



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *When Faith and Reason Meet: The Legacy of John Zahm, C.S.C.*

David B. Burrell, C.S.C.

When the Library of Congress began planning its millennial symposium in 1999, librarian James Billington consulted the agenda for the previous centenary celebration only to find that there had been no representative of religion or the arts on the program. The mindset prevailing in 1899 apparently had trusted that “science” would suffice to lead humankind along the march of progress so evident since reason had displaced obscurantism. And if romanticism’s widespread reaction to reason’s incapacity to respond to the yearnings of the human soul had failed to move these representatives of the Enlightenment to include the arts, the complementary stirrings of the “Great Awakening” would doubtless have elicited yet more formidable fears of the specter of religion. As Billington invited people to reflect on a century in

which more people have lost their lives to pseudo-scientific ideologies than did in the rest of human history, he moved to correct both lacunae. He chose a philosopher to comment on religion, the current archbishop of Chicago, Cardinal Francis George, O.M.I., whose prognosis for the central religious issue in 21st century — dialogue between Catholics and Muslims — would highlight the relevance of the subject even more decisively. But let us first focus on the climate in 1899, when Notre Dame’s John Zahm had found a persuasive voice for articulating the integrity of rational inquiry in scientific investigation while expounding the complementary guidance of faith.

In retrospect, Zahm’s presence could have proved illuminating to that august gathering at the Library of Congress. But in 1899, Notre Dame was far from the university which he would prod it to become, and of course a Catholic priest could only have spoiled

the party. It is not that Zahm’s talents went completely unrecognized. In 1887, Indiana University’s president had invited him to speak on “the Catholic Church and modern science” at Indiana University. One local reviewer was impressed enough to comment that “unlike many a Protestant minister, Father Zahm knew what he believed, where he got his belief, and how to sustain himself in the same.” Southern Indiana was far from Washington, however, and such trenchant criticism of the *de facto* religious establishment may have been even less tolerated in the nation’s capital, so omission proved a more suitable strategy for the representatives of the intellectual elite at the Library of Congress in 1899.

Aside from a residence hall bearing his name, omission has characterized the University of Notre Dame’s treatment of Zahm as well. Ralph Weber’s *Notre Dame’s John Zahm: American Catholic Apologist and Educator*, which was published in 1961, is the only existing critical biography. Historians of science have “discovered” his forays into evolution at the end of the 19th century, finding them genuinely ground-breaking. A generation or two separates me from Zahm, but after completing 42 years of service to Notre Dame in teaching,

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## *Seminar in American Religion*

On September 20, the Seminar in American Religion discussed *The Religious History of American Women: Reimagining the Past* (North Carolina, 2007), a collection of essays edited by Catherine A. Brekus. Three of the volumes' contributors joined Brekus to form a panel. Anthea Butler, assistant professor of religion and classics at the University of Rochester, contributed "Unrespectable Saints: Women of the Church of God in Christ." Kathleen Sprows Cummings, associate director of the Cushwa Center and assistant professor in the Department of American Studies at the University of Notre Dame, is the author of "The 'New Woman' at the 'University': Gender and American Catholic Identity in the Progressive Era." Kristy Nabhan-Warren, assistant professor of American religions at Augustana College, contributed "Little Slices of Heaven and Mary's Candy Kisses: Mexican American Women Redefining Feminism and Catholicism." Tom Tweed, the Shive, Lindsay, and Gray Professor in the Department of Religious Studies at the University of Texas at Austin, served as commentator.

Tweed opened the discussion with three "deceptively simple" questions: Who "does" gender, and what would doing gender mean? Is Brekus correct in suggesting that women's history has not yet gained full acceptance within the fields of either religion or history? And finally, if she is correct, what are the causes of that exclusion and the best strategies for overcoming it? Offering his own reflections on these questions, Tweed wondered how variables such as age and academic discipline might affect how each individual would answer these questions. Tweed praised Brekus' introduction to the volume, which suggests several possible reasons why female subjects are so often overlooked in religious studies and history. Finally, Tweed posited that all people who study religious history in some way must also study gender, whether they acknowledge it or not.

In response to Tweed's questions, Brekus opened the discussion by noting disagreements among the contributors over the level of women's acceptance in religion and history. She suggested that religious historians are often marginalized in part because of their failure to engage theoretical models for understanding history. This phenomenon underlies what Brekus characterized as an unacknowledged "crisis in the field" over causation and agency, in which scholars uncritically accept poor models of "how things happen." In her response to Tweed's opening comments, Cummings noted that because many readers still dismiss books that include "women" in their titles, authors need to think deliberately about how to pitch

on women in the Church of God in Christ, she more frequently found sources "in somebody's closet" than in an archive. Finally, Butler commented on the importance of studying conservative as well as liberal women, citing her own efforts to reclaim the stories of women "saying no."

Nabhan-Warren observed that some women's history has "detached women from the men in their lives." Admitting that this may have been a necessary first step in uncovering women's voices, Nabhan-Warren suggested that it now works against women's inclusion in larger narratives. Brekus seconded this observation, commenting that this model of writing about women alone might be an imita-



*Kristy Nabhan-Warren, Catherine A. Brekus, Kathleen Sprows Cummings, and Anthea Butler*

their work to a broader audience. She also pointed to the problem of women's invisibility; in her own study of American Catholicism, for example, the fact that nuns pursued self-effacement and humility makes them much less likely than priests or bishops to be included in the historical record.

Building on Cummings' comments, Butler observed that writing on an understudied topic is made more difficult by the need to transcend readers' pre-existing biases. Butler also noted the greater logistical challenges inherent in writing women's history in general and African-American women's history in particular. In the case of her research

tion of the faulty traditional model of writing about men alone.

The audience discussion opened with a brief conversation on how women's history plays into the narratives of secularization and Americanization. Sarah McFarland Taylor of Northwestern University emphasized the importance of incorporating unusual or unwritten sources into women's history. Butler noted that material culture may point to differences in religion across ethnic, racial, and gender boundaries and may show how religious practice differs from doctrine. Nabhan-Warren noted how bodies and bodily decorations such as tattoos can also be important resources.

The discussion moved next to feminism and gender within religious groups, as well as how ethnicity plays into this issue. David Harley wondered how secularization in the academy itself might have affected women and American religious history.

Linda Przybyszewski introduced a new thread to the discussion by suggesting that it may be more advantageous to use questions rather than concepts when developing a study. In response to a question from Rachel Wheeler, panelists reflected on the virtues of identifying oneself as a gender or a religious historian and on the relative benefits of using theory. This led to an extended discussion of the self-conscious versus non-self-conscious approach to research and writing. Tweed, in particular, emphasized the importance of thinking carefully about agency and relationality in history and religion. Mark Noll raised the question of whether the concept of writing “an American religious history is itself problematic,” noting how each of the essays in the volume focuses on a specific denomination. Seminar participants affirmed the need for all scholars to acknowledge the plurality inherent in American religion.

Malachy McCarthy of the Claretian Archives introduced the topic of belief and its relationship to the study of religious history, which prompted several comments from the panelists and the audience that emphasized the need to take faith and morality seriously when undertaking religious research. In its final segment, the discussion focused on the relative challenges and benefits of being an insider or an outsider to one’s subject. Przybyszewski commented that all of the contributors to the volume were women, and the seminar discussed how welcoming the field of women’s religious history has been to male scholars. Has this varied across generations? Is it better for both men and women to study women’s history? Should historians only study religions to which they do not — or alternately, do — belong? The panelists concluded by expressing their optimism that a plurality of perspectives will enrich the field.

## ***Cushwa Center Lecture***

The fall 2008 Cushwa Center Lecture, held on September 18, featured Catherine Brekus speaking on the topic,

“Women, Religion and Agency: Some Reflections on Writing American Women’s Religious History.” Brekus is a professor of the History of Christianity at the University of Chicago Divinity School and an associate faculty member in Chicago’s Department of History. Her current project, “Sarah Osborne’s World: The Rise of Evangelicalism in Early America,” studies 18th-century American religion through the manuscript diaries of an American woman. She also recently edited *The Religious History of American Women: Reimagining the Past* (North Carolina, 2007), the focus of the fall 2008 Seminar on American Religion. Building on her introduction to this volume, Brekus’ lecture offered thoughts on “what it means to write about women as agents of historical change” without reducing their history to “narratives of liberation.”

In her lecture Brekus sought to reconceptualize women’s agency in American history, suggesting that a broader understanding of agency might foster more integration of women into religious history. She opened with two anecdotes that illustrate extreme approaches to understanding the role of women in history. In the first, a scholar denied women’s role as historical agents by asserting that they are only “cheerleaders” to male actors; at the opposite pole, a historian of women dismissed more well-known male figures with the comment “who cares about Thomas Jefferson?” Both of these comments, Brekus argued, pointed to common problems in the writing and teaching of religious history, and each present “a fractured picture of women in America’s religious past.” Brekus noted that even the most comprehensive textbooks in American religious history mention few women and that even these texts tend to separate women’s history from the general narrative. Despite women’s overwhelming dominance in the pews, most religious historians still implicitly consider women to be “religious outsiders.”

Brekus connected women’s marginalization in history to scholars’ assumptions about agency. For historians, she argued, “the word agency has become virtually synonymous with emancipation, liberation, and resistance.” By this definition, an agent must act against the existing structures of his or her society. When textbooks mention women, for

example, Brekus pointed out they usually choose white, Protestant “crusaders” who helped create change within these structures. The equation of agency with resistance has led to the underrepresentation of conservative women who supported rather than challenged existing social structures. Noting that these assumptions also affect the way enslaved and minority women are represented in history, Brekus suggested that a more expansive view of agency might result in more inclusion of other underrepresented groups in American historical narratives.

Brekus went on to comment on the challenge of considering both individuals and groups in religious history, particularly in social histories that rely on quantitative analysis. She criticized scholars who assume that women who act in support of their cultures are somehow “constrained or damaged,” arguing that an extensive focus on the oppressive weight of a given culture fails to explain the changes that the female members of that culture were able to effect. American religious historians, she contended, seem to be trapped between “either denying or romanticizing women’s agency.”

In response to these problems, Brekus offered five ways that women’s agency in American religious history might be redefined. First, agency should be seen as existing on a continuum. Second, not just change but also “reproduction of social structures” should be included in the concept of agency. Third, the agency of small-scale actions, no matter how subtle or modest, should be recognized along with more



*Catherine A. Brekus*

grandiose efforts — an approach that would allow for collective actions as well as individual ones. Next, Brekus proposed that even the agency of powerful individuals should be considered social, noting that no person is entirely autonomous. Finally, Brekus challenged “the implicit association of agency with freedom and emancipation,” suggesting that changes created by conservative women also represented important historical actions.

In her concluding remarks, Brekus noted that structure and agency are always intertwined, even in the area of religion. The “historical moment” affects every historical actor. Agency, Brekus concluded, “always exists in a dialectical relationship to structure.” Recognizing this, she argued, would help historians to both avoid exaggerating women’s place in religious history and to confront the real oppression of many historical women. Women of all political and religious persuasions could then be included as agents in American religious history.

In the question-and-answer period that followed the lecture, Jeanne Petit pointed out that historians of American women have recently paid more attention to agents who supported existing structures. Might this lead them to be more inclusive of religion in their narratives? Brekus responded with a cautious “yes,” pointing out that the increasing power conservative religious women wield in contemporary American society is driving this shift. Pointing to the practical difficulties of writing a woman-centered history of American religion, Jay Dolan asked Brekus to describe the first chapter of such a study. Admitting that this was a daunting task, and allowing that she had no simple answer at this point, Brekus did say that she would almost certainly open the chapter with “the story of an ordinary person.” Next, Krista Dutton asked how Brekus would balance a recognition of the constraints of a society in the historical moment with an acknowledgment of the agency of conservative women. Brekus suggested that while these two things were not mutually exclusive, the key would be to pay close attention to how we evaluate agency within a particular context. Brekus and Suellen Hoy then discussed the complications in studying a group of women with whom one might disagree. In distinguishing between a his-

tory of American religion and history of prayer in America, Mark Noll wondered whether a more specific focus on religious practice might lead to more inclusion of women as historical subjects. A discussion of this question concluded the event.

## American Catholic Studies Seminar

Kathleen Holscher presented her paper “Captured!: Catholic Sisters, Public Education, and the Mid-Century Protestant Campaign against ‘Captive Schools’” at the American Catholic Studies Seminar on October 14. Holscher is a member of the Department of Theology and Religious Studies at Villanova University, and her paper was drawn from her dissertation, which she recently completed at Princeton University. Linda Przybyszewski, associate professor of history at the University of Notre Dame, responded to Holscher’s paper.

In 1947, there were 130 Catholic sisters teaching in public schools in New Mexico (and about 2,000 nationally). Protestants and Other Americans United for Separation of Church and State (POAU), a group founded in Washington, D.C., in 1948, organized protests against these “captive” schools, institutions that they believed had been taken over by the Catholic Church. Holscher’s paper focused on *Zellers v. Huff*, a court case that originated in Dixon, New Mexico, which eventually barred nuns in religious garb from teaching in the state’s public schools. Even after the ruling, POAU would continue to use *Zellers* as propaganda. In 1959, the organization released *Captured*, a film that was based on the events in Dixon and was screened over 1,000 times in the first year. By 1960, POAU boasted 100,000 members.

Holscher’s larger project explores how members of different communities in mid-century Dixon made sense — or, alternatively, had difficulty making sense — of the legal principle of separation. Each chapter examines a different constituency involved in the conflict: POAU, New Mexico Hispanics (both Catholic and Protestant), the National



Kathleen Holscher

Catholic Welfare Conference, and the Catholic sisters themselves. Of the 13 orders of women religious represented in the area, Holscher chose to focus on the most prominent, a community of Dominicans originally from Grand Rapids, Michigan. An individual’s “sense of separation,” she argued, was shaped not only by outside pressures but also by ethnic and religious identity. Holscher ended her introductory comments by asking for the participants’ input on the paper’s tone: did the discussions of anti-Catholic prejudice portray POAU in an excessively negative manner?

Responding to this point, Przybyszewski insisted that Holscher’s tone was not sufficiently “anti-Protestant.” Praising Holscher’s “fascinating account of popular constitutionalism,” Przybyszewski noted that legal scholars often overlook the significance of cases such as *Zellers v. Huff* because they were settled on the state level. Yet these types of cases, which garnered enormous local attention, could be more important than many U. S. Supreme Court cases in understanding how these issues were understood by ordinary Americans. Przybyszewski also complimented Holscher for moving beyond strict analysis of constitutional doctrine, and suggested that other historians of church-state relations would do well to emulate this strategy.

Responding next to Holscher’s examination of POAU, Przybyszewski compared its unprofessional, “shotgun” approach to the more pointed, “high-powered rifle” method of the American Civil Liberties Union. This difference in approach suggests that POAU fought

to win on a local level rather than to take a case to the Supreme Court. Przybyszewski questioned Holscher's terminology, suggesting that the word "separation" may be too broad and should be replaced with "theory" of church and state. Przybyszewski also noted that POAU's clear targeting of Catholic (not Protestant) influence in public schools ties into fears of authoritarianism in the period and efforts to "domesticate" Catholics in popular culture, especially in film. Finally, Przybyszewski wondered about the religious and ethnic demographics of Dixon. What did the Hispanic community think about the lawsuit and about nuns teaching in public schools? If the POAU propaganda film was intended to appeal to Hispanics, presumably it would have been in Spanish. But would it have presented a more favorable portrait of the nuns? Holscher responded briefly by observing that Dixon's population was divided equally among Catholics and Protestants, and by noting that support for nuns as public school teachers fell along religious rather than ethnic lines.

Timothy Matovina opened the wider discussion by wondering how the popular conception of New Mexico as exotic, missionary territory outside the boundaries of mainstream America may have impacted perceptions of the Dixon case nationally. After Sprows Cummings raised the issue of the sisters' habits, which had been the main source of contention in Dixon, participants discussed other cases that involved struggles over religious dress. Providing a contemporary parallel, Dixie Dillon cited the decision of French Muslims to send their children to Catholic schools in response to the government's ban on veils in public schools.

Seminar participants discussed the possible tensions for the religious sisters between teaching in public and parochial schools. Jeffrey Bain-Conkin wondered whether the Cold War-era insistence that the U.S. was a "Christian Nation" lent a certain irony to this attack on a Christian (although Catholic) influence in a public school.

A continuing discussion of the paper's tone led to reflections on the challenge of respecting all parties while still identifying anti-Catholicism. In response to a question from Sprows Cummings, Holscher minimized similarities between the language that

appeared in POAU briefs and ones that were written by the Ku Klux Klan in another famous court case relating to Catholic education, *Pierce v. the Society of Sisters*. The seminar concluded with a discussion initiated by Charles Strauss and Matovina on Catholic support — real and perceived — of fascism and communism during this time period, and the anti-Catholicism that it may have generated.

## Hibernian Lecture

On October 31, Jay P. Dolan, professor emeritus in the Department of History at the University of Notre Dame, delivered the 2008 Hibernian Lecture. Professor Dolan spoke about his recently published book, *The Irish Americans* (Bloomsbury, 2008). A record crowd attended the lecture, which was held in the Eck Visitor's Center Auditorium.

Professor Dolan explained how his own family history shaped his views on the Irish-American experience. His parents, Margaret Reardon and Joseph Dolan, were born to working-class Irish households in Bridgeport, Connecticut. They were married in 1929, had two sons, and moved to a house in nearby Fairfield in 1936. Both had vivid memories of the Great Depression. Margaret worked as a secretary at an investment banking firm, and often retold the story of the Great Crash of 1929, while Joseph's a restaurant collapsed during the early 1930s. By 1944, though, he was able to purchase a bar in Bridgeport, which he renamed Dolan's Corner. This marked the beginning of the Dolan family's rise to financial solvency and success. Dolan suggested that his family's journey up the economic escalator after World War II paralleled the rising fortunes of many Irish Americans. By the 1960s, the Irish had become one of the most prosperous and best educated ethnic groups in the United States.

Dolan's interest in writing a history of the Irish in America stemmed not only from his Irish roots but also from the 18 years he spent teaching a popular course on the subject at the University of Notre Dame. When he retired from teaching in 2004, he began work on this project full time, and his book is the first general history of Irish Americans to appear since the publication of William Shannon's *The American Irish* in 1963.

The first part of the book focuses on 1700 to 1840, a period that Dolan characterized as "the forgotten era" of Irish American history. He noted that the story of the Irish to America in the 18th century is not primarily a Catholic narrative, as about 75 percent of the Irish who immigrated to North America prior to 1776 were Protestants. Most of the Irish in the American colonies settled along the frontier of western Pennsylvania, eventually migrating to Virginia and the Carolinas, although a sizeable number settled in major colonial cities. Philadelphia, a major seaport at this time, was home to many Irish merchants, lawyers, and professionals, as well as a middle class of artisans and shopkeepers. William Johnson, a wealthy fur trader in New York's Mohawk Valley, and Charles Carroll, a Maryland landowner who became the only Roman Catholic to sign the Declaration of Independence, are two Irish Americans profiled in this section.

The Great Famine in Ireland transformed Irish emigration. Of the 1.5 million people who abandoned Ireland during the famine years (1845-51), the vast majority traveled to the United States. Unlike the migrants of the 18th century, the famine Irish settled in cities. They were poor, unskilled, and overwhelmingly Catholic. From this point on, religion became a major fault line in Irish America. Whereas a much more tolerant environment had existed in the colonial and early national period, a sectarian spirit would sharply divide the Irish community into Catholics and Protestants. In his exploration of Irish Catholicism during this period, Dolan discusses the Irish dominance of the American Catholic Church. In 1900, two thirds of American bishops were of Irish descent. Many nuns were also



Jay P. Dolan

Irish. Dolan profiles Sister Mary Irene Fitzgibbon, who opened New York's Foundling Asylum in 1860 and became one of New York's most beloved figures. Irish Catholic nuns like Sister Irene provided much-needed social services to an impoverished population. At the time she opened the Foundling Asylum, an average of 150 orphans a month were abandoned in New York City. Dolan also explores the Irish in Chicago, with a section on that city's Holy Family parish.

Chapters on politics, the labor movement, and nationalism round out this section of the book. Among other figures, Dolan profiled politicians Richard Croker and Charles Murphy and labor leaders Terence Powderly and "Mother" Jones (born Mary Harris in Cork, Ireland). Dolan emphasized that nationalism is also crucial to understanding the history of the Irish in America throughout this period. During the 1916 Easter Rising in Dublin, the revolutionaries who ushered in the birth of the Irish republic acknowledged the support of Ireland's "exiled children in America" in the struggle for Irish independence. Indeed, Irish Americans were fervently committed to an Ireland free of English rule, and they sent thousands of dollars back to Ireland to advance the struggle.

The third part of the book focuses on 1920 to 1960. It was only during this period that, thanks to restrictive immigration laws, American-born Irish began to outnumber the foreign-born Irish. Dolan explains how this demographic shift helped transform the "Irish American" identity into an "American Irish" identity. "The Irish paddy," he said, "had become an American patriot." Key to this period was the election of 1928, when Al Smith's nomination and subsequent defeat in the presidential election demonstrated both how far the Irish had come in America and how far they needed to go. John F. Kennedy's election to the presidency in 1960 capped the immigrant era of Irish America. Kennedy's great-grandfather, Patrick Kennedy, had left Ireland during the famine and later died of cholera in Boston. The election of Patrick's great-grandson to the highest office in the land signaled Irish Americans' final

arrival and acceptance in the United States.

In the book's conclusion, Dolan described how the Irish moved to the suburbs, detached themselves from the big-city Catholic parish and diminished their sense of ethnic identity. In this section Dolan also discussed changes in the Catholic Church, the continuing Irish presence in the political arena, and the involvement of Irish Americans in the civil rights movement in Northern Ireland. On the latter, he noted that the Good Friday agreement of 1998 could not have been achieved without the politicians and business leaders in the Irish-American community. Dolan suggested that productions such as *Riverdance*, the popularity of the *Chieftains*, and increased travel to Ireland indicate how fashionable being Irish has now become. In seeking to recapture their Irish heritage, he argued, many Irish Americans are attempting to reclaim the ethnic identity they lost in moving to the suburbs. In closing, Dolan marveled that today, after three hundred years of history, and many generations removed from Ireland, millions of Americans still choose Irish ancestry as an essential ingredient of their self-identity. That, he claimed, was the real Irish success story.

## Research Travel Grants

These grants are used to defray expenses for travel to Notre Dame's library and archival collections for research on American Catholicism. The following scholars received awards for 2009:

**Robert Bauman, Washington State University Tri-Cities** "Religion, Community Organizations and the Long War on Poverty."

**Helen M. Ciernick, Mt. Martyr College**, "Catholic Higher Education from the Other Side of the Desk: The National Federation of Catholic College Students."

**William Collopy, Texas A&M University**, "The Catholic Church's Role among African Americans in the U.S. South, 1890-1950."

**Rebecca Berru Davis, Graduate Theological Union**, "'More Than a Hyphen': E. Charlton Fortune — Liturgical Artist of the Early Twentieth Century American Liturgical Movement."

**Angelyn Dries, OSF, Saint Louis University**, "The Psychological Voice and the Voice of the Masses: Eugene C. Kennedy and Philip J. Scharper in Maryknoll History, 1965-1985."

**J. Michael Francis, University of North Florida**, "The Martyrs of Florida: A Critical Edition."

**Annette M. McDermott, S.S.J., Boston College**, "Between the Pastoral and Political: American Catholic Sisters Post Vatican II."

**Florian Michel, University of Paris**, second volume of the *Jacques Maritain* — Yves Simon correspondence.

**Catherine Osborne, Fordham University**, "Catholic Arts and Modern Art: New York City, 1930-1960."

**Sonia Toudji, University of Arkansas**, "French, Native Americans, and Africans in the Mississippi Valley during Colonial Louisiana."

## Hibernian Research Awards

Funded by an endowment from the Ancient Order of Hibernians, these annual awards provide travel funds to support the scholarly study of the Irish in America.

**Timothy Meagher, Catholic University of America**, "'The Lord Is Not Dead': A History of Irish Americans."

**Elizabeth Dilkes Mullins, University of California, Santa Cruz**, "Making Girls, Women, Ladies and Nuns: Sister Mary Philip Ryan, O.P., and the History of Femininity in American Colonial Spaces, 1923-2003."

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administrative, and pastoral roles, I found myself drawn to attempting an assessment of his intellectual contribution to Notre Dame's transformation into a university. Marvin O'Connell's magisterial presentation of Notre Dame's Founder, Edward Sorin, as well as the recent beatification of Holy Cross founder Basil Moreau, led me to wonder about other people in the congregation who transmitted this founding vision to us. Though I learned a great deal from Ralph Weber's life of Zahm, the philosopher in me needed a richer conceptual hook. So, taking advice from historian friends and confreres, I began my own investigation into Zahm's writings.

But what — or rather, whom — did I discover? A veritable intellectual dynamo, as his early devotion to expanding and developing the fledgling "University of Notre Dame" in the final decades of the 19th century testifies. Yet his impact on American Catholic intellectual life extended far beyond the nascent university which he tried valiantly to nudge to adulthood. In fact, his failure to do just that (in his own lifetime) actually stimulated a bevy of other contributions, notably to the contested area of religion and science (as we have already noted) and, even more presciently, to developing our appreciation of Islam — a topic which most Americans felt they could safely ignore. His reflections on this topic uncannily anticipate Francis George's admonition to 21st-century Catholics, as they display a noteworthy "postmodern" penchant for seeking to understand — rather than colonize — "the other." How could all this happen at the time it did, and what might it portend for us?

Born on a western Ohio farm in 1851, John Zahm came to Notre Dame as a student in 1867. He already spoke German and would learn Greek, Latin, and French. He had superb composition skills. But his most absorbing interest was in science of all kinds. Not long after Zahm joined the Congregation of Holy Cross, Sorin picked him to be his "vice president" as well as accompany him on a pilgrimage to the Holy Land. Zahm spent his early days in the congregation recruiting Notre Dame

students from the American southwest and culling European scientific centers for the latest in equipment and teaching strategies. He taught basic science courses at Notre Dame, where his demonstrations won general acclaim, and expanded his teaching venue through a Chautauqua-like venture in the new "Catholic Summer Schools."

*Zahm set out immediately to establish a house of studies for young Holy Cross students of theology adjacent to the new campus of Catholic University, whose founding vision he had imbibed from O'Connell and other friends in Rome.*

Here he was able to harness his classical education to his passion for science to offer reflections on "religion and science," already a neuralgic topic in that period of American intellectual history. These were published in various formats between 1894 and 1896 in Chicago and Baltimore, giving Zahm a name well beyond Indiana. The most original, *Evolution and Dogma* (Chicago: D.H. McBride & Co., 1896), would also prove the most provocative. As most scholars of American Catholicism are aware, the Vatican's suspicion of this work led to its suppression in 1898. But I have been more interested in exploring the years that preceded and followed this episode.

Long before his study of evolution and dogma captured the negative atten-

tion of the Holy Office, Zahm's adventures in Rome had led him to become enamored of all things Italian (especially Dante, which turned out to be fortuitous for the future of Dante studies at Notre Dame). Early on, Sorin realized that if Notre Dame was to be on the move, Zahm was the one to promote it. This recognition, combined with Zahm's considerable linguistic skills, led to his appointment as "procurator" for the Congregation of Holy Cross at the Vatican. In this capacity he was charged with advancing both university and congregational interests. Once in Rome Zahm befriended an influential group of Americans, including Denis O'Connell, the rector of the North American College. O'Connell was one of the founders of Catholic University in Washington, D.C., along with Archbishop John Ireland of St. Paul and John Keane. Zahm's friendship with these men would not only help him advance Notre Dame's interest but would also facilitate matters after *Evolution and Dogma* came under suspicion.

Zahm was recalled to Notre Dame in 1898 by his superior general, Gilbert Français, to become provincial superior after the sudden death of William Corby. Back on the Indiana frontier, far removed from the Roman culture he so admired, he took up his duties with characteristic gusto. Zahm set out immediately to establish a house of studies for young Holy Cross students of theology adjacent to the new campus of Catholic University, whose founding vision he had imbibed from O'Connell and other friends in Rome. Unpopular as it was among his confreres in northern Indiana, Zahm's initiative appears to have been two-fold: offer seminarians an unencumbered intellectual experience at a university and establish links between Notre Dame and Catholic University. He directed proceeds from his books toward constructing an impressive classical building adjacent to Catholic University — Holy Cross College — which served for 70 years as the center for theological education for Holy Cross seminarians.

Congregational opposition to Zahm's larger-than-life initiatives began to build, and the 1906 chapter refused to renew his tenure as provincial. Zahm

interpreted this as a rejection of his vision for a real university, trumped by a majority desire among his Holy Cross confreres to keep doing what they were doing (and as Zahm's own education testifies, they had been doing quite well): adapting a French boarding school to an ambitious American clientele. So what could he do? Where could he go, when 25 years of devoted service had been summarily rejected by his own community? What would any of us do when our personal-cum-institutional ambitions were suddenly cut off at 55 years old? Zahm's personal and institutional response to this crisis constitutes the real drama of my "appreciation" of him: he instinctively knew what to do, while Holy Cross College offered him a place to go. As an inquiring intellectual, paths would open for him, while the venue in Washington would offer an indirect way of transmitting his vision for Notre Dame to his younger confreres.

The role of provincial, with the battle over Notre Dame's character, had taken a deadly toll on his psychic structure, leading competent medical authorities to prescribe "complete rest." That being inimical to Zahm's temperament, he asked his life-long supporter, Gilbert Français, for permission to travel in Europe. When that was denied, perhaps fearing he would repeat the "high life" he had so enjoyed in Rome, Zahm substituted the Americas, launching into an extensive travel program through Latin America, which would yield four significant narratives. He supplemented his scientific acumen for both flora and fauna by astute preparation in history and politics and resolved to offer North Americans an intensive sampling of a culture which most of them ignored and looked down upon: it was, after all, Catholic! And that became Zahm's point in constructing these narratives: to illuminate his largely Protestant Anglo-Saxon compatriots regarding the richness of Catholic culture. In penetrating the inner reaches of South America, he managed to combine his talents as a naturalist with his zeal as a Catholic priest to come to a critical appraisal of the way the Catholic faith had been transplanted there (with a keen ear for the plaintive voice of Bartolomeo de las Casas), as well as a stunning appreciation

of the rich natural beauty of that vast continent.

Zahm's three-volume study of Latin America, *Following the Conquistadores*, was published by D. Appleton under the pseudonym H.J. Mozans. The first volume, which appeared in 1910, attracted the attention of Theodore Roosevelt, who agreed to write the introduction to the second volume, published a year later. Zahm wrote the third, which appeared in 1916, while he accompanied the ex-President's exploration in South America. These works gained him popular, as well as scientific, acclaim. With a regular membership in the Cosmos Club in Washington, I suspect northern Indiana seemed very far away to Zahm at this point.

All the while intellectual inquiry remained an inner imperative. In *Women and Science*, also published under the anagrammatic pen name, Zahm undertook an extensive account of the roles which women have played in science over the centuries. He also wrote *Great Inspirers*, a fascinating study of noble Roman women who worked with St. Jerome's companions in translating the Bible into Latin. His *pièce de résistance*, however, would be *From Berlin to Baghdad and Babylon*. In this he recounts a pilgrimage through the ancient and modern "Middle East" as the matrix from which the Bible emerged. This was a journey Zahm himself never got to take. The outbreak of the Great War forced Zahm to compose the work in the Library of Congress, and just when he was on the verge of setting out on the journey in 1921, he succumbed to influenza in Munich. The book was published posthumously the next year.

Above all, *From Berlin to Baghdad and Babylon* manifests Zahm's genius for reaching out to and understanding "the other." These reflections display a mind trained in Greek and Latin classics in an 1870s Notre Dame, desirous of sharing with us the amplitude to which life had tempered both his mind and his heart to accept and learn from cultural and religious "others." The most telling chapter in this regard — "Islam Past and Present" — anticipates Cardinal Francis George's prognosis for the 21st century, made at the 1999 Library of Congress symposium: that nothing would prove

more salient religiously than dialogue between Christianity and Islam. In this chapter Zahm employs one example after another, framed as personal encounters via train and raft from Istanbul to Baghdad, to studiously correct western misapprehensions and fears of Islam. Depressingly enough for contemporary readers, those misapprehensions not only continue to prevail but have succeeded in reinforcing a western hubris as destructive as it is oblivious to what Jonathan Sacks has called "the dignity of difference."

Zahm's openness to Islam is nearly as baffling as composing an account of the Middle East without having taken the journey itself, for nothing in his background can plausibly account for it. So we must look to a more generic principle of explanation, already exhibited in his documented travel through South America: an inveterate recoil from narrow or provincial ways of seeing anything, perhaps in gratitude for the liberation which his early education and the opportunities for travel and friendship as a Holy Cross priest had afforded him, first in service of the fledgling University which had become his home, and then of a larger public: "the glory of God, His church, and Holy Cross." Others had received the same education, however, and were content simply to pass it on. Contemporary students of Islam may be tempted to compare Zahm with Louis Massignon, the towering French intellectual who brought entire generations to an unprecedented appreciation of Islam. Like Zahm, Massignon (1883-1957) was devoted to crossing boundaries, and his dedication to the Muslim mystic and martyr, al-Hallaj, led him to "revert to faith in the God of Abraham" in such a way as always to think of the revelations of Bible and Qur'an together. We owe the prescient phrase, "Abrahamic faiths" to Massignon, and there is little doubt that his long-time friendship with Pope Paul VI expedited the reconciling lines in *Nostra Aetate*, the Vatican II document on the relation of the Catholic Church with other religions. Zahm and Massignon were both impelled by their own strong faith commitments to help their fellow Catholics appreciate the Muslim "other."

Their legacy is an important one.



Both men remind us that Catholic faith cannot be exclusive in the sense of Catholics having nothing to learn from others. In fact, quite the opposite is true. It is only in the encounter with persons of other faiths — in their case, Islam — that we become more open to the reaches of our own. So it must be said that “something else” influenced intellectuals like John Zahm and Louis Massignon, something which cannot be identified unilaterally with their Catholic faith, since many who profess that faith have responded to “others” in disdainful ways. Indeed, it is that “something else” which attracted me to attempting an appreciation of John Zahm’s life through his works.

A century later, John Zahm’s views reconciling Catholic faith with evolution received confirmation from Pope John Paul II. So, too, would his educational aspirations for Notre Dame eventually be realized. Can we suspect that there is “something else” in each person which, were we able to identify it and reach to express it, would give us the individual image of the creator in each human being? While each of us is born, reared, and educated in a family and a community, we may find ourselves unable to express our uniqueness within that otherwise nourishing context. That



*John Zahm, C.S.C.*

was certainly the case with John Zahm in the Congregation of Holy Cross, and I can only hope that this “appreciation” may open many inquirers, including his brothers and sisters in that religious family, to cherish the unique witness that was his, and can be theirs. Cardinal George’s remarks at the 1999 Library of Congress millennial symposium, which emphasized the importance of fostering Muslim–Christian dialogue, suggest that such intellectual openness and passion

are well worth the effort to recover and emulate.

*David B. Burrell, C.S.C., is the Hesburgh Professor Emeritus of Philosophy and Theology at the University of Notre Dame and Professor of Ethics and Development Studies at Uganda Martyrs University. His study of Zahm, When Faith and Reason Meet: The Legacy of John Zahm, C.S.C., will appear this spring in Jim Langford’s Corby Books (Notre Dame, Indiana).*

## *Archives Report*

Thanks to Mary Jo Weaver for recommending us as an archival repository to the Carmelite Sisters of Indianapolis. Since last October we have received 44 linear feet of records from their monastery, including documentation of their inclusive language psalter, their religious typesetting business, their web site, and their annual interfaith prayer service for peace. The records also include files on the history of the monastery, including chronological files, records of individual sisters (current members, former members, and women who have lived at the monastery), and records of friends of the monastery; clippings and chronicles; files on initiatives of the monastery and on the participation of Indianapolis Carmelites in national organizations, including the Association of Contemplative Sisters and Carmelite Communities Associated; historical data on Carmelites in America, on Carmelite formation, on third-order Carmelites, now called the Secular Order of Carmel, and on the Carmelite Order in general; books including breviaries, prayer books, and ceremonials; periodicals including the *Contemplative Review* and the *Servitium Informativum Carmelitanum* newsletter; and photographs, audio-visual

material, and historical artifacts such as the pre-Vatican II Carmelite habit, devotional objects, and equipment for making hosts for the eucharist.

In June we received material collected by Rev. Jeffrey M. Kemper in support of his doctoral dissertation, “Behind the Text: A Study of the Principles and Procedures of Translation, Adaptation, and Composition of Original Texts by the International Commission on English in the Liturgy.” The collection, amounting to about four linear feet, includes copies of ICEL correspondence, memoranda, agenda, meeting material, and texts. This new material complements other collections in our archives from the Consultation on Common Texts and the International Commission on English in the Liturgy.

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

# ANNOUNCEMENTS



## **Eighth Triennial Meeting Conference on the History of Women Religious**

University of Scranton  
Scranton, Pennsylvania  
June 27-30, 2010

*Confronting Challenges: Women Religious Respond to Change*

The Conference on the History of Women Religious invites paper and session proposals that explore how communities of women religious or their individual members have defined or redefined their mission in response to regional, national, or international developments. Studies may explore, among other themes and issues, the impact of change on congregational leadership, structures of governance, mission, and ministry, membership, inter-congregational cooperation, relations with other organizations, and creating new modes of affiliation. Disciplinary approaches may include but are not limited to history, sociology, literature, anthropology, theology, and communication.

Proposals for papers and/or sessions in the form of a one-page abstract (including a title and a 250-word abstract) accompanied by a one-page c.v. are requested by July 15, 2009.

Send all proposals to:  
Margaret McGuinness  
Department of Religion  
La Salle University  
1900 W. Olney Ave.  
Philadelphia, PA 19141  
mcguinness@lasalle.edu

The **American Catholic History Research Center and University Archives** has created a finding aid, using Encoded Archival Description (EAD), for the papers of “labor priest” Msgr. George Higgins at <http://libraries.cua.edu/achrcua/higginsfa.html>.

For research assistance, please visit [archives@mail.lib.cua.edu](mailto:archives@mail.lib.cua.edu) or call 202-319-5065.



**Black, White, and Catholic: New Orleans Inter-racialism, 1947-1957**  
(Vanderbilt, 2005)  
by R. Bentley Anderson is now

available in paperback. [http://www.vanderbiltuniversitypress.com/bookdetail.asp?book\\_id=4147](http://www.vanderbiltuniversitypress.com/bookdetail.asp?book_id=4147).

R. Scott Appleby, professor of history at the University of Notre Dame, has developed a lecture course exploring the history of Catholicism in America. **The Story of the Roman Catholic Church in the United States** is arranged into 24 topics on subjects such as “Devotion, Education, Formation in the Immigrant Church: 1820-1920,” “American Catholics and the Social Question,” “The American Path to Roman Catholic Renewal in the 20th Century,” and “The Bishops, the Bomb, and the Economy.” Each lecture is 25 minutes in duration.

The series, available on eight CDs, may be ordered from: <http://store.nowyouknowmedia.com/state-of-catholic-church.html>.



**The Diocese of Sacramento: A Journey of Faith**  
by Steven M. Avella has been published by Booklink.

**A Time to Grow (Racine Dominicans)** by Dolores Enderle, O.P., is the history of the Racine Dominicans from 1901 to 1964. For additional information, please visit <http://www.racinedominicans.org>.

Margaret A Hogan, a recipient of a Cushwa Center Research Travel Grant in 2000, has submitted her dissertation “Sister Servants: Catholic Women Religious in Antebellum Kentucky” at the University of Wisconsin-Madison.

David O’Brien, professor emeritus at the College of the Holy Cross, Worcester, Massachusetts, has accepted an appointment as University Professor of Faith and Culture at the University of Dayton.

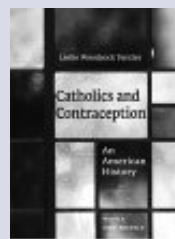
*We welcome notes from colleagues about conferences, current research, professional advancement, or other news that will be of interest to readers of the American Catholic Studies Newsletter. Please send your latest news to Paula Brach at [pbrach@nd.edu](mailto:pbrach@nd.edu). Thank you!*

Cornell University Press has announced the paperback publication of two books in the **Cushwa Center Studies of Catholicism in Twentieth-Century America series**.



Evelyn Savidge Sterne’s **Ballots and Bibles: Ethnic Politics and the Catholic Church in Providence**, published in hardcover in 2003, shows how the Catholic Church in Providence, Rhode Island, served as a powerful engine for ethnic working-class activism from the 1880s until the 1930s.

Leslie Woodcock Tentler’s **Catholics and Contraception: An American History** which first appeared in 2004 examines the inti-



mate dilemmas of pastoral counseling in matters of sexual conduct as the Catholic Church found itself increasingly isolated in its strictures against contraception. The paperback features a new preface by the author.

These books are available from your favorite bookseller, directly from Cornell University Press via the website ([www.cornellpress.cornell.edu](http://www.cornellpress.cornell.edu)), or by calling Cornell’s customer service department at 1-800-666-2211. To learn more about Cornell UP’s examination copy policy, visit [www.cornellpress.cornell.edu/cup\\_deskcopies.html](http://www.cornellpress.cornell.edu/cup_deskcopies.html).



## In Search of Chicano Catholic History: Mario T. García, *Católicos: Resistance and Affirmation in Chicano Catholic History*

by Roberto R. Treviño

The pioneering 1970 social science study *The Mexican-American People: The Nation's Second Largest Minority* made the incredible claim — slightly overstated but essentially true — that “no literature” existed on the role of religion in Mexican American life. In the decades that followed, a body of scholarship began to emerge about Mexican American religion, particularly Catholicism. But almost all of this work was non-historical. For years, while most U.S. historians ignored religion in Chicano history, only a handful toiled in isolation while their calls for attention to this gap in the historiography fell on deaf ears. Happily, this neglect has ended. In recent years, a growing number of historians seeking to understand the role of Chicano Catholicism have produced insightful studies focused on such themes as identity and community formation, the nature of church-community relations, and struggles for social justice. Timothy Matovina and Roberto Treviño, for example, have shown how Mexican Americans blended their home- and community-centered Catholicism with notions of ethnicity to produce a unique ethno-Catholic identity that helped them build viable communities and persevere in the face of adversity. Gilberto Hinojosa, Robert Wright and others have explored different aspects of the relationship between Mexican Americans and the institutional church, including the ambivalent embrace that has often characterized their interaction. Still others, like Richard Martínez and Lara Medina, have documented the central role played by PADRES (Padres Asociados para Derechos Religiosos, Educativos y Sociales) and Las Hermanas (Sisters) during the Chicano civil rights movement. Mario T. García's *Católicos: Resistance and Affirmation in Chicano Catholic History* (Texas, 2008) is the first synthetic study of Catholicism

and Chicanos in the 20th century and is a welcome contribution to the emerging subfield of Chicano Catholic history. In *Católicos*, Professor García presents an engaging and instructive set of case studies that illuminate how Catholicism has molded Mexican American history. García is well known in Chicano and U.S. history circles as a prolific chronicler whose community and biographical studies have focused on labor, political, and intellectual history. With this volume he turns his attention to religion, arguing that Chicanos have relied on their Catholicism to fight oppression and affirm their identity as they have struggled to claim their place in the United States.

The book lays out the theme of resistance in a series of 20th-century case studies. One examines the civic activism of two Catholic laymen, Cleofas Calleros of El Paso and Alfonso Perales of San Antonio. The author argues that the storied efforts of Calleros and Perales to secure civil rights for Tejanos from the 1930s to the 1950s were at least partly impelled by their Catholicism. Their Catholic upbringing and extensive involvement in Catholic fraternities, advisory boards and other associations gave these prominent civic activists an understanding of Catholic social doctrine, particularly as embodied in the papal encyclicals *Rerum Novarum* (1891) and *Quadragesimo Anno* (1931). Influenced by the Church's teachings that emphasized all peoples' natural rights and human dignity, Perales and Calleros protested the mistreatment of Texas Mexicans. Inspired with the principles of Catholic social teaching, they asked how employers could justify a dual wage system that demeaned Mexican workers and kept them in poverty. By the same token, if Catholic social doctrine implied that one could not be a good Christian and Catholic and discriminate against fellow humans, then how could society condemn children to inferior “Mexican” schools and

allow widespread social segregation, including within churches? García's argument about the influence of Catholic social doctrine is strongest in the case of Calleros, and he is careful to point out that religion was only part of what informed the leadership of both men. Nonetheless, the context in which the careers of these civic leaders developed attests to an important undercurrent of Catholic resistance in Texas Mexican communities and, as García rightly reminds us, this case is a good example of why historians should not overlook Catholic social doctrine in examining Chicano community-building and political history.

García uses the radicalism of the 1960s and 1970s as the backdrop for further developing the argument of Chicano Catholicism as a form of resistance to marginality, first by recounting the faith-based militancy of *Católicos Por La Raza* (CPLR), a radical lay group that had a short but intense existence during 1969–70 in southern California, and then by examining the activism of several individual Chicano priests. García argues that by informing the Chicano movement's value system and strategies for community organizing, the religious thought and lay leadership evident in CPLR played an important role in the Chicano movement. Peeling back the layers of the religious ideology that inspired CPLR leader Richard Cruz, García recounts the group's activities with poignancy, insight and gripping detail. *Católicos Por La Raza* is best known for its confrontations with then-archbishop of Los Angeles Cardinal James Francis McIntyre, whom Cruz and other radicals charged had grossly neglected the Mexican American Catholic community, and which climaxed in a violent demonstration at St. Basil's Church on Christmas Eve 1969. But we learn much more than just the details of that confrontation. Indeed, the story of CPLR is filled with dramatic events like the

St. Basil's demonstration and the *Bautismo de Fuego* — where parishioners protested by burning their baptismal certificates — as well as engrossing characters that run the gamut from heroic to flawed to funny to tragic. Moreover, García's deftly contextualized study reveals the larger story of CPLR — how it originated, evolved and functioned as a vehicle for Chicano protest, and how it faded — which adds to our understanding of the Chicano movement. In the process the author gives us insights into Chicano-era political leadership and the Chicano community of the time, and we come to know how religion provided a focal point for both unity and division among Chicanos as they struggled, sometimes ambivalently, to claim their rightful place in church and society.

In his examination of three “community priests” — Fathers Juan Romero, Luis Quihuis, and Virgilio Elizondo — García introduces another theme that runs through Chicano Catholic resistance. García classifies these priests' work on behalf of Mexican Americans and other Latinos as that of community activist, community organizer, and cultural worker, respectively. During the 1960s and 1970s, Juan Romero exemplified the priest-as-community activist through his advocacy for farm workers, as a founder of the outspoken PADRES organization, and by helping organize the Chicano Moratorium against the Vietnam War. Subsequently Romero continued his community activism through campaigns to empower communities through UNO (United Neighborhoods Organization) and by his involvement with the Sanctuary Movement for Central American refugees. In contrast to Romero, who responded to his call into the priesthood early in life, Rev. Quihuis gave up a lucrative career in public administration to join the Jesuit order in his early thirties. After becoming a priest, Father Quihuis harnessed his impressive talents as an administrator to serve the poor, launching numerous programs that have successfully responded to education, health and other issues in Latinos parishes and have empowered communities through self-help and civic

involvement.

García's example of a priest as a cultural worker, Father Virgilio Elizondo, is the preeminent theologian whose writings systematically explore and link liberation theology, culture, and Chicano empowerment. For Elizondo, affirming Chicano identity and religious culture is central to ending the marginality Mexican Catholics historically have faced within U.S. church and society. Elizondo's cultural work led to a career not only as a prolific writer of theology but also as a central figure in building and leading Catholic institutions whose programs affirm Chicano religious culture and apply it to the ongoing struggle for liberation. Examples of Elizondo's cultural work include his efforts to found the Mexican American Cultural Center in San Antonio, Texas, which teaches Chicano history and culture to clergy, sisters, and laity preparing for the Mexican American ministry, and his appointment as rector of San Antonio Cathedral, which provided him a high-profile forum from which to showcase the Chicano religious traditions he believes are fundamental to attaining Chicano liberation, both sacred and secular.

The Sanctuary Movement that provided safe haven for undocumented Central American immigrants in the 1980s and 1990s sets the context for García's case study of Rev. Luis Olivares, a Claretian priest who defied U.S. immigration laws and became a prominent leader within Sanctuary through his ministry at La Placita Church (Our Lady Queen of Angels) in downtown Los Angeles. In addition to being an eloquent tribute to Father Luis's life work among the powerless, this chapter is an excellent analysis of how Catholicism has influenced Chicano grassroots activism and engendered a form of Latino pan-ethnicity. Father Olivares's close friendship and association with César Chávez and the farm workers' struggle in the 1970s set the Claretian priest on the road to involvement in the Sanctuary Movement. Olivares took the helm at Los Angeles' La Placita Church in 1981 amid the rising tide of Central American immigration spurred by civil wars in the

region. By mid-decade he was fully engaged in what would be a tumultuous and heroic campaign of civil disobedience on behalf of the downtrodden. Enduring years of severe pressures, including arrests, Olivares never wavered from liberation theology's central tenet — the preferential option for the poor. Throughout the 1980s and into the early 1990s the indomitable and charismatic priest welcomed and aided Salvadorans and other refugees and he even took the unprecedented and highly controversial step of extending sanctuary to undocumented Mexican immigrants. As his mission unfolded, Father Olivares also promoted a new and more inclusive identity among his flock. Having much in common, including language, religion and society's hostility, the Mexican immigrants, Salvadoran, Guatemalan, and other Central American refugees and native-born Mexican Americans who comprised the parish drew strength from their Catholicism to build a sense of pan-ethnic solidarity and community at La Placita that helped them cope in difficult times.

Affirmation of a distinct Catholic identity, García argues, is “the other side of resistance.” He weaves this theme throughout the book. He discusses, for example, the efforts of the Writers Project of the Works Progress Administration (WPA) in New Mexico, which in the 1930s documented some of the deeply rooted religious practices of Hispano Catholics. The religious traditions themselves underscore the people's refusal to surrender their ethno-religious identity in the face of assimilation pressures. But, consciously or not, the WPA writers affirmed Hispano Catholic affirmation and resistance by recording their treasured religious traditions.

Affirmation of Chicano Catholic identity is further illustrated in the author's survey of popular religion among contemporary Latino Catholics. Melding the work of other scholars and oral histories collected by university students, the author describes a number of present-day Latino religious practices to argue that lived religion continues to be an inextricable part of Latino ethnic identity as well as a means of resistance

against social and religious marginality. García explains *abuelita* (grandmother) and *mujerista* (womanist) theology in pointing out the central role played by women in propagating Latino Catholicism. He also describes such customs as home altar worship, its attendant practice of saint veneration and the Latino proclivity for community celebration and pageantry embodied in Elizondo's notion of the "Church as fiesta." These expressions of Latino religious culture, often organized and carried on by Latinos outside the walls of the institutional Church and without clerical supervision, indicate how contemporary Latinos continue, like their forebears, to resist marginality and find meaning in their lives by affirming their Catholic identity. Given that Latinos will soon become the largest group of Catholics in the nation, García contends that the Latino cultural transformation currently under way will benefit all who comprise the Catholic Church in the United States.

Aside from the case studies based on his own primary research and aimed at illustrating Chicano Catholic resistance and affirmation, García also offers two chapters that illustrate the importance of Catholicism in Chicano history. One case study discusses the antecedents of the Latinization of the U.S. Catholic Church, or how the Church began to shift its efforts from Americanizing Mexican Catholics to accepting them more on their own terms. The author argues that even before the changes brought by the Second Vatican Council and Chicano protests in the transformative sixties, leaders within the Catholic hierarchy had laid the groundwork for greater inclusion of Mexican Americans in the American Catholic Church during World War II and the 1950s. García explains that this shift sprang from three developments: the Church's increasing efforts to apply Catholic social doctrine to alleviate some of the economic exploitation and social deprivation Mexican American Catholics suffered; the U.S. government's criticism that the Church was undermining the war effort by failing to effectively organize support among Mexican-origin Catholics; and Church leaders' fear of Protestant proselytizing among Mexican Americans. The upshot of these concerns led the Catholic hierarchy to intensify its efforts on all three fronts during the 1940s

and 1950s. Consequently, Catholic leaders paid increasing attention to the social and material needs of Mexican American Catholics primarily by applying the encyclicals issued by Pope Leo XIII and Pope Pius XI. Overlapping with this effort were numerous initiatives led by the National Catholic Welfare Conference — the climax of which was the creation of the Bishops' Committee for the Spanish-Speaking in 1945 — to try to integrate Mexican American workers more effectively into the wartime economy and thereby shore up Mexican support for the Allied cause in World War II. More than any other factor, García argues, the Catholic Church's fear of Protestant inroads among Mexicans and Mexican Americans spurred its increased outreach to them. Consequently, the 1940s and 1950s saw increasing cultural awareness develop among Church leaders which, in turn, led to more emphasis on Spanish-language training for clergy, the development of Spanish-language publications for use in their ministry, as well as the harnessing of Spanish-language media such as newspapers and radio in the Church's outreach to Mexican American Catholics.

Another way that García illustrates the centrality of Catholicism in Chicano history is through a historiographical discussion about Fray Angélico Chávez, the New Mexican Hispano Franciscan whose writings spanned the 1940s to the 1990s. García asserts that Chávez's extensive writings form an oppositional narrative and are an early example of Mexican American cultural affirmation and resistance to marginality in an Anglo-dominated society. This renders Chávez a precursor to the better-known counter-histories and more radical oppositional politics generated by the Chicano movement of the 1960s and 1970s. Long before the rising chant of Chicano protest was heard, García argues, Fray Angélico published a varied corpus of literature attesting to the pervasive Hispano Catholic presence in New Mexico and its contributions to the region's development. Chávez worked incessantly to educate the public through his writings about the work of the Spanish missionaries, the history of Hispano surnames, the stories behind the religious place-names that dotted the landscape, and other evidence of the longstanding Hispano presence in

New Mexico in order to counter Anglo-American claims that U.S. history began on the Eastern seaboard and that Hispanos had contributed nothing of value to it. Chávez's works also gave historical agency to New Mexican religious leaders such as Father Antonio José Martínez, countering what García calls the de-historicizing effects of mainstream historical accounts. Chávez argued that Hispanos possessed a unique regional identity that was inextricably rooted in their religious practices. Two particular aspects of this ethno-religious identity, the veneration of the Virgin Mary as La Conquistadora and the religious and social importance of the Penitentes, contributed greatly to the Hispanos' sense of community and endurance as a people. García argues that in positing Catholicism's central role in New Mexican history, both Fray Angélico the historian as well as the people he wrote about illustrate how Chicano Catholicism undergirds affirmation and resistance among poor and marginalized people.

Those familiar with the scant historiography on Chicano Catholicism will recognize some of the previous scholarship upon which *Católicos* builds and, by the same token, they will perceive its unique contributions. For example, while other historians have previously used the idea of Chicano Catholicism as a form of resistance, García validates its explanatory power by further developing it in different historical contexts. And while others have related some of the events García deals with — for example, the protest activities of CPLR — the author's new lines of analysis have yielded fresh and important insights. Moreover, García embeds a critique of Chicano historiography — especially its lack of attention to the role of religion — throughout his narrative which should stimulate further debate and research. Thus, the publication of *Católicos* further defines the current state of Chicano Catholic history and it suggests directions for advancing this emerging subfield. García's synthetic work reminds us that we need more studies about the 19th century. New Mexico and California lack studies comparable to Matovina's work on nineteenth-century Tejano Catholics, for example. Similarly, how might our understanding of the formative half-century after the Mexican War —

brilliantly illuminated by Albert Camarillo's *Chicanos in a Changing Society* — be complicated when viewed through the lens of religion? But even the current 21st-century focus in Chicano Catholic history might be fruitfully augmented by studies set outside the Southwest in the post-Civil Rights years. The last three decades of

the twentieth century saw important political, demographic, and religious shifts that surely have affected recent Chicano Catholic history. Historians should examine how Chicano Catholic resistance and affirmation were affected by developments that helped mold post-1970s America, such as the ascendancy of conservative politics in the country,

the huge influx of non-Mexican immigrants, and the rise of Latino Evangelical Protestantism. In sum, for these reasons — and more — *Católicos: Resistance and Affirmation in Chicano History* is a must-read book, both for what it contributes and for the pathways to future research that it illuminates.

### Recent publications of interest include:

Steven M. Avella, *Sacramento and the Catholic Church: Shaping a Capital City* (Nevada, 2008). Examining the interplay between the city of Sacramento and the Catholic Church since the 1850s, *Sacramento and the Catholic Church* illustrates the sometimes hidden ways religious communities help to form and sustain urban communities. Avella engages Sacramento as a case study of the role religious denominations play in the development of the American West. In Sacramento, as in other western urban areas, Catholicism helped to create the atmosphere of stability so important to creating a viable urban community, while at the same time Catholic and other churches had to balance their core values and practices against the secularizing tendencies of western cities.

Jerome P. Baggett, *Sense of the Faithful: How American Catholics Live Their Faith* (Oxford, 2008). Intensive interviews with 300 members of six parishes inform this exploration of the American “cafeteria Catholic.” Many American Catholics, Baggett argues, do indeed have an uneasy relationship with the official teachings of the Church and struggle to live faithfully amidst the challenges of the modern world. But Baggett argues that this is a genuine struggle that reveals a dynamic and self-aware relationship with the Church's teachings.

Richard Franklin Bensel, *Passion and Preferences: William Jennings Bryan and the 1896 Democratic Convention* (Cambridge, 2008). The 1896 Democratic National Convention

simultaneously proposed a radically new trajectory for American industrial expansion, harshly repudiated its own incumbent president, and rudely overturned the party's traditional regional and social hierarchy. According to Bensel, the passion that attended these decisions was deeply embedded in the traditional alliances and understandings of the past, in the careers and futures of the party's most prominent leaders and most insignificant ward heelers, and in the personal relations of men who had long served together in the halls of Congress. Bensel argues that William Jennings Bryan anticipated the moment when pathos would be at its height and chose that moment to give his “Cross of Gold” address, thus harnessing passion to his personal ambition and winning the presidential nomination.

Christina M. Bochen and William H. Shannon, eds., *Thomas Merton: A Life in Letters: The Essential Collection* (HarperCollins, 2008). Thomas Merton (1915–1968) was one of the most influential spiritual writers of modern times. A Trappist monk, peace and civil rights activist, and widely-praised literary figure, Merton was renowned for his pioneering work in contemplative spirituality, his quest to understand Eastern thought and integrate it with Western spirituality, and his firm belief in Christian activism. His letters offer a unique window to the spiritual and social upheavals of the 20th century.

Robert Anthony Bruno, *Justified by Work: Identity and the Meaning of Faith in Chicago's Working-Class Churches* (Ohio State, 2008). Based on

author interviews with a wide spectrum of Chicagoans, Bruno's book offers a comparative study of working-class religious practice and faith, across race and ethnic identity and encompassing Christians, Jews, and Muslims. He shows how faith is inextricably interwoven in the everyday lives of the people who regularly attend places of worship and how class impacts the daily manifestation of these people's religion from theology to practice.

Shaun Casey, *The Making of a Catholic President: Kennedy vs. Nixon 1960* (Oxford, 2008). Casey recounts the Kennedy campaign transformed the “religion question” from a liability into an asset, making him the first (and still the only) Catholic president. Drawing on extensive archival research, including many recently uncovered documents, Casey shows how Kennedy's chief advisors — Ted Sorensen, John Kenneth Galbraith, and Archibald Cox — grappled with the staunch opposition to the candidate's Catholicism. Casey also explores the Nixon campaign's efforts to tap in to anti-Catholic sentiment, and suggests that the alliance between conservative Protestants and the Nixon campaign laid the groundwork for the rise of the Religious Right.

Kathleen Sprows Cummings, *New Women of the Old Faith: Gender and American Catholicism in the Progressive Era* (North Carolina, 2009). American Catholic women rarely surface as protagonists in histories of the United States. Offering a new perspective, Cummings places Catholic women at the forefront of two defining develop-

ments of the Progressive Era: the emergence of the “New Woman” and Catholics’ struggle to define their place in American culture. Studying both lay and religious women, Cummings examines female power within Catholic religious communities and organizations. While challenging the assumption that faithful women members of a patriarchal church were incapable of pathbreaking work on behalf of women, she emphasizes that her subjects understood themselves to be far more marginalized as Catholics than they were as women.



Robert Ellsberg, ed., *The Duty of Delight: The Diaries of Dorothy Day* (Marquette, 2008). The diaries of Dorothy Day were closed to all researchers until November 29, 2005, the 25th anniversary of her death. This edition covers Day’s life from the early growth of the Catholic worker movement through to her last entries just before her death in 1980. Ellsberg is currently editing a second volume of this project encompassing selected letters of Dorothy Day.

William C. Graham, *Here Comes Everybody: Catholic Studies in American Higher Education* (University Press of America, 2008). A collection of essays on Catholic Studies programs in the United States, this volume draws from many of the lectures in the “Here Comes Everybody” series, held to inaugurate the establishment of the Braegelman Program of Catholic Studies at The College of St. Scholastica in Duluth, Minnesota. The essay suggests that Catholic Studies programs are about more than Catholic institutions exploring and asserting their identity. Instead, those involved seek rigorous engagement with the Catholic intellectual tradition, examining religious ideas and ideals, and participating in the study of Catholic thought and culture.

Matthew J. Grow, *“Liberty to the Downtrodden”*: *Thomas L. Kane, Romantic Reformer* (Yale, 2009). Thomas L. Kane (1822–1883), a crusader for antislavery, women’s rights, and the downtrodden, rose to prominence in his

day as the most ardent and persuasive defender of Mormons’ religious liberty. Though not a Mormon, Kane sought to defend the much-reviled group from the “Holy War” waged against them by evangelical America. His personal intervention averted a potentially catastrophic bloody conflict between federal troops and Mormon settlers in the now nearly forgotten Utah War of 1857–58. Drawing on extensive, newly available archives, this book tells the full story of Kane’s extraordinary life, showing how Kane and likeminded others fused Democratic Party ideology, anti-evangelicalism, and romanticism.

Mary J. Henold, *Catholic and Feminist: The Surprising History of the American Catholic Feminist Movement* (North Carolina, 2008). In her exploration of the Catholic feminist movement from the 1960s through the 1980s, Henold shows that although Catholic feminism had much in common with the larger American feminist movement, it was distinct from it in many ways. Not simply imported from outside, Henold argues that Catholic feminism grew out of the Second Vatican Council. Yet while Catholic feminists considered feminism to be a Christian principle, they struggled to integrate the two parts of their self-definition, revealing both the complex nature of feminist consciousness and the creative potential of religious feminism.

Kristin E. Heyer, Mark J. Rozell, and Michael A. Genovese, eds., *Catholics and Politics: The Dynamic Tension between Faith and Power* (Georgetown, 2008). Suggesting that Catholic political identity and engagement defy categorization, contributors to this volume depict the ambivalent character of Catholics’ mainstream “arrival” in the U.S. over the past 40 years, integrating social scientific, historical and moral accounts of persistent tensions between faith and power. The book’s four parts — “Catholics Leaders in U.S. Politics”; “The Catholic Public”; “Catholics and the Federal Government”; and “International Policy and the Vatican” describe the implications of Catholic universalism for voting patterns, international policymaking, and partisan alliances. The book reveals complex intersections of Catholicism and politics and the new opportunities for influence and risks of cooptation of

political power produced by these shifts. Contributors include political scientists, ethicists, and theologians.

Thomas S. Kidd, *American Christians and Islam: Evangelical Culture and Muslims from the Colonial Period to the Age of Global Terrorism* (Princeton, 2008). In the wake of the September 11 terrorist attacks, many of America’s Christian evangelicals have denounced Islam as a “demonic” and inherently violent religion, provoking frustration among other Christian conservatives who wish to present a more appealing message to the world’s Muslims. In this study, Kidd argues that the conflicted views expressed by today’s evangelicals have deep roots in American history. Tracing Islam’s role in the popular imagination of American Christians from the colonial period to today, Kidd demonstrates that Protestant evangelicals have viewed Islam as a global threat — while also actively seeking to convert Muslims to the Christian faith — since the nation’s founding. He shows how accounts of “Mahometan” despotism and lurid stories of European enslavement by Barbary pirates fueled early evangelicals’ fears concerning Islam, and describes the growing conservatism of American missions to Muslim lands up through the post-World War II era. Kidd uncovers American Christians’ anxieties about an internal Islamic threat from groups like the Nation of Islam in the 1960s and America’s immigrant Muslim population today, and he explores why Islam has become central to evangelical “end-times” narratives.

Susan Hill Lindley and Eleanor J. Stebner, eds., *The Westminster Handbook to Women in American Religious History* (Westminster John Knox, 2008). During the past four decades, large numbers of women have entered ordained leadership positions in American religious bodies, resulting in changes in aspects of church life from liturgy and theology to pastoral leadership. This volume is an accessible reference to over 750 individual women and women’s organizations in American religious history.

Eileen Luhr, *Witnessing Suburbia: Christian Conservatives, “Family Values,” and the Cultural Politics of Youth* (University of California, 2009).



*Witnessing Suburbia* is a cultural analysis of the conservative shift in national politics that transformed the United States during the Reagan-Bush era. Luhr

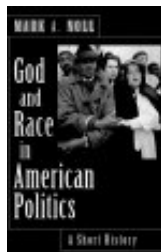
focuses on two fundamental aspects of this shift: the suburbanization of evangelicalism and the rise of Christian popular culture, especially popular music. From the “Jesus freaks” of the late 1960s to Christian heavy metal music to Christian rock festivals and beyond, Luhr demonstrates how evangelicals succeeded in “witnessing” to America’s suburbs in a consumer idiom. She argues that the emergence of a politicized evangelical youth culture ranks as one of the major achievements of “third wave” conservatism in the late 20th century.

Richard P. McBrien, *The Church: The Evolution of Catholicism* (HarperCollins, 2008). From the struggles of the very first Christians to the challenges and scandals of today, the Catholic Church has wrestled with how to organize itself, express its beliefs, and nurture its members. From Jesus’ apostle Peter to Pope Benedict XVI, McBrien explains in layperson’s terms the evolution of the Catholic Church and its power, scope, theology, and influence.

Patrick J. McCloskey, *The Street Stops Here: A Year at a Catholic High School in Harlem* (University of California, 2009). Interweaving vivid portraits of daily school life with clear and even-handed analysis, McCloskey takes readers through an eventful year at Rice High School, as staff, students, and families strive to prevail against society’s low expectations of their mostly male, disadvantaged, and African-American (an often non-Catholic) students. McCloskey’s narrative considers an urgent public policy question: whether (and how) to save these schools that provide the only viable option for thousands of poor and working-class students and thus fulfill a crucial public mandate.

Charles E. Nolan, *Waters of Transition: The Sisters of Mount Carmel of*

*Louisiana and the Philippines, 1983–2008* (Congregation of Our Lady of Mount Carmel, 2008). A continuation of Nolan’s two previous volumes, *Waters of Transition* examines the community’s changing role in church and society in the United States and the Philippines and its expanding role in the global church in its most recent 25 years. Nolan weaves together broad trends with the accounts and reflections of individual sisters to examine administration, personnel, education, health care, new ministries, a growing social outreach, Carmelite spirituality, lay Carmelites, and the impact of Hurricanes Katrina and Rita.



Mark A. Noll, *God and Race in American Politics: A Short History* (Princeton, 2008).

This study traces the connections between religion and racial issues in American political history, arguing that a common religious heritage has lain behind a variety of points of view from slavery to segregation to issues of the present day. Noll suggests that the major transformations in American history constitute an interconnected narrative in which opposing appeals to Biblical truth gave rise to often-contradictory religious and moral complexities.



Robert S. Pelton, C.S.C., *Aparecida: Quo Vadis?*

(University of Scranton, 2009). For one week in May 2007, hundreds of bishops from throughout Latin

America gathered in Brazil at the Shrine of Our Lady of Aparecida for the Fifth General Conference of the Bishops of Latin America. Ten of the foremost scholars of Latin American theology and the church in Latin America examine the official documents from the conference and assess the bishops’ strategies for dealing with globalization, discipleship and missions, structural sin, the preferen-

tial option for the poor, and the future of the Catholic Church in Latin America.

Matthew Avery Sutton, *Aimee Semple McPherson and the Resurrection of Christian America* (Harvard, 2007). Sutton examines McPherson’s role in the establishment of what is today known as the Religious Right. He contends that McPherson was among the first to connect conservative Christianity and American patriotism, arguing that McPherson was a crucial figure in the establishment of a political conservative Christianity.

John G. Turner, *Bill Bright and Campus Crusade for Christ: The Renewal of Evangelicalism in Postwar America* (North Carolina, 2008). This exami-



nation of Campus Crusade for Christ and its founder traces the trajectory of evangelicalism from its postwar stirrings through to its current explosive growth and political activism. While Bright remains a perplexing figure, Turner seeks to fairly recognize both his successors and his personal struggles, while examining evangelical Christianity through Campus Crusade’s dance with American culture.

David K. Yoo and Ruth H. Chung, eds., *Religion and Spirituality in Korean America* (Illinois, 2008). This study examines the ambivalent identities of predominantly Protestant Korean Americans in Judeo-Christian American culture. Focusing largely on the migration of Koreans to the United States since 1965, this interdisciplinary collection investigates campus faith groups and adoptees and probes how factors such as race, the concept of diaspora, and the improvised creation of sacred spaces shape Korean-American religious identity and experience. In calling attention to important trends in Korean-American spirituality, this volume highlights a high rate of religious involvement in urban places and participation in a transnational religious community.



## Recent articles of interest include:

Olav Aarts, Ariana Need, Manfred te Grotenhuis, and Nan Dirk de Graaf, "Does Belonging Accompany Believing? Correlations and Trends in Western Europe and North America between 1981 and 2000," *Review of Religious Research* 50, no. 1 (September 2008): 16-34.

Thomas E. Blantz, C.S.C., "James Gillespie Blaine, His Family, and 'Romanism,'" *Catholic Historical Review* 94, no. 4 (October 2008): 695-716.

Jacob M. Blosser, "Irreverent Empire: Anglican Inattention in an Atlantic World," *Church History: Studies in Christianity and Culture* 77, no. 3 (September 2008): 596-628.

Edward T. Brett, "Archbishop Arturo Rivera Damas and the Struggle for Social Justice in El Salvador," *Catholic Historical Review* 94, no. 4 (October 2008): 717-39.

Jeffrey M. Burns, "Priests in Revolt: The San Francisco Association of Priests, 1968-1971," *U.S. Catholic Historian* 26, no. 3 (summer 2008): 51-68.

Helen M. Ciernick, "A Matter of Conscience: The Selective Conscientious Objector, Catholic College Students and the Vietnam War," *U.S. Catholic Historian* 26, no. 3 (summer 2008): 33-50.

Frank J. Coppa, "Between Morality and Diplomacy: The Vatican's 'Silence' During the Holocaust," *Journal of Church and State* 50, no. 3 (summer 2008): 541-68.

Leilah Danielson, "'It Is a Day of Judgment': The Peacemakers, Religion, and Radicalism in Cold War America," *Religion and American Culture: A Journal of Interpretation* 18, no. 2 (summer 2008): 215-48.

Nancy M. Davis, "A Lutta Continua: Black Catholic Activism in Detroit, Michigan in the 1970s," *U.S. Catholic Historian* 26, no. 3 (summer 2008): 15-33.

Maura Jane Farrelly, "'God Is the Author of Both': Science, Religion, and

Intellectualization of American Methodism," *Church History: Studies in Christianity and Culture* 77, no. 3 (September 2008): 659-87.

Jonathan Beecher Field, "The Antinomian Controversy Did Not Take Place," *Early American Studies: An Interdisciplinary Journal* 6, No. 2 (fall 2008): 448-63.

J. Spencer Fluhman, "An 'American Mahomet': Joseph Smith, Muhammed, and the Problem of Prophets in Antebellum America," *Journal of Mormon History* 35, no. 3 (summer 2008): 23-45.

James F. Garneau, "Presidents and Popes, Face to Face: from Benedict XV to John Paul II," *U.S. Catholic Historian* 26, no. 4 (fall 2008): 89-106.

Peter E. Gordon, "The Place of the Sacred in the Absence of God: Charles Taylor's *A Secular Age*," *Journal of the History of Ideas* 69, no. 4 (October 2008): 647-73.

Sarah Barringer Gordon, "Where the Action Is — Law, Religion, and the Scholarly Divide," *Religion and American Culture: A Journal of Interpretation* 18, no. 2 (summer 2008): 249-72.

R. Marie Griffith, "The Religious Encounters of Alfred C. Kinsey," *Journal of American History* 95, no. 2 (September 2008): 349-77.

Paul W. Harris, "Racial Identity and the Civilizing Mission: Double-Consciousness at the 1895 Congress on Africa," *Religion and American Culture: a Journal of Interpretation* 18, no. 2 (summer 2008): 145-76.

David M. Haskell, Kenneth Paradis, and Stephanie Burgoyne, "Defending the Faith: Reaction to The Da Vinci 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.

Robert H. Holden, "Communism and Catholic Social Doctrine in the Guatemalan Revolution of 1944,"

*Journal of Church and State* 50, no. 3 (summer 2008): 495-517.

Ephrem Hollermann, O.S.B., "Love Stern As Death: Benedictine and Cistercian Women in North America," *American Benedictine Review* 59, no. 4 (December 2008): 375-95.

Robert F. Hueston, "The Assimilation of German Immigrants into a Pennsylvania German Township, 1840-1900," *Pennsylvania Magazine of History and Biography* 133, no. 1 (January 2009): 59-87.

William Issel, "Faith-Based Activism in American Cities: The Case of the San Francisco Catholic Action Cadre," *Journal of Church and State* 50, no. 3 (summer 2008): 519-40.

William Issel and Mary Anne Wold, "Catholics and the Campaign for Racial Justice in San Francisco from Pearl Harbor to Proposition 14," *American Catholic Studies* 119, no. 3 (fall 2008): 21-44.

Kimerer L. LaMothe, "What Bodies Know about Religion and the Study of It," *Journal of the American Academy of Religion* 76, no. 3 (September 2008): 573-601.

Sharon M. Leon, "Tensions Not Unlike That Produced by a Mixed Marriage: Daniel Marshall and Catholic Challenges to Anti-Miscegenation Statutes," *U.S. Catholic Historian* 26, no. 4 (fall 2008): 27-44.

W. C. Lubenow, "Roman Catholicism in the University of Cambridge: St Edmund's House in 1898," *Journal of Ecclesiastical History* 59, no. 4 (October 2008): 697-713.

Rafael Luévano, "A Living Call: The Theological Challenge of the Juárez-Chihuahua Femicides," *Journal of Feminist Studies in Religion* 24, no. 2 (fall 2008): 67-76.

Maria Mazzenga, "Condemning the Nazis' Kristallnacht: Father Maurice Sheehy, the National Catholic Welfare Conference, and a Sense of Father Charles Coughlin," *U.S. Catholic Historian* 26, no. 4 (fall 2008): 71-88.

Deanna Meyler and Milagros Peña, "Walking with Latinas in the Struggle for Justice: A Case Study of El Centro Mujeres de la Esperanza," *Journal of Feminist Studies in Religion* 24, no. 2 (fall 2008): 97-113.

Kristin Cheasty Miller, "Una Iglesia Más Mexicana: Catholics, Schismatics, and the Mexican Revolution in Texas, 1927-1932," *U.S. Catholic Historian* 26, no. 4 (fall 2008): 45-70.

Nicolaas Mink, "A (Napoleon) Dynamite Identity: Rural Idaho, the Politics of Place, and the Creation of a New Western Film," *Western Historical Quarterly* 39, no. 2 (summer 2008): 153-76.

James O'Toole, "Studying Popular Devotional Life: The Work of Joseph Fichter and Others as Sources," *American Catholic Studies* 119, no. 3 (fall 2008): 1-20.

Craig Prentiss, "'Terrible Laughing God': Challenging Divine Justice in African American Anti-Lynching Plays, 1916-1945," *Religion and American Culture: A Journal of Interpretation* 18, no. 2 (summer 2008): 177-214.

Richard J. Ross, "Puritan Godly Discipline in Comparative Perspective: Legal Pluralism and the Sources of 'Intensity'" *American Historical Review* 113, no. 4 (October 2008): 975-1002.

Francis J. Sicius, "Peter Maurin's Green Revolution," *U.S. Catholic Historian* 26, no. 3 (summer 2008): 1-14.

Jason A. Springs, "What Cultural Theorists of Religion Have to Learn from Wittgenstein; Or, How to Read Geertz as a Practice Theorist" *Journal of the American Academy of Religion* 76, no. 4 (December 2008): 934-69.

Ryan J. Stark, "Protestant Theology and Apocalyptic Rhetoric in Roger

Ascham's *The Schoolmaster*," *Journal of the History of Ideas* 69, no. 4 (October 2008): 517-32.

Charles T. Strauss, "God Save the Boer: American Catholics and the South African War, 1899-1902," *U.S. Catholic Historian* 26, no. 4 (fall 2008): 1-26.

Rodger Van Allen, "John Cogley's Dissent from *Humanae Vitae*," *U.S. Catholic Historian* 26, no. 3 (summer 2008): 69-83.

Nicholas M. Wolf, "The Irish-Speaking Clergy in the Nineteenth Century: Education, Trends, and Timing," *New Hibernia Review* 12, no. 4 (winter 2008): 62-83.

Peter J. Wosh, "Missionary Priests and Faithful Parishioners in Southern New Jersey: A Regional Perspective on Nineteenth-Century Catholicism," *American Catholic Studies* 119, no. 3 (fall 2008): 45-64.

## Upcoming Events

### Cushwa Center Lecture

Michael E. Lee, Fordham University  
"Ignació Ellacuría, Martyred Professor: A Catholic University Confronts El Salvador's Reality"  
**Date:** Wednesday, September 23, 2009  
**Time:** 4:30 p.m.  
**Place:** DeBartolo Hall, Room 129

### Seminar in American Religion

*The Burden of Black Religion (Oxford, 2008)*  
Curtis J. Evans, Divinity School at the University of Chicago  
*Commentators:*  
Anthea Butler, University of Rochester  
Milton Sernet, Syracuse University  
**Date:** Saturday, September 12, 2009  
**Time:** 9:00 a.m.-12:00 p.m.  
**Place:** McKenna Hall, Center for Continuing Education

### American Catholic Studies Seminar

Kelly Baker, Florida State University

"Rome's Reputation Is Stained with Protestant Blood: The Klan-Notre Dame Riot of May 1924"  
**Date:** Tuesday, November 10, 2009  
**Time:** 3:00 p.m.  
**Place:** To Be Announced

### Hibernian Lecture

Maurice Bric, University College of Dublin  
"'Squaring Circles': Daniel O'Connell and Public Protest, 1823-1843"  
**Date:** Friday, October 9, 2009  
**Time:** 4:00 p.m.  
**Place:** To Be Announced

### Cushwa Center Conference

#### Camino a Emaus: The Word of God and Latino Catholics

Latina and Latino Catholics' deep hunger for the Bible resonates with the theme of the October 2008 Synod of Bishops, "The Word of God in the Life and Mission of the Church." This conference

will explore and promote God's Word at the heart of the Church, with particular focus on Scripture in Latinos' lives and call to mission. The aim of the conference is to enable leaders to develop initiatives that advance the objectives of the Synod among U.S. Hispanic Catholics.

#### Presenters include:

Efraín Agosto, Juan Alfaro, Mons. Faustino Armendáriz Jiménez, Carmen Cervantes, Archbishop Nikola Eterović, Eduardo Fernandez, S.F., Renata Furst, Cardinal Francis George, Hermana Glenda, Archbishop José Gómez, Raúl Gómez-Ruiz, S.D.S., Ricardo Grzona, F.R.P., Jamie Lara, Liana Lupas, Hoffman Ospino, Arturo Pérez Rodríguez, Jorge Presmanes, O.P., and Jean-Pierre Ruiz and Maruja Sedano.

**Dates:** Thursday, July 30-Saturday, August 1, 2009

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