as a meeting place between Catholic life and public representations of Catholicism.

Cushwa Center Conference

From July 30 to August 1, 2009, 300 scholars, religious, ordained and lay ministers gathered at the University of Notre Dame for a Cushwa Center confer-

ence entitled "Camino a Emaús: The Word of God and Latino Catholics." Conference speakers and participants framed their conversation around reflection on the October 2007 Synod of Bishops, "The Word of God in the Life and Mission of the Church," and applied its discussion to the specific context of the Latino Catholic experience in the United States. The American Bible Society partnered with the Cushwa Center in organizing and convening the Camino a Emaús conference.

The Synod of Bishops is a triennial gathering of bishops that addresses a topic of great importance to the Church and its mission. The 2007 Synod was aimed at promoting "an inspired rediscovery of the Word of God as a living, piercing and active force in the heart of the Church, in her liturgy and in her prayer, in evangelization and in catechesis, in exegetical studies and in theology, in personal and communal life, and also in the cultures of humanity, purified and enriched by the Gospel."



Francis Cardinal George

This was precisely the spirit and framework that animated and guided the Camino a Emaús conference.

Francis Cardinal George, Archbishop of Chicago and President of the United States Conference of Catholic Bishops, opened the conference with a plenary address in which he reflected on his own participation in the 2007 Synod. Providing an insider's view, George noted that the 2007 gathering had been the richest of all the synods he had attended as a bishop. He went on to outline the three senses in which we speak of God's Word. The Word is incarnate and immortal in the person of

Jesus Christ. But the Word is also a preached reality in the evangelization and mission of the Church. Third it is a written reality in the Scriptures. This was the primary concern of the synod, the Cardinal noted, but the synod fathers came back again and again to the first two senses of the Word.

George then addressed Divine Revelation and the ways it is made manifest in the life of the Church. He described Revelation as a conversation that involves four stages or "moments." Revelation begins with God's speaking in the Incarnate Word, in the Church's evangelical mission, and in the texts of Scriptures. The conversation depends upon our listening to God's Word, in the Liturgy and in personal prayer such as *Lectio Divina*. But the conversation also presumes our speaking the Word, in homilies, Scripture studies and catechesis. Finally, the process of Divine Revelation also involves the difficult experience of God's silence, as in the mystical theology of the dark night of the soul.

In the conference's second plenary session, Dr. Renata Furst, of Assumption Seminary in San Antonio, situated the Synod specifically in the Latino Catholic context. Explaining the importance of connecting the experience of everyday life, of family and community, with the Scriptures, Furst emphasized that a relational understanding of Scripture is crucial for Latinos. This understanding presumes



Renata Furst

that faith and culture are mutually reinforcing.

In her assessment of the access Hispanic Catholics have to educators or

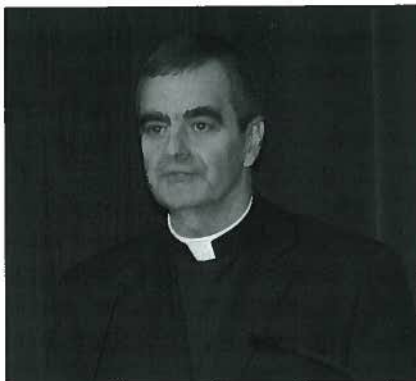
catechists who are trained in Biblical studies, Furst concluded that the majority of Hispanic Catholics encounter Scripture in their popular piety, their personal prayer, and in its use as an aid to ministry in retreat settings such as Cursillo. She noted, however, that there is much less access on the level of biblical studies or diocesan flagship programs, in part because there are few trained educators or facilitators.

The conference's third plenary, "Beginning with Moses and All the Prophets: Latino Biblical Scholarship and the Word of God in the Church," was given by Rev. Dr. Jean-Pierre Ruiz of St. John's University in Queens, New York. Ruiz began by contextualizing his remarks in the Emmaus Gospel, and in the Gospel account of Phillip baptizing the Ethiopian court official, which both make clear St. Luke's "fascination with roads and journeys." It is along the way that we encounter Jesus who changes everything — and we discover our need to be shown the way.

Reflecting upon what it means to read the Bible "latinamente," Ruiz insisted that this means more than reading the Scriptures in Spanish, or reading them as Latin Americans do. Too often, he said, given the prominence of the historical-critical method of Scripture analysis, too much "deference is given to interpretations proposed by professionally trained biblical scholars over against those that emerge from communities of ordinary readers." In contrast, a Latino reading of Scripture is marked by reading "as" and "with."

Reading "as" indicates that biblical interpretation is intentionally contextual. It necessarily involves "reflecting on the questions that our history, our experiences, our beliefs and practices bring to the" Scriptural text. It is impossible to leave one's "assumptions and presuppositions at the door" to engage in biblical interpretation.

But neither is this done in isolation. Reading "with" means that "the primary subject of theological reflection is not the isolated individual" but the community. Thus, Hispanic Catholics not only have much to offer and to gain from reflecting



Archbishop Nikola Eterović

upon Scripture among fellow Latinos, but also with other ethnic communities and with evangelical and Protestant communities as well.

One of the highlights of the conference was the fourth plenary address, given by Archbishop Nikola Eterović, the General Secretary of the Synod of Bishops. Eterović is the person responsible for convening the synod and assisting the Holy Father in the publication of the post-synodal apostolic exhortation, which summarizes the conclusions of the synod and outlines an approach to implement its findings. The Archbishop addressed "Pope Benedict XVI's Thinking on the Bible in Light of the Synod."

Reiterating that the purpose of the synod was to make the Church's proclamation of the Gospel more effective, Eterović summarized Pope Benedict's homilies and Angelus addresses during the 2007 Synod. Speaking of the presentations the Holy Father made outside of a liturgical context, Eterović emphasized his insistence upon an integral reading of Scripture that balances the historical-critical method of scriptural study with a theological exegesis. Historical-critical scholarship, he noted, keeps us from thinking that Scripture is mere mythology, but theological exegesis ensures that we not treat Scripture as a merely human word either.

In the conference's fifth plenary session, Rev. Dr. Eduardo Fernández, S.J., of the Jesuit School of Theology and the Graduate Theological Union in Berkeley, California gave an address entitled, "Their

Eyes Were Opened': The Bible and Prayer." Fernández began by addressing the misconception that Scripture was unimportant to the evangelization of the indigenous peoples of the Americas. He made the point that even though the indigenous people of the Americas may never have held a Bible, the Scriptures were still central to the evangelization of the New World because the missionaries who evangelized the continent were motivated by them; the liturgy that they celebrated contained them; and the art, images and pious practices that missionaries promoted were imbued with them as well.

Fernández further counseled that active contemplation of a Biblical scene requires that we not be so enamored by the truth of history that we misapprehend the truth of the mystery it contains. Making the practical implications of this clear, he then led conference participants in an Ignatian meditation on the Emmaus Gospel.

Archbishop José Gomez of the Archdiocese of San Antonio gave the conference's closing plenary address on Saturday afternoon. Citing a recent letter to bishops by Pope Benedict XVI, Archbishop Gomez began by noting that more and more people, including Hispanics, are drifting from the faith, and living as if God doesn't exist at all. He said that they long, however, for an encounter with the God who reveals Himself in the Sacred Scriptures, and in the Word Incarnate — the God of hope who consoles the despairing disciples on the Road to Emmaus.

To encounter this Incarnate Word, the Archbishop said we must be careful to not read Scripture so as to make Jesus fit our categories, turning Him into a mirror of ourselves — but rather, we must read Scripture so as to make ourselves fit His category, making us into His image. This is how the disciples on the Road to Emmaus failed to recognize Jesus — they were expecting a "political savior, a Messiah whose salvation would be expressed in political or sociological terms." Even today, Gomez noted, and even among pastoral ministers and among Scripture scholars, there is a danger of being "so scientific that

we think we're too sophisticated to believe in miracles" — there is still a danger of seeing "the Jesus of our imaginations and desires" rather than the true Jesus of Scripture.

Facing this challenge requires "giving up our preconceptions" and cultivating the gift of faith. Using Jesus' words and actions in the Emmaus Gospel as an icon, Gomez noted that Jesus always explained Himself through reference to "Moses and the prophets," and He thus taught His disciples to proclaim Him in the same way. And yet, the Archbishop feared, today's preaching has "become a little like Marcion, the early heretic who wanted to throw out the Old Testament."

In closing, Gomez encouraged participants to understand that just as in the Emmaus Gospel, the Word of God is meant to lead us to the table of the Lord, to the Eucharist. It is there that we recognize Jesus, come to fully understand the Scriptures that burn in our hearts, and are sent out, like the disciples, to bear witness to Christ.

The conference included a dozen breakout sessions with presentations that further focused participants' attention on three major themes from the Synod of Bishops. Topics included the intersection of the Word with liturgy, catechesis, prayer, evangelization, youth ministry, preaching, culture, art and other vital areas of ecclesial life. Speakers brought a variety of pastoral and scholarly expertise to conferees, among them Rev. Dr. Raúl Gómez Ruiz, S.D.S., of the Sacred Heart School of Theology in Hales Corners, Wisconsin; Dr. Hosffman Ospino of Boston College; Dr. Efraín Agosto of Hartford Seminary; Dr. Jaime Lara of Yale University; Mons. Faustino Armendáriz-Jiménez, Bishop of Matamoros, Mexico; Dr. Carmen Cervantes of the *Instituto Fe y Vida*; Rev. Dr. Felix Just, S.J., of the Loyola Institute for Spirituality; Dr. Liana Lupas of the Nida Institute and the American Bible Society.

The conference represented just the beginning of a large-scale effort to inspire renewed attention to the Word of God among Latino Catholics in the United States. Participants returned to their dioceses and institutions with plans for pastoral initiatives designed to disseminate

the insights gleaned from the weekend and to advance discussion on the topic. The American Bible Society is also preparing to produce a video and a book gathering the conference presentations, major findings, and implementation strategies as a resource for leaders in ministry with and to Hispanic Catholics.

The Cushwa Center will participate in the distribution of these materials and serve as a consultant to gatherings that build upon the Camino a Emaús conference, such as a recent regional conference on Latino Catholics and the Bible that Camino participants organized in Detroit.

Archives Report

New Collections in the Archives of the University of Notre Dame, January-August, 2009

In February 2009, Christine Doan, archivist for the Sisters of the Presentation in San Francisco, donated papers documenting the participation of Sister Patricia Marie Mulpeters in the Leadership Conference of Women Religious. As the archival repository for LCWR, we are happy to receive these papers.

In March, Alice Osberger donated a small collection of papers (1921-1975) of her brother, Frank B. Flynn, representing his educational career at Cathedral School, Christian Brothers High School (St. Joseph, Mo.), the University of Notre Dame, and Drury College (Springfield, Mo.), his service in World War II and some later papers.

In April, Mary Louise Hartman donated the first accession of Records of the Association for the Rights of Catholics in the Church (ARCC), 1980-1990; consisting of foundational documents, publications, working papers, advocacy, dissent, publicity, action alerts, and Board of Directors' files.

In July, Mary Charlotte Chandler, R.S.C.J., sent records of the Center for the Study of Religious Life in Chicago, which closed on June 30. These records document the entire history of the Center (1998-2009); including files from the CRLS Board and Corporation, financial records, programs and publications, files on organizations including LCWR, CMSM, USCCB, and other religious life organizations and educational institutions; topical files, committee files, files on scholars, director's presentations and travel files, and a file on significant historical moments.

Also in July, John Walbridge donated the papers of his wife, Linda Walbridge, a Catholic anthropologist who studied Christians in Pakistan, including Bishop John Joseph, the first Punjabi Catholic bishop. These papers also include her research files on Arab Shi'ism among Lebanese immigrants in Michigan.

In August, Mary Good donated the William and Mary Good Papers, which include records dating from the late 1950s through the 1990s representing Bill Good's work with college Young Christian Students, including correspondence, minutes of meetings, study workshops, study days, study weeks, retreats, newsletters, reports, working documents, pamphlets, inquiry booklets and mimeographed circulars. Mrs. Good also sent papers that she collected from her participation in Young Christian Workers. These papers supplement our large collections of records from Young Christian Students and Young Christian Workers.

Also in August, Irene Leahy donated papers of her husband Eugene J. Leahy, consisting chiefly of course material for the music classes he taught at Notre Dame. Mary Craypo donated papers of her husband Charles Craypo, including research files for his book on Walmart (the manuscript of which was almost finished at the time of his death) and records of his earlier studies of the working poor, his work on the telegraph industry, and his teaching at Notre Dame.

— *Wm. Kevin Cawley*
Archivist and Curator of Manuscripts
University of Notre Dame

continued from page 1

and 125 pages of notes! I told her that Catholics deserve a big book. I even quoted Orson Welles who said "It takes time to write a great book." Here again, she eventually came to see my line of reasoning!

The publisher and I did not settle on the book's title until after I had submitted the final manuscript. I had proposed the subtitle early on, but my editors and I both wanted a lead title that would capture the attention of the interested buyer. In my initial letter to Jack Miles I had used the phrase "the American Catholic experience." That eventually became the lead title, a happy choice for sure.

I am always fascinated to learn about people's writing habits and methods. Some write early in the morning, while others prefer to work late at night. In the "olden days," before the word processor and the computer existed, some of us wrote everything in long hand while others typed their manuscripts on a typewriter. Some even skipped that process entirely and dictated everything on a tape recorder. What worked best for me was to write in the morning, outlining my thoughts before I wrote them down on a yellow writing pad. Then I would dictate what I had written into a tape recorder and a secretary would then transcribe this dictation. On a good day I would produce about a thousand words. Looking back, that seems old-fashioned. Today, I create all my manuscripts on the computer, editing and rewriting as I move along.

In the preface where I outlined the rationale for the book, I used the word "new" 13 times in two-and-a-half pages. Such boldness reflected the prevailing spirit in both the academy and the church.

Historians were breaking new ground as they sought to write "a peoples' history" or "history from the bottom up." These buzz words had been coined in the 1960s, with the appearance and subsequent popularity of social history. As a graduate student in the 1960s, I was dedicated to this "new" way of studying and writing history. As I put it, I wanted to write about the people and not just the prelates. By the 1990s, such an approach to writing history

had become very controversial since it challenged traditional interpretations of American history. "Bottom-up history" became a casualty of the culture wars of the 1990s, and social history no longer has the standing in the academy that it once enjoyed.

In setting out to write a social history of American

Catholicism I was also motivated by a new understanding of the church that had emerged from the Second Vatican Council. When I began this book, I was still basking in the optimistic afterglow of the Second Vatican Council. On the eve of the Council, Pope John XXIII had observed that "a new day is dawning for Roman Catholicism." Twenty-five years ago I shared Pope John's optimism, but cautioned that "it is still early morning." In retrospect my caution was justified, since much of the optimism about the future of the institutional church has dissipated. Nevertheless, I remain hopeful.

In asking me to write these reflections, Timothy Matovina suggested that I think about how I would write such a history today. Would I do anything different now than what I did 24 years ago? I can say with certainty that the themes that I focused on at that time — the parish and

its people, how Catholics prayed and their values, reform movements as well as education and schooling — would still be front and center in any book that I would write. They are part of my DNA as an historian. The parish would remain the major focal point for any history of American Catholicism. For Catholics, the parish is where the rubber hits the road since it is the best place to examine the health of the institution and the state of religious belief. So in this respect I would not have changed very much.

Still, if I had to do it all over again I would have focused more attention on Latino Catholics in the 20th century and better integrated the role of women in this history. In my subsequent books, *The Notre Dame History of Hispanic Catholics* and *In Search of an American Catholicism*, I sought to do just that.

In reflecting on changes in the American church over the last quarter century, I cannot help but call to mind a recent visit to St. Stephen's parish on East 28th St. in New York City. Designed by James Renwick Jr., a renowned architect who also designed St. Patrick's Cathedral, St. Stephen's church was the pride of the Irish on the city's East Side. A few thousand people would fill the pews every Sunday and when its most famous pastor, Edward McGlynn, died in 1900, 45,000 people stood in line so they could pay their respects to their beloved priest. Today, St. Stephen's stands as a stark reminder of the decline of the church in the city. From the outside the church looks much like it did 50 years ago. But once inside the visitor sees a church in decay, a hollow shell of its former grandeur. The roof leaks and water stains have damaged the murals painted by the Italian artist, Constantine Brumidi. The number of weekly mass attendees has dwindled to dozens rather than thousands. Long ago the Irish moved out of the neighborhood and Spanish-speaking immigrants have taken their place, struggling to maintain an architectural landmark built a time long ago when the Irish ruled the church and

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the city.

There are numerous churches just like St. Stephen's throughout the American urban landscape. Draining the church's financial resources, many are being boarded up. Others have acquired new life as they reach out to recent immigrants who come from many different cultures. Chief among these are the large number of Spanish-speaking Catholics who have migrated north to the United States in hope of a better life. Without question the city parish provides a window through which the historian can view the decay and rebirth of urban Catholicism.

The decline in the number of priests, a trend that continues unabated, is most visible at the parish level. In fact, the dwindling number of clergy is a major reason why many parishes are being closed or merged with a neighboring parish. The clergy sex-abuse scandal, centering as it did on parish life, has compounded the problem. A positive development linked to the parish is the increasing responsibility that members of the laity, especially women, have assumed in the church's pastoral ministry.

In the last chapter of the original 1985 history (*The American Catholic Experience* was republished in 1992, by the University of Notre Dame Press), I emphasized how much the social and cultural changes in the 1960s and 70s influenced the shaping of Catholicism. I strongly believe that these transformations had as much influence on the church as the Second Vatican

Council. Looking back over the past 25 years it is clear to me that the social and cultural changes of the past quarter century have had a major influence on the shaping of American Catholicism. This can be seen at the parish level where a record number of immigrants, many of whom are

Catholic, have settled in neighborhoods abandoned by previous generations of Catholics.

One of the most decisive developments of the last quarter century has been the culture wars that have radically changed American society. We belong not only to a polarized nation but also to a divided church. Never was this more evident than it was last spring, in the uproar precipitated by Notre Dame's decision to invite President Obama to be the commencement speaker and to grant him an honorary degree. No other event has so revealed the deep divisions within the Catholic community.

I would argue that the pontificate of Pope John Paul II (1978-2005) contributed to this polarization. As iconic a figure as he was, John Paul's pontificate destroyed the mood of optimism prevalent prior to his election as Pope. A trend to restore a more traditional brand of Roman Catholicism has become clearly evident during these past 25 years. This was most noticeable in the liturgy, but also evident in the silencing of several theologians, the

attempt to control what was being taught in theology departments at Catholic universities, the investigations of seminaries and most recently of religious orders of women as well as the appointment to the hierarchy of priests who are theologically conservative. Contributing to this polarization is the authoritarian attitude of many bishops whose mantra is "my way or the highway."

This approach has

alienated many lay people.

Most of these developments were visible in the pre-1985 period, but in recent years they have become more normative than exceptional. This move to the restoration of a more traditional brand of Catholicism is clearly one of the most

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Jay P. Dolan

decisive features of the church over the past 25 years. It is also worth noting that in the 1985 book I discussed the decline in attendance at mass. Today the issue is not mass attendance but why so many people are leaving the Catholic Church. No other denomination has suffered such a loss of membership.

These are just a few of the themes that any scholar writing about the recent history of American Catholicism must address. Catholics will encounter challenges in the 21st century that would have been unheard of to their ancestors. A new day dawned for Catholics in the 1960s. It is now high noon and how the future will unfold is not mine to predict. Prophecy, after all, is not something historians do well.

Jay P. Dolan
Professor Emeritus of History
University of Notre Dame



Fellowships

The Academy of American Franciscan History is accepting applications for four dissertation fellowships, each worth \$10,000. As many as two of these fellowships 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). 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 deadline is February 1, 2010.

For more information, please contact:
Dr. Jeffrey M. Burns, Director, Academy of American Franciscan History,
1712 Euclid Avenue, Berkeley, Calif.
94709-1208, acadafb@aol.com or
acadafb@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: christian faith and life, dissertation fellowship, first book grant program for minority scholars, religious institutions, summer stipend, and general grant programs. Application deadlines 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, Ky., 40205.

Appointments

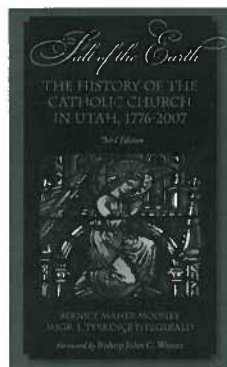
Massimo Faggioli has joined the Department of Theology at the University of St. Thomas in St. Paul, Minnesota. His research interests include Vatican II and new Catholic movements.

New Books

Jason Lantzer, recipient of a Cushwa Center Research Travel Grant in 2003 has published "*Prohibition Is Here To Stay: The Reverend Edward S. Shumaker and the Dry Crusade in America*" (Notre Dame, 2009).

Bernice Maher Mooney and Msgr. J. Terrence Fitzgerald recently published *Salt of the Earth: The History of the Catholic Church in*

Utah, 1776-2007 (Utah, 2008). Utah is not conventionally considered Catholic territory. However, the diocesan church there predated statehood by five years, and Catholicism has been an essential part of Utah's spiritual landscape since Franciscan missionaries introduced it there in 1776.



Lecture Series on U.S. Sisters

As the bicentennial of the founding of the first apostolic sisters in the United States

approaches, Margaret Susan Thompson, professor of history at Syracuse University, has developed a lecture course exploring the contributions and personal stories of American Catholic sisters. "The History of Women Religious in the United States" is arranged into 18 topics which explore the origins of women's religious life, the often-treacherous establishments of the first North American communities, the lives of pioneer nuns, ethnic and assimilation issues, tensions with clergy, Vatican II and its impacts, current circumstances, and much more. Each lecture is 25 minutes in duration. The series, available on six CDs, may be ordered from: <http://store.nowyouknowmedia.com/history-women.html>.

Archives

The Center for Migration Studies has completed the processing of its Collection #078C, the Records of the Province of Saint Charles of the Society of Saint Charles-Scalabrinians. The records document the work of the Scalabrinians, a congregation of male religious who minister to migrants. The collection covers areas reaching from the Canadian provinces of Quebec and Montreal to the Caribbean Basin over a time period stretching from the 1890s to the present. The collection consists of 209 boxes, approximately 150 linear feet, containing correspondence, photographs, blueprints, publications, and ephemera such as church bulletins and event programs. Most of the material is in Italian or English, but other languages are also represented. The materials document such aspects of Catholicism as migrant and ethnic ministry (especially Italian), the care of the aged (the order has two nursing homes), the work of religious orders in parish settings, and the role of parishes in community life. Some restrictions on the use of recent material and personnel material apply. Please e-mail archives@cmsny.org for an electronic copy of the finding guide, further information, or an appointment.



Daughters of the Bioneers: Collective Journeys of the Green Sisters

As a person who has spent many hours researching in convent archives and thinking about the history of women's religious communities, I was surprised how much I learned from Sarah McFarland Taylor's *Green Sisters: A Spiritual Ecology* (Harvard, 2007). Furthermore, after having consumed casserole after casserole in convent refectories, I rejoiced to learn of the reform of foodways now under way at some convents, where women religious strive to "harmonize internal and external landscapes of sisters' lives." While it is clear that for generations, nuns and sisters accepted indifferent living conditions and meals as the denial of sensual pleasures required by their vows, a new focus on so-called "earth ministries" has taken root among many women's congregations during the past 25 years, transforming community life along more healthful and ecological lines.

Sarah McFarland Taylor provides a fresh and unique approach to thinking about women religious in the 21st century by addressing the connections made by numerous congregations in North America between environmental issues and their Christian vocation as they seek to live their spirituality in concert with the earth. Their earth ministries are providing a focal point for a renewed awareness of how to "live in place," a holistic approach to digging in where one is, rather than following the American obsession with constant motion, and its resulting pattern of heedless degradation of resources in region after region.

The book's approach is ethnographic, based upon site visits and interviews in person, by telephone, and via the internet. Taylor strikes a balanced tone as a participant-observer of her topic, identifying herself as a white "cradle Episcopalian" who has no axes to grind about childhood

indoctrination by nuns at school. She first encountered Catholic sisters as an adult when she met them as staff members at an organic farm in New Jersey in 1994 rather than as the authoritarian teachers stereotyped in film and television. Out with the grim black-garbed specters of Mary Gordon's memories, and in with the activist heroics of Helen Prejean and the sisters of the Sanctuary movement. Still, Taylor does not present the green sisters as a novelty. Rather, she categorizes their work as one of

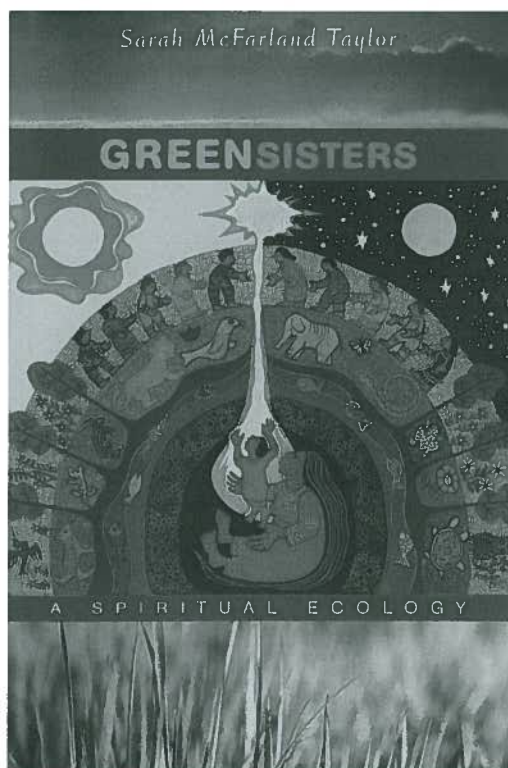
the periodic revivals that have punctuated religious life throughout Christianity, and that exist within a continuum of pragmatic vocational choices made by sisters in their two centuries of involvement in the United States. In response to social demands, sisters have created and managed orphanages, hospitals, and schools, joined

the civil rights movement, gone to Latin America to fight poverty and injustice, struggled to provide safe havens for refugees and to develop community land in North America. As necessary, sisters have found ways to justify their involvement in "worldly" matters to take them beyond the confines of nursery, hospital, and classroom. Perhaps the green sisters represent a necessary periodic self-examination by each generation of sisterhoods

that was set in motion by Vatican II.

I could not help but be reminded of *Convent Life*, a compilation of numerous essays by and about sisters edited by Joan Lexau in 1964 in order to relate convent life to the outside world and to show women religious as real people. The blurb on its back cover promises readers that "an intimate picture is given of the contemplative life and of the varieties of work done by active religious, including such 'off-beat' activities as photography and the manufac-

ture of fishing-lures." Now, through networks such as Sisters of Earth, established in 1993, women's religious communities offer critiques of hedonistic consumption by pursuing an ecology of sustainability which stems directly from their faith, taking them even farther afield than making pictures and fishing lures. More than



mere recyclers or tree-huggers, the green sisters have established organic farms, founded retreat centers, renovated convents, and revised their daily habits (and even their actual habits) to reflect transformative green values. All of these are thoughtfully chronicled in the book's eight chapters.

Following a method of "reciprocal ethnography" derived from Elaine Lawless (1992) and Jeffrey Titon (1988), Taylor

leaves room for the sisters' reactions to her scholarship in various ways, such as in posing open-ended questions on the sixty-five electronic surveys that she solicited. She faced the real possibility that sisters would be unwilling to partake in yet another study. American nuns and sisters, it seems, are suffering from survey exhaustion, having been polled to death in the last 30 years by researchers tracking their diseases, cognitive patterns, and communitarian models. Has any topic eluded the pollsters, and would anyone take the time to answer another round of questions? Fortunately, yes, and in part, thanks to the ease of electronic communication that supplemented the author's "intimate-outsider" site visits around the country.

Forecasts for the future of Catholic vocations are not bright, and this demographic fact lurks in the background of the book. As Taylor notes, research on the present day situation of convent life paints a mostly bleak picture, with the prediction of disappearing nuns becoming more and more of a reality. Although her work identifies trends that counter this pessimism, nonetheless the decline of religious vocations remains a serious problem facing the Catholic Church in the new millennium. Taylor, however, argues against the "image of decay and atrophy" that sets the tone in most contemporary analyses, to locate forms of regeneration among women in the numerous "earth ministries" that they have developed and continue to conduct. Her green sisters, it seems, are fond of gerunds: they describe their programs in terms of "bioneering," "reinhabiting," and of "greening the vows." The book makes an excellent case that their work is cause for hope rather than despair.

By now, North American nuns and sisters are well served by an excellent list of scholarly studies about them. The longest *durée* has surely been charted by Jo Ann McNamara in *Sisters in Arms: Catholic Nuns through Two Millennia* (Harvard, 1996). Closer to home, Americanists have benefited from several generations of scholarship on nuns: taking a brief over-

view, one is grateful for the pioneering work of Ewens (1978), Kennelly (1989), Kolmer (1984), Misner (1988), Oates (1987), Ware, (1985), and Weaver (1986). The best recent synthetic history is Coburn and Smith (1999). Sociological data about sisterhoods has been compiled and analyzed by Neal (1984), Quinonez and Turner (1992), Ebaugh (1993), and Wittberg (1994). The subcategories of monographs on ethnic nuns, ex-nuns, and histories of individual congregations are

too numerous to list here; since 1988 the triennial History of Women Religious Conference has become a gathering place for scholars and sisters involved in the academic study of monastic and religious life. Taylor's contribution to the field is both ethnographic and contextual, deftly invoking relevant themes and moments in Catholic history that help us see

"green sisters" as part of a continuum in religious life who face unique challenges in the present and who at the same time, share similar features of others living in the "religious borderlands" that Wade Clark Roof speaks of in his sociological studies of contemporary lived religion.

Each chapter tackles particular issues and gives snapshots of different communities, such as agriculture, foodways, conservation, and eco-rituals. The third chapter is typically rich in details of

new interpretations of monasticism, in which the Servants of the Immaculate Heart of Mary (IHMs) of Monroe, Mich., describe how they subject their 1930s motherhouse to a green makeover to produce what they dub the "Motherhouse of Reinvention," despite the fact that the majority of the members are over 65 years old. The convent is now fitted with recycled and eco-friendly technologies, one of countless such examples in the chapter of how American sisterhoods are intentionally reduc-

ing their ecological footprint. In a sense, one could say that a traditional ethic of punishing the body, which fell heavily on the lives of nuns and sisters in the 19th century, has now been transformed into an ethic of sacrifice on behalf of the environment, which serves all humankind. As Taylor suggests, green lifestyles have

The convent is now fitted with recycled and eco-friendly technologies, one of countless such examples in the chapter of how American sisterhoods are intentionally reducing their ecological footprint.

become the new asceticism. While some green sisters speak in terms of "fasting" from popular culture, and thereby resisting its constant message of improvement through consumption, arguably their avoidance of television and the erection of straw-bale buildings on the properties of some congregations will have less impact than projects like those of the Dominican Sisters of Caldwell, New Jersey, Genesis Farm and Sisterfarm, who have opted to protect land that they own by placing it in

a perpetual trust that forbids future development. Nonetheless, what the green sisters powerfully project throughout is their search for a consistent ethic that defends the "culture of life."

Taylor provides an ancestry for spiritual ecology among a variety of Catholic and secular sources which led me to some queries about the theoretical grounding of the green sisters themselves. My concerns for the future of the green sisters are not disagreements with Taylor's book, which is admirable and compelling, but with the possible consequences for the sisters in living out their cosmological assumptions and ecological inspirations (a pathway that Taylor traces as stemming from the "cosmic" concerns of Eliade and Teilhard de Chardin in the 1950s through Thomas Berry, Miriam MacGillis, and others). Lay Catholics have professed similar investments in agrarianism in such back-to-the-land projects as the National Catholic Rural Life Conference, Peter Maurin's Catholic Worker farms, and Grailville. Still, while the green sisters might be saving heirloom seeds for plants against genetically engineered stock, they, and the rest of us, are still at the mercy of forces beyond "ecospirituality," primarily a powerful national and multinational agribusiness that is destructive of small-scale and family enterprises, and of ecological and human resources here and abroad.

Taylor describes the attempts of the sisters to position themselves as apolitical, even though their understanding of their vows has led some of them to political acts such as challenging CEOs at shareholder meetings. More broadly, their ecological concerns do reflect a political concern for preservation of the planet that constantly bumps up against corporate interests in making a profit, just as it does for all environmental activists. While it may be true that sisters are not merely "passive receivers" of theory, as they ably show in their creation of diverse and interesting programs to save energy, remake their own habitations, and re-educate themselves, nonetheless how will they be able to hold their own against the brutality of a capitalist culture when even many Catholics, including corporate CEOs, do not stand with them?

Green Sisters inspired me to ponder further an institutional problem for the sisters: the unequal status of women religious in the Catholic Church, even in the post-Vatican II age. As I was completing this review, the Vatican announced that it would send an Apostolic Visitor to the United States to investigate American sisterhoods. This unprovoked move, as Sandra Schneiders has pointed out, seldom

happens without some kind of presumption of guilt on the part of the Vatican, of some wrongdoing that needs to be addressed. It seems that just as many American sisters have found fruitful ways to reinhabit their vows to address the most pressing issue of our time — preservation of the planet and its resources — they also find themselves the target of a Vatican investigation, a sad demonstration of the fragility of the power of women's communities in the Catholic Church. Presumably, the American congregations are to be questioned about their lives and ministries, including their green spirituality, yet in the most secretive and unprofessional way, as though there exists a one-size-fits-all model for women religious known only to Rome.

Green Sisters raises questions, therefore, about the wisdom of pursuing eco-spirituality as a viable future for women's vowed communities. By their earnest attempts to save the planet from environmental destruction, do the women

in Catholic religious life have the tools to "fight the power"? They have learned, it

seems, to (sometimes) speak truth to power, but the Vatican's recent decision to mandate studies of women's religious communities in the United States underscores that communities remain at the mercy of a distant and often suspicious hierarchy. In addition to tracing their inspiration to de Chardin, who was himself silenced by the Church, the sisters might do well to remind the Vatican that

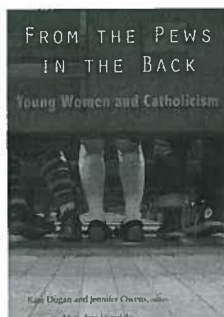
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their greener perspectives are a spirited and spirit-filled attempt to do what theologian Karl Rahner had recommended for post-Vatican II Catholics, namely, to strive to realize the horizontal and vertical dimensions of their faith by linking one's personal relationship to God with one's relationship to the world. Or maybe, in a nod to a media-obsessed culture, the "green sisters" also need to invite Michael Moore to make a documentary film about them? "Mothers of Reinvention," anyone?

Paula M. Kane
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Timothy E. Byerly, *The Great Commission: Models of Evangelization in American Catholicism* (Paulist Press, 2008). A combination of theology and history, *The Great Commission* concerns itself with the challenges that evangelization has posed and continues to pose for the Catholic Church in the United States. Drawing on practical examples from the history of the church in America, the book proposes six distinct biblical models of Catholic evangelization for reflection, comparison, and consideration.

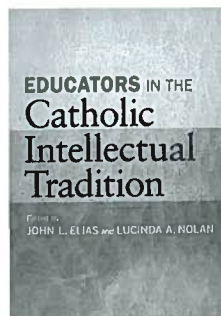
John R. Dichtl, *Frontiers of Faith: Bringing Catholicism to the West in the Early Republic* (University Press of Kentucky, 2008). *Frontiers of Faith* examines how despite Protestant evangelical successes in the region, Catholics in the early 19th century Ohio Valley expanded their church, strengthened their connections to Rome, and sought fellowship with their non-Catholic neighbors. Using extensive manuscript and print records of the Catholic clergy, Dichtl shows how Catholic leadership successfully pursued strategies of growth in frontier regions while continually weighing major decisions against established Protestant doctrine. In doing so, he emphasizes the importance of clerical efforts to make sacred the landscape of the New West.



Kate Dugan and Jennifer Owens, eds., *From the Pews in the Back: Young Women and Catholics* (Liturgical Press, 2009). In this collection

of 29 first-person narratives, Dugan and Owens provide a snapshot of what it means to be young, Catholic, and female in today's church. Originating after February 2007, in response to a blog (www.fromthepewsintheback.com), the memoirs relate the women's struggles and triumphs in their lives in the Catholic Church.

John L. Elias and Lucinda A. Nolan, eds., *Educators in the Catholic Intellectual Tradition* (Sacred Heart University, 2009). Elias and Nolan have identified key contributors to the Catholic intellectual tradition in education in the United States. Among the ten prominent educators collected in this book are studies of John Lancaster Spalding, Thomas E. Shields, Sister M. Rosalia Walsh, Jacques Maritain, and Mary Perkins Ryan.



Massimo Franco, *Parallel Empires: The Vatican and the United States — Two Centuries of Alliance and Conflict* (Doubleday, 2008). Drawing on unique access to the archives of the Holy See and a range of sources both in Washington, D.C. and Rome, *Parallel Empires* traces the alliances, mutual exploitation, and misperceptions that characterized U.S.-Vatican relations from the Holy See's first diplomatic overtures to the United States in the 1780s to the establishment of full diplomatic relations in 1984. With U.S.-Vatican affairs still evolving in the present day, *Parallel Empires* also details the most recent developments of this ever-changing and often-tenuous relationship, including contemporary disagreements over the Iraq War and engagement with the Islamic world, and the Papacy of Benedict XVI.

Charles R. Gallagher, *Vatican Secret Diplomacy: Joseph P. Hurley and Pope Pius XII* (Yale, 2008). Winner of the American Catholic Historical Association's 2009 John Gilmory Shea Prize, this study is both a biography of Joseph Hurley, the first American to achieve the rank of nuncio, or Vatican ambassador, and an insider's view of the alleged silence of the pope on the Holocaust and Nazism. Drawing on Hurley's unpublished archives, Gallagher documents critical

debates in Pope Pius's Vatican, secret U.S.-Vatican dealings, the influence of Detroit's flamboyant anti-Semitic priest Charles E. Coughlin, and the controversial case of Croatia's Cardinal Stepinac, in addition to shedding light on the powerful connections between religion and politics in the 20th century.

James H. Hutson, *Church and State in America: The First Two Centuries* (Cambridge 2008). Hutson's book is a detailed examination of American ideas and policies regarding the relationship between government and religion from the founding of Virginia in 1607 to the presidency of Andrew Jackson. Hutson argues that four principles were paramount during this period: the importance of religion to the public welfare; the resulting obligation of government to support religion; liberty of conscience and voluntarism; and the requirement that churches be supported by free will gifts, not taxation.

Robert Jewett, *Mission and Menace: Four Centuries of American Religious Zeal* (Fortress Press, 2008). Observing that Abraham Lincoln once described the United States as an "almost chosen nation," Jewett offers a critical survey of the history of America's self-understanding as a nation enjoying both divine blessing and a God-given vocation as a "city on a hill." Jewett argues that an American mythology of divine mission has decisively shaped American domestic and foreign policies from as early as the founding of Jamestown, and that this force remains a crucial factor in the United States' role in the world today.

Timothy Kelly, *The Transformation of American Catholicism: The Pittsburgh Laity and the Second Vatican Council, 1950-1972* (Notre Dame, 2009). Kelly argues that the transformation in American Catholic life that is usually attributed to Vatican II in fact began in the 1950s. The volume looks closely at Pittsburgh Catholics in order to compare the discourse of Catholicism in the 1950s

to actual lay behavior and to follow the lay response to the Council into the early 1970s. Individual chapters focus on devotional behavior, liturgical reforms, and broader social and cultural issues.

Joseph Kip Kosek, *Acts of Conscience: Christian Nonviolence and Modern American Democracy* (Columbia, 2009). Beginning with World War I and ending with the ascendance of Martin Luther King Jr., *Acts of Conscience* traces the impact of A. J. Muste, Richard Gregg, and other radical Christian pacifists on American democratic theory and practice. Kosek argues that while these dissenters found little hope in secular ideologies that allowed for violent action, believing that the example of Jesus demonstrated the immorality and futility of such tactics, the theories of Christian nonviolence in the United States have been anything but fixed. In tracing the rise of militant nonviolence across a century characterized by conflict, imperialism, racial terror, and international warfare, Kosek's work sheds new light on an interracial and transnational movement that posed a fundamental challenge to the American political and religious mainstream.

Ian Linden, *Global Catholicism: Diversity and Change Since Vatican II* (Columbia, 2009). Linden analyzes a number of changes in the Catholic Church since the Second Vatican Council, weighing in on the Church's relationship with pluralism, modernity, and different forms of spirituality in this period. The study focuses on issues such as war and peace, nationalism and democratization in Africa, liberation theology, military dictatorships, guerrilla movements around the world, interaction with communist governments, and resurgent Islam, arguing that the Church's approach to these has worldwide historical importance beyond Catholicism.

Dan McKanan, *The Catholic Worker After Dorothy: Practicing the Works of Mercy in a New Generation* (Liturgical Press, 2008). When Dorothy Day died in 1980, predictions arose that the Catholic Worker movement would soon fade away. Yet the following decades have seen con-

tinued health within the movement. McKanan explores the reality of Catholic Worker communities today, following their development since Day's death and examining how these communities continue to relate to the wider world.

Susan E. Myers-Shirk, *Helping the Good Shepherd: Pastoral Counselors in a Psychotherapeutic Culture, 1925-1975* (Johns Hopkins, 2009). This history of Protestant pastoral counseling in America examines the role of pastoral counselors in the construction and articulation of a liberal moral sensibility. Analyzing the relationship between religion and science in the 20th century, Myers-Shirk locates this sensibility in the counselors' intellectual engagement with the psychological sciences, in which pastoral counselors sought a middle ground between science and Christianity in advising anxious parishioners seeking their help for personal problems such as troubled children, violent spouses, and alcohol and drug abuse. She further argues that it was as some pastoral counselors began to advocate women's equality that conservative Christian counselors emerged, denouncing liberal pastoral counselors and secular psychologists for disregarding biblical teachings and initiating what would become a major divide.

Stephen J. Nichols, *Jesus Made in America: A Cultural History from the Puritans to The Passion of the Christ* (InterVarsity, 2008). Beginning with the Puritans, Nichols leads readers through a variety of cultural epochs of American history and a variety of American notions of Jesus. The volume demonstrates the power of historically contingent cultural sensibilities over Americans use of Jesus throughout history.

Michael Phayer, *Pius XII, the Holocaust, and the Cold War* (Indiana, 2008). Using newly available material from the U.S. National Archives, Phayer argues that both Pius XII and his predecessor chose the Nazis as the lesser of two evils, and that neither was in fact "Hitler's Pope." In addition, Phayer suggests that as difficult as his wartime behavior is to accept, nothing

demonstrates Pius's fear of communism more than his misguided and unethical attempt to thwart its growth in South America by abetting the escape of Nazis and Ustaši war criminals. The story of these Vatican "ratlines" adds another facet to the complex picture of Pius XII and the Holocaust.

Gastón Espinosa, ed., *Religion and the American Presidency: George Washington to George W. Bush with Commentary and Primary Sources* (Columbia, 2009). *Religion and the American Presidency* challenges the idea that the mixing of religion and presidential politics is a new phenomenon. The study explores the influence of religion in the presidencies of Washington, Jefferson, Madison, Lincoln, Roosevelt, Truman, Eisenhower, Kennedy, Carter, Reagan, George H. W. Bush, Clinton, and George W. Bush, arguing that government officials have drawn on their religious upbringings, rhetoric, ideas, and beliefs to promote both domestic and foreign policies throughout American history.

Bárbara Reyes, *Private Women, Public Lives: Gender and the Missions of the Californias* (Texas, 2009). Through the lives and works of three women in colonial California, this volume examines frontier mission social spaces and their relationship to the creation of gendered colonial relations in the Californias. Arguing that gender relations in the colonial Californias deserve more complex analysis than they have previously received, Reyes examines the criminal inquiry and depositions of Barbara Gandiaga, an Indian woman charged with conspiracy to murder two people; the divorce petition of Eulalia Callis, the first lady of colonial California; and the *testimonio* of Eulalia Pérez, the head housekeeper at Mission San Gabriel.

A. G. Roeber, ed., *Ethnographies and Exchanges: Native Americans, Moravians, and Catholics in Early North America* (Pennsylvania State, 2008). This collection of essays by an international group of scholars explores the interactions of German-speaking Moravian Protestants and French-speaking Roman Catholics

Recent publications of interest include:

with Native Americans in 17th- and 18th-century North America. Drawing on the diaries, letters, and journals of missionary ethnographers, the essays seek to reconstruct native perspectives in particular. The book is organized around the themes of Texts and Interpretive Perspectives, Missions and Exchanges, and Indigenous Perspectives.

Kristin Schwain, *Signs of Grace: Religion and American Art in the Gilded Age* (Cornell, 2008). In *Signs of Grace*, Schwain looks anew at the explicitly religious work of four prominent artists in this period — Thomas Eakins, F. Holland Day, Abbott Handerson Thayer, and Henry Ossawa Tanner — and argues that art and religion performed analogous functions within American culture in the



transcendent experience, Schwain explores how a modern conception of faith as an individual relationship with the divine facilitated this sanctified relationship between art and viewer.

Kevin P. Spicer, *Hitler's Priests: Catholic Clergy and National Socialism* (Northern Illinois, 2008). In this new study, Spicer introduces the principal "Brown priests"

Gilded Age. Examining how these artists drew on their religious beliefs and practices, as well as how beholders looked to art to provide a

who participated in the Nazi movement, examines their motives, details their advocacy of National Socialism, and explores the consequences of their political activism. The study argues that while some priests advocated National Socialism out of patriotic ardor, others did so out of disaffection with clerical life, conflicts with Church superiors, or ambition for personal power and fame. The Führer's antisemitism, Spicer argues, did not deter these clergymen because Catholic teachings tolerated hostility toward Jews by blaming them for Christ's crucifixion. Yet while a handful of Brown priests enjoyed the forbearance of their bishops, the study discovers, others endured reprimand or even dismissal. The volume also includes a master list of Catholic clergy who publicly supported national Socialism.

Recent journal articles of interest include:

Kyle T. Bulthuis, "Preacher Politics and People Power: Congregational Conflicts in New York City, 1810-1830," *Church History: Studies in Christianity and Culture* 78, no. 2 (June 2009): 261-82.

James T. Carroll, "The Smell of the White Man Is Killing Us: Education and Assimilation Among Indigenous Peoples," *U.S. Catholic Historian* 27, no. 1 (winter 2009): 21-48.

Erik J. Chaput, "'Diversity and Independence in the Educational Marketplace': The Rhode Island CEF and the 1968 Tuition-Grant Debate," *Catholic Historical Review* 95, no. 1 (January 2009): 57-78.

Mark S. Cladis, "Painting Landscapes of Religion in America: Four Models of Religion in Democracy," *Journal of the American Academy of Religion* 76, no. 4 (December 2008): 874-904.

Mark Stephen Clatterbuck, "Sweet Grass Mass and Pow Wows for Jesus: Catholic and Pentecostal Missions on Rocky Boy's

Reservation," *U.S. Catholic Historian* 27, no. 1 (winter 2009): 89-112.

Richard Francis Crane, "Jacques Maritain, the Mystery of Israel, and the Holocaust," *Catholic Historical Review* 95, no. 1 (January 2009): 25-56.

Jonathan Ebel, "The Great War, Religious Authority, and the American Fighting Man," *Church History: Studies in Christianity and Culture* 78, no. 1 (March 2009): 99-133.

Jonathan Ebel, "Jesus Freak and the Junkyard Prophet: The School Assembly as Evangelical Revival," *Journal of the American Academy of Religion* 77, no. 1 (March 2009): 16-54

Lisa M. Edwards, "Latin American Seminary Reform: Modernization and the Preservation of the Catholic Church," *Catholic Historical Review* 95, no. 2 (April 2009): 261-82.

Ross Enochs, "Native Americans on the Path to the Catholic Church: Cultural

Crisis and Missionary Adaptation," *U.S. Catholic Historian* 27, no. 1 (winter 2009): 71-88.

Kathleen Garces-Foley, "From the Melting Pot to the Multicultural Table: Filipino Catholics in Los Angeles," *American Catholic Studies* 120, no. 1 (spring 2009): 27-54.

Richard Gribble, "Roman Catholicism and U.S. Foreign Policy — 1919-1935: A Clash of Policies," *Journal of Church and State* 50, no. 1 (winter 2008): 73-99.

David M. Haskell, Kenneth Paradis, and Stephanie Burgoyne, "Defending the Faith: Reaction to The DaVinci Code, The Jesus Papers, The Gospel of Judas, and Other Pop Culture Discourses in Easter Sunday Sermons," *Review of Religious Research* 50, no. 2 (December 2008): 139-56.

Mary Ellen Konieczny, "Sacred Places, Domestic Spaces: Material Culture, Church, and Home at Our Lady of the Assumption and St. Brigitta," *Journal for*

the Scientific Study of Religion, vol. 48
(September 2009): 419-42.

Robert T. Miller, "Religious Conscience in Colonial New England," *Journal of Church and State* 50, no. 4 (autumn 2008): 661-76.

Lynn S. Neal, "Christianizing the Klan: Alma White, Branford Clark, and the Art of Religious Intolerance," *Church History: Studies in Christianity and Culture* 78, no. 2 (June 2009): 350-78.

David T. Orique, O.P., "Journey to the Headwaters: Bartolomé de Las Casas in a Comparative Context," *Catholic Historical Review* 95, no. 1 (January 2009): 1-24.

Matthew Pehl, "The Remaking of the Catholic Working Class: Detroit, 1919-1945," *Religion and American*

Culture: A Journal of Interpretation 19, no. 1 (winter 2009): 37-67.

Ann Marie Ryan, "Meeting Multiple Demands: Catholic Higher Education for Women in Chicago, 1911-1939," *American Catholic Studies* 120, no. 1 (spring 2009): 1-26.

Thomas F. Rzezniak, "'Representatives of All That Is Noble': The Rise of the Episcopal Establishment in Early-Twentieth-Century Philadelphia," *Religion and American Culture* 19, no. 1 (winter 2009): 69-100.

John W. Shepard, Jr., "The European Background of American Freedom," *Journal of Church and State* 50, no. 4 (autumn 2008): 647-60.

Regina Siegfried, A.S.C., "Religious Formation Conference: Education for Deepening Relationships: Theological/communal/societal/cultural/ecological," *American Catholic Studies* 120, no. 1 (spring 2009): 55-72.

Mark G. Thiel, "Catholic Ladders and Native American Evangelization," *U.S. Catholic Historian* 27, no. 1 (winter 2009): 49-70.

Christopher Vecsey, "The Good News in Print and Image: Catholic Evangeliteracy in Native America," *U.S. Catholic Historian* 27, no. 1 (winter 2009): 1-19.

UPCOMING EVENTS

Seminar in American Religion

To Live Upon Hope: Mohicans and Missionaries in the Eighteenth-Century Northeast (Cornell, 2008)
Rachel M. Wheeler, IUPUI

Commentators:

Gregory Dowd, University of Michigan
George Marsden, University of Notre Dame

Saturday, February 6, 2010
Time: 9:00 A.M. - noon
Place: McKenna Hall Center for Continuing Education

American Catholic Studies Seminar

Michael S. Carter, University of Dayton
"Enlightenment Catholicism: Mathew Carey and the Emergence of the American Church, 1784-1839."

Commentator:

Philip Gleason, University of Notre Dame

Thursday, March 25, 2010
Time: 4:30 P.M.
Place: 1140 Flanner Hall

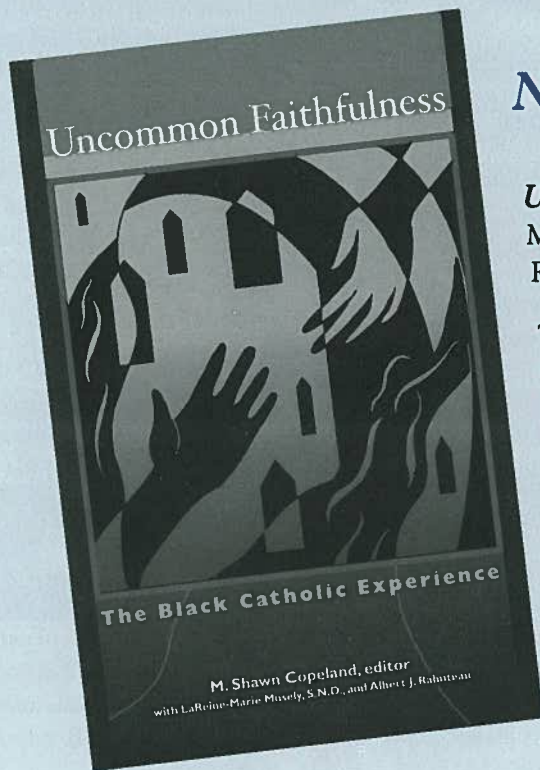
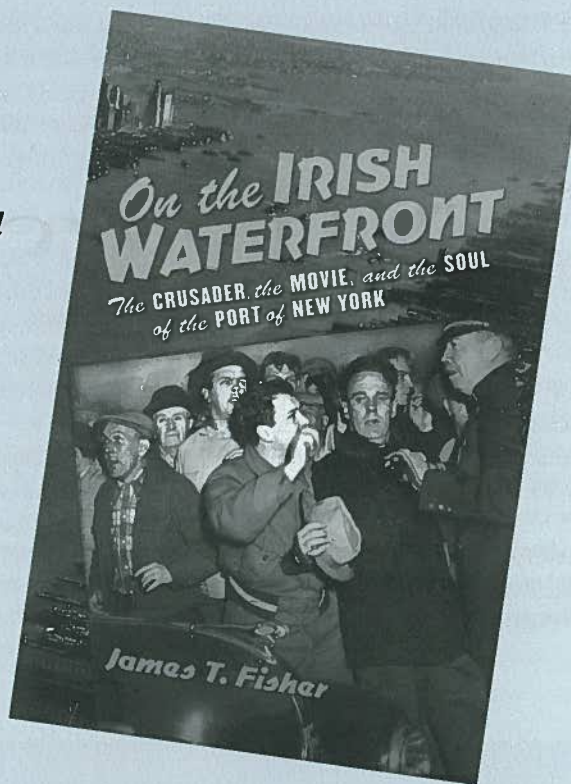
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*On the Irish Waterfront: The Crusader, the Movie, and
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by James T. Fisher

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Cornell University Press is pleased to announce the publication of the sixth book in the Cushwa Center Studies of Catholicism in 20th-Century America series: *On the Irish Waterfront: The Crusader, the Movie, and the Soul of the Port of New York*. In this book, James T. Fisher provides a richly detailed portrait of the world of the largely Irish-Catholic New York harbor in the middle decades of the 20th century, within which lived the real people behind the indelible characters in Elia Kazan's classic 1954 film, *On the Waterfront*. This book is available from your favorite bookseller, directly from Cornell University Press via our Website (www.cornellpress.cornell.edu), or by calling the customer service department at 1-800-666-2211.



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Uncommon Faithfulness: The Black Catholic Experience

M. Shawn Copeland, LaReine-Marie Mosely, and Albert J.
Raboteau, eds.

This collection of essays describes the experience of black Catholics in this country since their arrival in North America in the 16th century. Divided into five categories — history, theology, ethics, pastoral ministry, and pan-African concerns — the chapters highlight the difficulties black Catholics faced in their early attempts to join churches and enter religious communities, their participation in the civil rights struggle, and the challenges they continue to face today in the church in America.



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- L.E. Hartmann-Ting "A Message to Catholic Women: Laywomen, the National Catholic School of Social Science, and the Expression of Catholic Influence in American Life, 1919-1947" — fall 2005.
- Margaret Preston "From the Emerald Isle to Little House on the Prairie: Ireland, Medicine and the Presentation Sisters on America's Northern Plains" — spring 2006
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- Kathleen Holscher, "Captured!: Catholic Sisters, Public Education, and the Mid-Century Protestant Campaign against 'Captive Schools.'" — fall 2008

News Items for Newsletter

(Current position, research interests, etc.):





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