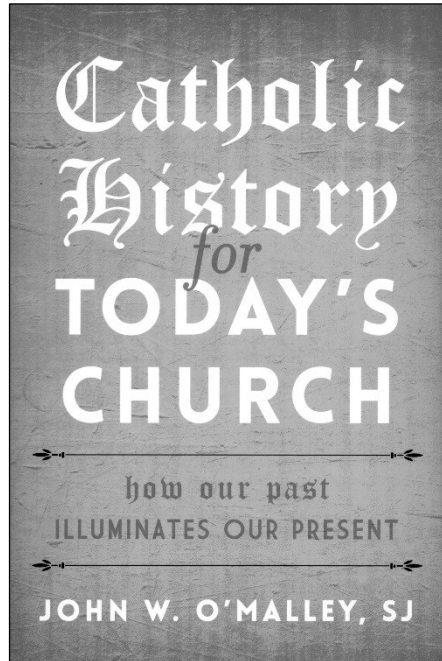


## Book Reviews



*Catholic History for Today's Church: How Our Past Illuminates Our Present.* By John W. O'Malley, SJ. Lanham, MD: Rowman and Littlefield, 2015. 235 pp. \$24.95.

"Style is . . . the ultimate vehicle of meaning . . . the interpretive key par excellence" (130). Thus O'Malley concludes his discussion of the documents of Vatican II. In reviewing his present book, it seems appropriate, then, first to identify its genre. This is not an ordinary historical work by O'Malley but rather a collection of occasional writings "for a general Catholic readership" (3). It has an index but

no notes and no bibliography. And, speaking of style, O'Malley's is always engaging and witty with a refreshing touch of irreverence. He divides the book into three parts: 1) The Papacy and the Popes, 2) Two Councils: Trent and Vatican II, and 3) The Church at Large. To readers with neither the time nor the inclination to tackle *Four Cultures of the West* (2004), *What Happened at Vatican II?* (2008), or *Trent: What Happened at the Council?* (2013), O'Malley here offers the results of his work as a historian to help make sense of contemporary events from papal elections and Pope Francis to clerical celibacy. As O'Malley puts it, he hopes that good history will "expand our horizons, enable us to see that it was not always thus, and thereby suggest that it need not always be as it is in the present – indeed to show that it certainly will *not* be as it is in the present" (16). This is truly history at the service of the church.

Two examples stand out. The first involves a term O'Malley himself has coined within the past two decades, *papalization*. Popes did not always choose bishops, write encyclicals, convoke councils, and declare saints. He describes the "growth of papal authority" as the "most salient

development" during the past millennium of church history (7). The second provides a clear summary (125–132) of O'Malley's interpretation, inspired by his archival research on Renaissance sermons, of "what happened at Vatican II." Like most brilliant insights, it seems so obvious after you see it. It's a matter of style! It's the rhetorical shift from the juridical, legislative style of the canon that characterized previous councils to the panegyric style, "the painting of an idealized portrait in order to excite admiration and appropriation" (129). It deals in persuasion rather than legal coercion. Along the way, we learn what the Council of Trent did and did not do, about the overpainting of Michelangelo's Last Judgment, and that Vatican I was the "first council in the history of the church to exclude the laity from participation" (152).

O'Malley's ability to render his deep learning and ecclesial wisdom into accessible style makes this a book that can be used with undergraduates or with adult parish discussion groups. An added bonus is the memoir aspect of the book that pops up here and there and is the explicit subject of the last chapter. Here students can find a self-deprecating account of what it's like to be a world-class historian. They can trace O'Malley's path from the Vatican Archives and the sermons of the early sixteenth-century Augustinian reformer Giles of Viterbo to an original and illuminating insight into how to understand the twentieth-century event of Vatican II. O'Malley's description of the effects of writing his dissertation, as well as the praise of teaching that closes the book, offer encouraging balm to prospective scholar-teachers. This is a delightful and intelligent book and I recommend it highly.

WILLIAM L. PORTIER  
*University of Dayton*

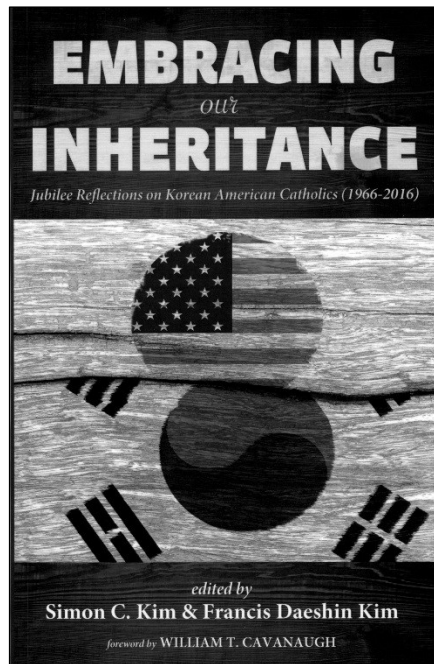
***Embracing Our Inheritance: Jubilee Reflections on Korean American Catholics (1966–2016)***. Edited by Simon C. Kim & Francis Daeshin Kim. Eugene, OR: Pickwick Publications, 2016. 144 pp. \$20.00.

This collection of six essays comes from a conference with the same name as the subtitle of the book hosted by the Center for World Catholicism and Intercultural Theology at DePaul University, Chicago, on November 14, 2015. (The Director of the Center, William T. Cavanaugh, provides the Foreword.)

The event the jubilee of which the book celebrates is the official recognition of Korean Catholics as a distinct body of the faithful in the Archdiocese of San Francisco in 1966 by its then-Archbishop Joseph T.

McGucken. The name "Korean American Catholics" was deliberately chosen by the Korean American Priests Association in 2013 to signify the fact that Korean Catholic immigrants in the United States are both similar to their fellow Catholics in their homeland ("Korean") and different from them ("American").

The Korean heritage of Korean American Catholicism is briefly described, somewhat diffusely, in the first chapter titled "The Emergence of Korean American Catholics: Tracing the Narratives of God's People," by Simon Kim, starting from the Genesis accounts of creation and the call of Abraham! The emergence of the Korean American Catholic community as such is only briefly narrated in the last part of the chapter. The same story is given in the very short second chapter, by Paul D. Lee, entitled "The Korean American Catholic Experience as Part of an Ongoing Pentecost."



Perhaps the most informative chapter is a sociological study by Chaeyoon Lim ("Korean American Catholics in the Changing American Religious Landscape." As befits sociological studies, the essay is replete with charts and statistics. Common readers may be turned off by them, but the chapter presents pastorally important findings about American Korean Catholics, especially youth, which should alarm Korean church leaders. For instance, Lim notes that the religious trends by which American Catholics as a whole are moving away from the Catholic Church toward unbelief (the "nones") or toward other denominations and religions are also operative among

younger Korean American Catholics, even though those who remain are generally more observant than the average white Americans.

The next two chapters, by James K. Lee and Andrew Kim, discuss the relevance of St. Augustine and St. Thomas Aquinas for Korean American Catholics respectively. Though theologically interesting, they seem to reflect more the themes of their authors' doctoral dissertations than demonstrating the immediate applicability of these theologians to the daily lives of average Korean American Catholics.

The most intriguing chapter is the last, by Hoon Choi, titled: "Imagine! An Examination of Race and Gender in Korean American

Catholicism." In his preface to the book, Simon Kim laments the fact that all the contributors to the volume are male. Only one woman took part in the conference, but she withdrew from the publication project for personal reasons. Hoon discusses race and gender in the lives of Korean American Catholics under three "boxes": the Asian American Box (race), the Korean Box (race and gender), and the Catholic Box (gender). These three boxes cause "confusion" for Korean American Catholics. To emerge from this confusion, Hoon urges his fellow Korean American Catholics to accept joyfully and celebrate their bodies with all their functions—male and female—as image of the Trinity. Invoking the image of the dancing Trinity, Hoon says: "We must dance the Trinitarian dance and notice, embrace, and celebrate these wonderful, sometimes painful, aspects of who we are" (112).

*Embracing Our Inheritance* is a worthy celebration of the jubilee of the coming-of-age of Korean Catholic immigrants in America. Of course, the circumstances of its composition and its genre prevent it from providing a comprehensive overview of the history of the Korean American Catholic communities. As a whole, the six essays, though for the most part interesting, have left out many of the urgent issues confronting Korean American Catholics. Furthermore, even though a case can be made that Korean American Catholics face a distinctive set of challenges and problems, it would be highly helpful to conduct a serious and extensive conversation with Koreans of other Christian denominations, religions, and even of no faith. Readers, whose appetite has been whetted by this volume and looking for a more complete treatment, should consult Simon Kim's book *Memory and Honor: Cultural and Generational Ministry with Korean American Communities*.

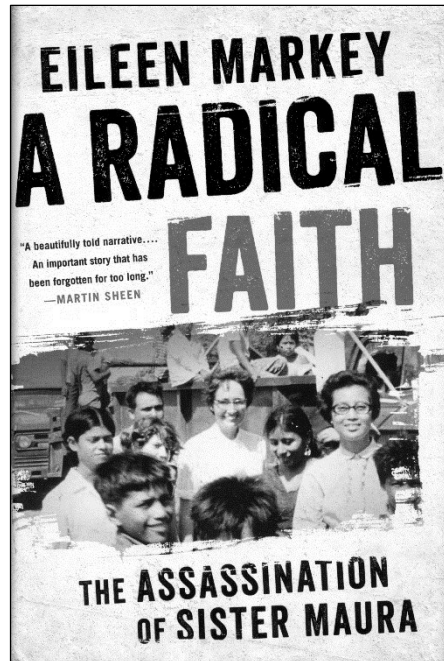
PETER PHAN

*Georgetown University*

***A Radical Faith: The Assassination of Sister Maura.*** By Eileen Markey. New York: Nation Books, 2016. 336 pp. \$26.99.

Recalling El Salvador of the 1970s and 1980s, the legacy of martyrs carries important symbolic weight. In the United States, the "four American churchwomen," who were raped and murdered by Salvadoran soldiers on December 4, 1980, possess that symbolic power. Yet, decades later, there is a danger in how symbols (and collective labels like "churchwomen") can gloss over real lives. Jean Donovan, Ita Ford, Dorothy Kazel, and Maura Clarke have an important legacy.

Thankfully, Eileen Markey provides not just Maura Clarke's remarkable story in these pages, but also a thought-provoking study on the kind of faith that would inspire her courageous life's journey. This book demonstrates that Maura Clarke's faith was "radical" in the fullest sense of the word. While she dedicated her life to participation in progressive and even revolutionary social change, Clarke did so deeply rooted in family and a desire to respond to God's calling.



The text is a conventional biography that begins with Clarke's childhood in New York, through her formation in pre-Vatican II religious life, and into her pastoral work in the United States, Nicaragua, and finally El Salvador. Each location provides Clarke an opportunity to connect her rich personal faith to a commitment to serve others and better the world she lived in. These locations also provide the author a way to pose a central question to Christianity today, "What if following God means not so much attempting to order one's life into fidelity to rules, but working to change the circumstances of a world that insults the sacredness of most

men and women?" (10) Of course, that question has been the source of much debate, and one of the great contributions of this book is to demonstrate how radical political commitment can blossom from an authentic faith.

The book begins with an account of Clarke's childhood that offers readers a lively portrait of Irish immigrant Catholicism. It functions as a social history of a period that will surprise those who think Catholic engagement with the world begins only after Vatican II. Though bordering on heavy-handed, the numerous references to the Irish revolutionary struggle foreshadow the circumstances that Clarke would deal with in Central America. More importantly, they interrogate the blurry line between one person's freedom fighters and another's godless communists.

Despite these impulses to transform the world that were present, the description of pre-conciliar religious life makes clear the rigidity and lingering influence of the *fuga mundi* (flight from the world) ideal. As the book moves from Clarke's work in an urban U.S. parish to

forming base communities in Nicaragua, the reader gets a vivid sense of her widening horizons and deepening commitments. Several times, the phrase "changing sides" is used to describe her work. The stories of Clarke's involvement in Nicaragua bring rich characters to life, and more significantly, demonstrates how committed Christians could find themselves participating in a revolutionary struggle without leaving their faith behind. These are committed people of faith inspired by rich prayer lives who understood their faith demanding their participation in social change. In contrast, the account of El Salvador feels a bit anticlimactic, but this is no surprise since Maura lived there only months before her murder. One only perceives the sense of lost potential for what her commitment there would have meant long-term.

The book is more a journalistic piece than a scholarly one, which presents strengths and weaknesses. The prose is crisp, and the book never gets bogged down in theoretical flights of fancy. It is engaging, readable, and well-suited for the undergraduate classroom. The numerous footnotes demonstrate that Markey has done her homework. Yet those notes also reveal why it is not an academic book. It never engages the scholarship—historical, social-scientific, or theological—about El Salvador's civil war and the role of the Catholic Church.

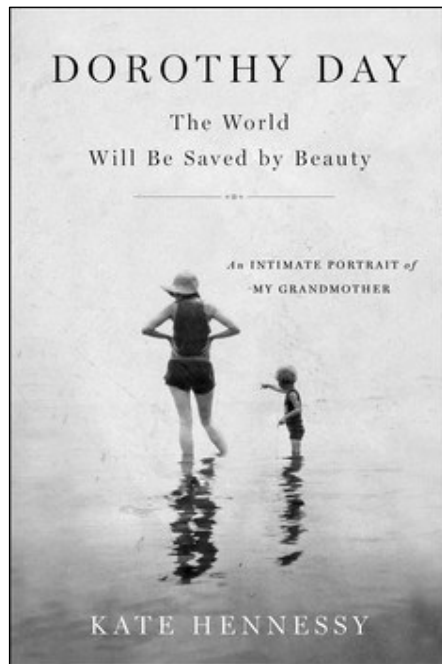
Rather than present a new way of looking at or accounting for the participation of Christians in the socio-political struggles of the region, the book prefers a thick description of one participant from which others can theorize. We get to know Maura Clarke intimately, sometimes too much so as the book spends a great deal of time inside her thoughts and feelings, but that intimate knowledge is a better weapon against caricature than any theoretical argument. If the papacy of Pope Francis has inaugurated a new moment in Catholic engagement in the world, then it needs living symbols. Maura Clarke connected a deep love of God with a profound witness to making her world a more just and peaceful place. That is a radical faith.

MICHAEL E. LEE  
*Fordham University*

***Dorothy Day, the World Will Be Saved by Beauty: An Intimate Portrait of My Grandmother.*** By Kate Hennessey. New York: Scribner, 2016. 372 pages. \$27.99.

Intimate is the operative word. Kate Hennessey, the youngest of Dorothy Day's nine grandchildren born of her only child, Tamar, pens a portrait that is moving, sometimes lyrical, loving, beautifully written, a

more than worthy addition to the corpus of writings by and about Dorothy Day, with Jim Forest's *All is Grace* (Orbis, 2011), and Professor William Miller's *Dorothy Day: A Biography* (Harper & Row, 1982). Hennessy corrects Dr. Miller who took for reality the portraits of characters in Dorothy's 1924 *roman à clef*, *The Eleventh Virgin*. Although autobiographical, it is still a *roman*. Lionel Moise wasn't at all as cruel as Miller portrays him. And we get a much fuller picture of Forster Batterham, Tamar's father.



In her preface, Hennessy writes: "(W)hen someone like Dorothy Day is your grandmother, an examination of her life isn't an intellectual, academic or religious experience. For me, it is nothing less than a quest to find out who I am through her and through Tamar. It is a quest to save my own life, though I don't yet know what that means . . . We all need to live our lives as if we were Dorothy's children and grandchildren, being comforted and dis comforted by her as she invites us to be so much more than how we ordinarily see ourselves . . . and each other."

At his death, Tamar found in her father's apartment a shoe-box full of letters, with seventy that Dorothy had written to Forster between 1925 and 1932. In them Tamar "could see once again her mother, the Dorothy Day she so loved and who seems to be in danger of being lost to the world—a woman of great joy and passion, humor, and love of beauty. Tamar grieved the loss of this vibrant woman to hagiography and at times to Dorothy's own nature, especially through her 'severe and pious stage.'"

This book, because it shows her as thoroughly human, will surely advance Dorothy's cause for canonization. Kate saw Dorothy both in the context of family life and in the beautiful chaos of the Catholic Worker movement. She does not obscure Dorothy's faults. Dorothy could be cranky, arbitrary, overly rigorous, judgmental, even dictatorial though she prized freedom above all else and her virtues were the contrary of her faults; a complex of contradictions mellowing over time.

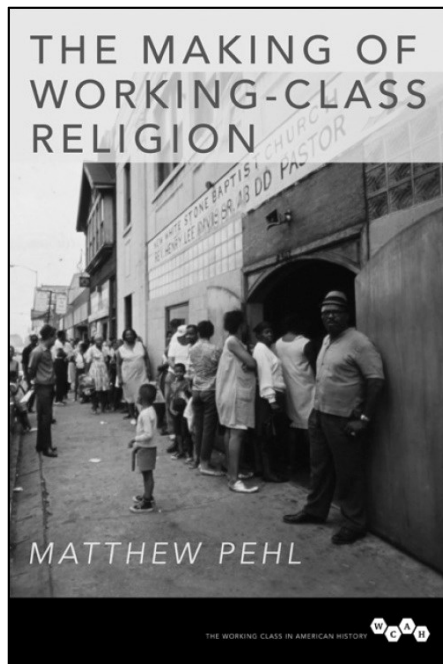
Tamar's faith and that of the children suffered from early exposure to the rigorist seven-day silent retreat developed by the Canadian Jesuit, Onesimus Lacouture. Dorothy found "The Retreat" just what she

had been looking for as a Catholic. It did her good, but it was too much for most and drove many to drink who didn't need the ride.

Tamar and Dorothy were opposites in many ways, Tamar more like her father, laconic, a lover of nature and country living. She was highly intelligent and aware of social injustice but not inclined to action or religious practice, whereas Dorothy was a model activist and deeply devout, "haunted by God" from her early youth as if she were a character in a Dostoevsky novel. Kate examines the resolution of those tensions in an unbreakable bond of love and loyalty. She also sheds light on the difficulties in Tamar's marriage never before revealed. Tamar married at age eighteen a man thirteen years her senior. David Hennessy was never able to support his family adequately nor tame his demons. Tamar, with Dorothy's support, finally asked him to move out.

This book will surely take a major prize or more and go into many future printings.

TOM CORNELL  
*Catholic Worker*



***The Making of Working-Class Religion.*** By Matthew Pehl. Chicago: University of Illinois Press, 2016. 264 pp. \$30.00.

Matthew Pehl has written a gem of a book. In recent years, labor and working-class historians have devoted increasing attention to the role that religion has played in the lives of workers, while religious historians have begun to focus more on the class character of religious traditions. Pehl's deeply researched, carefully constructed, and beautifully written volume brilliantly illustrates the rich potential of this welcome scholarly convergence. Although the book

appears in the University of Illinois Press's long-running series "The Working Class in American History," it is every bit as much a work of religious history as one of labor history. Indeed, it melds these approaches seamlessly to produce a work of rare insight.



Pehl offers a religious history of Detroit's working class during the period from 1910 to 1970, years of enormous social, political, and spiritual change. One could scarcely imagine a better setting for a case study of working-class religious dynamics. Detroit served as a crossroads where immigrant Catholics, white Appalachian evangelicals, and black Baptists, Methodists, and Muslims converged. Home to such influential religious leaders as Charles Coughlin, Reinhold Niebuhr, Reverend C. L. Franklin, and Elijah Muhammad, it was also ground zero of industrial unionism and headquarters for the United Automobile Workers (UAW), a union that appealed to its members' religious commitments.

Pehl argues that the Depression-era Motor City produced a phenomenon he calls "worker religion," in which "powerful ideas and idioms regarding the social meaning of work reshaped the religious practices of many Catholic, African American, and southern white evangelical workers" (79). During the booming 1920s, he explains, Detroit's churches tended to be insular and often relied on corporate funding. Although they were meaning-giving institutions, they rarely bucked the city's power structure or fostered connections beyond the boundaries of their faith, sect, or ethno-racial group. But, in the 1930s, "workers' political and religious consciousness shifted, broadened, and intertwined as Detroiters responded to the travails of the Great Depression" (67). Figures such as the devoutly Catholic Detroit mayor, Frank Murphy, who went on to serve as Michigan governor and Supreme Court justice, labor priests like Father Clement Kern, who were steeped in Catholic social teaching, independent black preachers like Horace White, who embraced the UAW, and white evangelicals like Lloyd T. Jones, who preached in a Ford-funded church before taking charge of his union local together created "a new political imaginary for working-class congregations, who increasingly came to fuse their religious identities with their civil identities as 'makers' of the New Deal" (70).

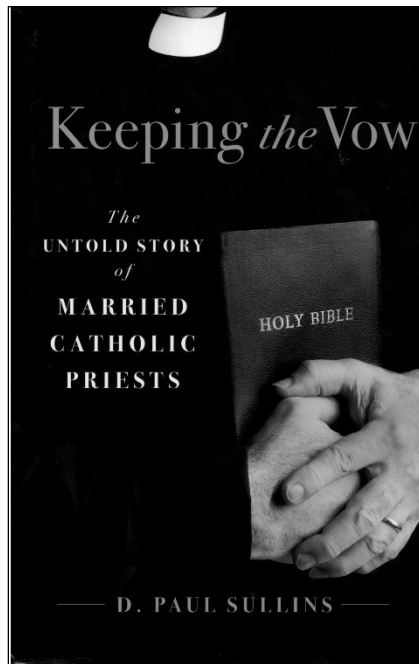
Worker religion was complex, ephemeral, and embattled, Pehl explains. Each tradition harbored conservative tendencies that resisted worker religion, such as the right-wing fundamentalism of Reverend J. Frank Norris, who led a crusade to rid the city of influences like the radical preacher Reverend Claude Williams. And no sooner had worker religion emerged than the experiences of World War II and the Cold War weakened it. As African Americans arrived seeking war jobs, racial tensions rose and a bloody race riot erupted in 1943. By 1947, resurgent anticommunism put worker religion on the defensive.

What ultimately undermined worker religion, however, was the declining salience of the labor question amid 1950s prosperity

accompanied by the rising salience of race as white workers escaped to suburbs while blacks contended with a process of automation that disproportionately eliminated their jobs. "Race-conscious religion transformed worker religion" (185), Pehl argues, and some advocates of worker religion, like Father Kern, shifted seamlessly into racial justice work. But the shared struggles that had created common idioms for whites and blacks, Catholics and Protestants in the 1930s no longer drew them together. "Over the course of the 1960s, worker religion seemed increasingly incapable of addressing the problems of racism, sexism, poverty, and urban decline that marked the era" (209). As it lost coherence, no unifying replacement took its place.

This is a poignant and profoundly significant story, told with skill and sensitivity. It helps us see workers of faith as the whole persons they were and in so doing helps us better understand both their world and ours. It deserves to be widely read.

JOSEPH A. McCARTIN  
*Georgetown University*



***Keeping the Vow: The Untold Story of Married Catholic Priests.*** By D. Paul Sullins. New York: Oxford University Press, 2016. 322 pp. \$29.95.

In 1980, towards the beginning of his 26-year-long pontificate, Pope (now Saint) John Paul II opened a door to a married priesthood when he authorized the controversial Pastoral Provision. Even today, 37 years later, most American Catholics are shocked to learn that some married men serve as priests in the Roman Catholic Church. In meticulous (and at times very thick) detail, D. Paul Sullins, himself a Pastoral Provision priest and a sociologist, attempts to explain who these men are and what their journey

into the predominantly celibate world of Catholic clergy has been like.

While rich in both quantitative and qualitative data, *Keeping the Vow* is rife with curiosities and a couple of glaring omissions. Sullins's opening premise is that no book addressing the topic of married

Catholic priests had ever been written prior to his own. That simply is not true. In his Appendix, he indicates that he is reporting the views of the wives of married Catholic priests "for the first time" (227). This too is false. Even the most rudimentary literature review would have revealed that *The Pastoral Provisions: Married Catholic Priests and Wives of Catholic Clergy*, both written by the well-known Jesuit priest-sociologist Joseph Fichter in 1989 and 1992 respectively, already covered both of these topics extensively. (In the spirit of full disclosure, I mention that I am the grandnephew of Father Fichter and, like he was, I am a celibate Catholic priest-sociologist).

The title of each chapter in Sullins's work is formulated as a question from What Are Married Priests Like? (Chapter 1) to Why Clerical Celibacy? (Chapter 8). Starting with Father Tom (a pseudonym given to preserve anonymity), who is the long-serving pastor of a large Catholic parish in Texas, Sullins introduces the reader to the heart-wrenching journey that these men embarked upon when they decided to break their solemn vows as clergymen in the Episcopal Church in order to "swim the Tiber." Although many of them lost their Episcopalian friends because of their perceived infidelity, they and their wives were consoled by the warm reception offered to them by both Catholic clergy and laity alike.

At various points, Sullins compares married priests to celibate priests. His overall conclusion is that the Pastoral Provision priests are just as effective as their unmarried confreres and actually do not cost that much more to sustain. He also finds that they are happier, more conservative, and in his own words "more Catholic" (47) than celibate priests in general. Sullins's second glaring omission exposes itself precisely at this point. He chooses not to use the most recent national study of Catholic priests available (*Same Call, Different Men: The Evolution of the Priesthood Since Vatican II* that my CARA colleagues, Mary Gautier and Paul Perl, and I published in 2012) but chooses to use Dean Hoge's outdated data from 2001.

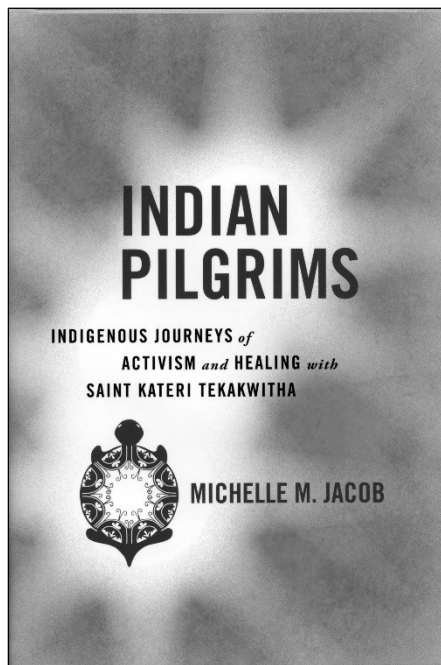
Had Sullins not ignored the most current information, some of his findings would not be so apparently startling. For example, Hoge's data reveals that 46 percent of U.S. priests in 2001 reported being "very happy." Data from 2012 shows a rise to 61 percent, which is only five points lower (a difference that is not statistically significant) than the 66 percent of married priests who report the same. In choosing to use the older data for his point of comparison, Sullins reports a 20-point difference, which obscures the truth.

While these two fundamental flaws are puzzling, the real curiosity in Sullins's work is the almost constant refrain that married priests are better (i.e., happier as cited in the example above) than celibate priests

on almost every measure. Another example is their supposed superior quality of preaching. Sullins quotes an interviewee who says, "You know as well as I do, the preaching in the Roman Catholic Church is pathetic. So any of us who can stand up there and preach a sermon, which we all can, the laymen just gush all over you" (24). More curious still is that in spite of his discovery of the superior quality of the Pastoral Provision priests on so many different variables, Sullins does not conclude that celibacy should be made optional as he makes clear in his concluding chapter.

The question that Sullins never asks, and which would have been the most revealing, is would these men have converted to Roman Catholicism had they not been admitted to the priesthood or if in order to do so they would have had to renounce their wives? I would venture to guess the answer is no and that they would still be serving as disgruntled conservative married priests in what they consider to be the overly progressive Episcopal Church.

STEPHEN J. FICHTER  
 CARA, Georgetown University



*Indian Pilgrims: Indigenous Journeys of Activism and Healing with Saint Kateri Tekakwitha.* By Michelle M. Jacob. Tucson: University of Arizona Press, 2016. 192 pp. \$50.00.

This publication addresses the work of, and people associated with the Tekakwitha Conference, a national organization named after the first American Indian Catholic saint, Kateri Tekakwitha. Started by missionary-priests who worked on Plains Indian reservations in the 1960s, the Conference today plays an important role within Native Christian communities in both the United States and Canada. It does so

through an annual summer gathering that brings together people who seek to support one another in their practice of a faith that affirms their Indian-Christian identity.

Jacob, a member of the Yakama Nation in the state of Washington and an associate professor of education at the University of Oregon, provides five chapters that address: (1) perceptions of Kateri offered by Conference members, (2) "Indigenous" environmentalism that is inseparable from Indian spirituality, (3) Kateri as inspirational role model bridging Native tradition and Christianity, (4) Native Catholic feminism, and (5) the call to action that Conference participation entails.

At the beginning of each chapter, Jacob states what she will address, then sets forth the material, and concludes by summarizing what she just reported. Those who seek material that is less repetitive might be disappointed in this format, but it seems to be a pedagogical device intended to help the reader ascertain the chapter's key ideas. Even the concluding chapter summarizes each of the preceding ones (helpful for those seeking a summary of the text). This type of repetition is unusual in academic writing, as are the Appendices. The first Appendix provides questions for discussion of material that the different chapters raise. The second Appendix (reflecting Chapter 5) encourages readers to get involved with environmental issues, and provides contact information for Indian environmental groups and the Tekakwitha Conference itself.

A theme throughout the text is environmentalism—a cornerstone issue of Indian religion with which the Tekakwitha Conference is associated. Jacob lists the "four main components of Indigenous environmentalism" as being: 1) Spiritual Responsibility, 2) Listening to Tribal Elders, 3) Looking Downstream and Looking Upstream, and 4) Embracing Allies Who Understand the Shared Responsibility of Protecting Mother Earth" (69). Scholars have argued that her position is not the dogma that she and many assume it is, but the author makes a case for a spiritual relationship of Native people to the environment that is intrinsic to Indian identity (fostered through participation in Conference activities).

Well-written and accessible to a general readership, *Indian Pilgrims* sets forth the many critiques levied at Christian outreaches to Native North America (notably cited is the work of Osage tribal member George Tinker, a controversial activist-author-ordained Lutheran minister). However, instead of presenting Christianity as monolithic and lethal, or dwelling totally on religious imperialism, Jacob sketches compelling portraits of Indian people who have internalized the gospel (despite the shortcomings of missionary efforts associated with different churches). Their stories acknowledge the painful history of culture-contact, but go beyond that Calvary experience, and show how contemporary people create an "Indigenous Catholicism" (152).

Much of the writing has a format that initially suggests the author accepts the anti-Christian rhetoric of some Indian writers (well-reported should readers seek material of this nature). However, she then proceeds to show how individuals associated with the Tekakwitha Conference are stalwart devotees who have negotiated a Native-Christian identity. Jacob evaluates conflicting perspectives as if to say "on the one hand, this damage was done" but then provides a kind of "on the other hand" in showing how people have moved on. By the book's conclusion, her reverence for Kateri Tekakwitha is evident—as is the Native Catholicism represented at the Conference.

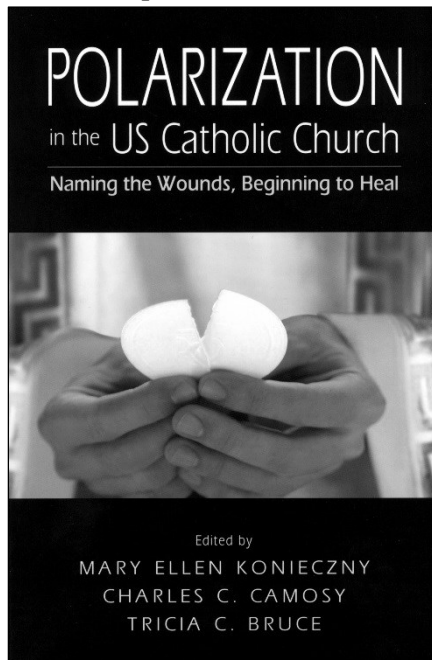
In the book's last sentence, Jacob muses that Saint Kateri might "inspire us to rethink our energy consumption" and "another generation's spirituality, community building, and care for Mother Earth; and to collectively work toward gender justice" (158). Readers may not necessarily draw the same conclusions as the author, but they will no doubt entertain the possibility of one day attending the heretofore little-known Tekakwitha Conference (held each summer in a different city or reservation—visitors more than welcome). There they can tap the reservoir of Native-Catholic spirituality that is a source of life for many Indian people today.

MICHAEL F. STELTENKAMP  
*Wheeling Jesuit University*

***Polarization in the U.S. Catholic Church: Naming the Wounds, Beginning to Heal.*** Edited by Mary Ellen Konieczny, Charles C. Camosy, Tricia C. Bruce. Collegeville, MN: Liturgical Press, 2016. 196 pp. \$19.95.

Dealing with a timely topic, *Polarization in the U.S. Catholic Church* is the product of a 2015 University of Notre Dame conference, where the eighteen articles in this volume were delivered. The contributors include several well-known authors, but more than half are newer scholars and several are not associated with educational institutions. This variety provides a fresh interpretation of long-term neuralgic problems for the church and adds creative approaches to solving them. The usual concerns about gender, sexuality, and authority are addressed, along with serious consideration of the link between religion and politics. Generational differences and changes in parish structures are deliberated in depth, along with approaches to overcoming polarization.

The four organizing themes are usefully arranged in a time-related framework, beginning with "This Moment in the Church," where six experienced authors describe aspects of the ecclesial situation by indicating how their own religious histories reflect their views of the present. A common lament is the loss of fruitful discussion between generations, based in part on the lack of knowledge of the faith, minimal levels of investment, and the introduction of ideological and political agendas. Yet they express hope in finding sources of unity through sympathetic listening and attentiveness to reconciling voices, especially that of Pope Francis.



The second part, "Naming the Wounds," communicates clearly the cultural conflicts and polarizing public debates that have infected the church. Divergent parish perspectives are pointed out, with questions raised about the value of "personal parishes" in which like-minded members may function contentedly, but in fact may prevent necessary conflict that simmers without resolution in the church as a whole. One author believes that the existence of many family-oriented parishes, where the focus is on service, belies the view of widespread polarization. The many ways unresolved ecclesial pain is experienced by LGBTQ Catholics is

described, along with the plight of college students who are labeled as ill-informed or misinformed or both.

Part three, "Assessing the Problem," is in some ways more positive in tone, where again some authors question the extent of polarization. Providing hopeful signs for the future and citing the advantages of ecclesial movements, a Focolare member finds ways to bridge discourse and widen the horizon for engagement. This approach is "not only about identifying principles and values," but also about the suffering of people and the need for loving compassion. In reflecting on race and polarization, the final chapter of this section deals with the consequences of broken discourse in race relations, and also offers some options for creating solidarity by talking across lines, paying attention to pluralism, and seeking communities committed to justice.

The last section, "Looking to the Future," fittingly considers the significant role of millennials in the twenty-first century as they form the base for church and society. One edifying example explains how one college student turned participation in the pro-life movement from what were perceived as alienating activities to unifying dialogue. Of equal consequence is consideration of the future position of Hispanics as the strength of the church. In a compelling chapter, the author speaks of the "unheeded middle," represented by Hispanics, and the potential for being evangelized by them through their deep sense of ecclesial community. The final chapter and conclusion look at the possibility of transcending and resisting polarization, leading to the expectation of hope for the future. The author believes that offenses of polarization against truth and charity can be overcome by resisting judgment and embracing solidarity.

For anyone interested in a more harmonious yet dynamic future for the Catholic Church, there are many reasons to study this book. Whether leading parishes, teaching college students, or participating as a family in parish life, all can find wisdom. Thread throughout the chapters is evidence of the impact Pope Francis is having on the imagination of these writers and on the entire church, as he invokes the image of Jesus as healer. Charitable listening, mercy, reconciliation, and hope all offer pathways to overcome polarization. The editors are to be commended for their judicious selections that introduce contemporary issues and possible solutions to longstanding ecclesial problems.

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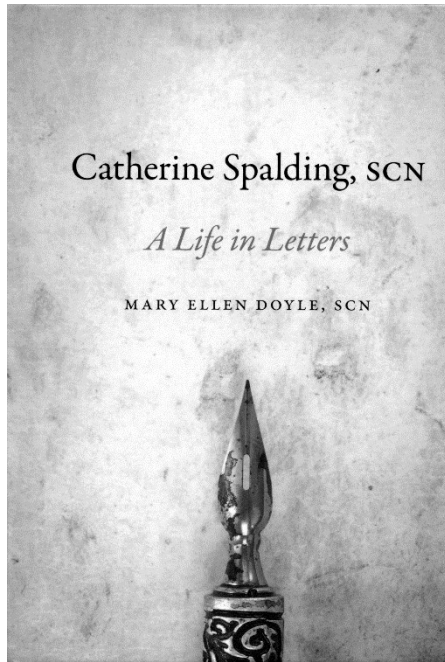
***Catherine Spalding, SCN: A Life in Letters.*** Mary Ellen Doyle, SCN. Lexington: University Press of Kentucky, 2016. 336 pp. \$50.00.

Mary Ellen Doyle, SCN, presents Catherine Spalding, (1793–1858), as courageous and kindhearted. Born in Maryland, the third child of Edward and Juliet Boarman Spalding, Catherine experienced early childhood loss, uprooting, and placement with relatives as guardians. Moved westward, the rigors of pioneer life on the Kentucky frontier forged strength of character, an appealing personality, and effective relational skills. Benedict J. Flaget, first bishop of Bardstown, and his colleague, Bishop John B. David, were among Catherine's collaborators



in formulating her life-long mission of caring for others as a Sister of Charity of Nazareth (SCN).

Doyle explains her schema for arranging the Spalding papers, previously authenticated letters by and to Catherine, according to five periods of her life. Doyle comments on the significance of Mother Catherine's correspondence, provides a biographical chronology, and identifies patterns of relationships and service throughout her forty-five years as an SCN, twenty-five as the community leader. To inform the reader about Catherine's world, Doyle employs epistolary genre and editorial commentary. The latter tends to obfuscate rather than elucidate the understanding of readers unfamiliar with SCN tradition. In this reviewer's opinion, well-honed footnotes would have been more helpful, e.g. Bechtle and Metz, eds., *Selected Writings Elizabeth Bayley Seton*, 4 vols. (2000–2006).



Catherine emerges as a friendly, practical woman of faith: "I have lived long enough to learn to take all these things just as they come" (Letter 5–11, viii). Catherine "was an educated, but never showy, writer" (xvi). Doyle allows Catherine to use her own words to tell not only her story, but also that of the communal development of the Sisters of Charity of Nazareth, the stories of members, and their first Mother. For example, two sisters walked "each day to Newport poor school with their lunch of bread and prunes" in 1857 (267).

Treatment of the foundation years (1812–1838) offers an overview of Catherine's experiences, aspirations, and vocational choice. She was the third woman to join the nascent Sisters of Charity of Nazareth and facilitated its establishment and growth. As Mother and administrator (1838–1844), Catherine boldly composed a significant letter July 6, 1841, signed by many SCN. The missive thwarted a clandestine plan of Bishop Flaget and other Sulpicians to unite the Nazareth and Emmitsburg communities of Sisters of Charity. Catherine's strategy preserved the SCN identity in their "crisis of independence" (41) and in the midst of struggles between Sulpician superiors in Paris and Maryland.

Doyle could have provided details about the SCN crisis in relation to the Sulpicians' post-French Revolution recovery efforts, and the implications for the American Sisters of Charity of the mandates issued in 1829 and 1845 by superior generals, Antoine Garnier, and Louis de Courson, that the Sulpicians return to their founding charism: to prepare seminarians for ministry as priests.

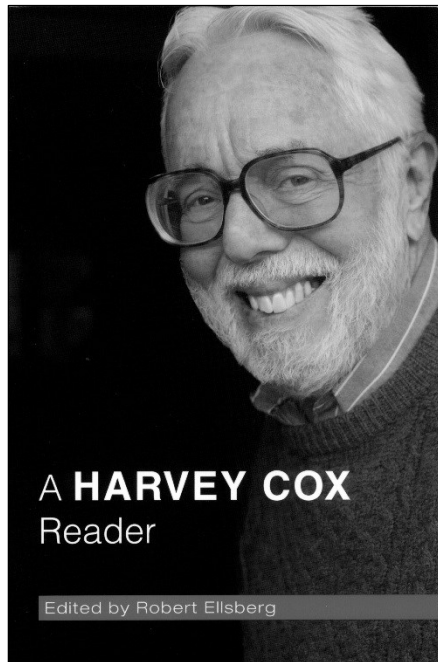
At the Louisville mission (1844–1850), anti-Catholic bigotry confronted Catherine as poor immigrants increased, fatal diseases spread, and more orphans required loving care. Called to leadership again, Catherine oversaw the development at Nazareth (1850–1856) under a new bishop, Martin John Spalding, who would prove more authoritative than affable, despite ties of kinship. Catherine returned to Louisville to spend her final years among her dear orphans and the sisters whom she'd formed as women of charity and justice.

Catherine was a contemporary of Elizabeth Seton (1774–1821). Both established a community of women based on the way of life developed by Saints Louise de Marillac and Vincent de Paul in seventeenth-century France. The Sisters of Charity in Kentucky and Maryland had the same mission: to seek and serve Christ in the person of those who were poor. Catherine and the SCN embraced the Vincentian way of life and apostolic service. A broader treatment of the Vincentian spirit would have enriched readers' appreciation of Catherine's spirituality.

Doyle presumes that Catherine wrote many more letters and questions their fate. I concur. Despite Catherine's 45 years of ministry in Kentucky, only sixty letters and memoranda have survived. In contrast, the volume of extant Seton papers penned during her twelve years in Maryland approximates six hundred. Like Elizabeth, Catherine's correspondents included hierarchy, clergy, Sisters of Charity, parents, alumnae, and businessmen, etc. Topics are handled with spontaneity, even those related to slaves acquired or emancipated by the SCN.

In this work, Doyle has crafted a complementary volume to her previous biography, *Pioneer Spirit: Catherine Spalding Sisters of Charity of Nazareth* (2006). Catherine emerges as a notable, nineteenth-century American Catholic woman, whose legacy continues to benefit church and society. This publication deserves inclusion in academic libraries. Doyle has produced a reliable resource for women's studies, American Catholic history, female education, and social services.

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*A Harvey Cox Reader*. Edited by Robert Ellsberg. Maryknoll, NY: Orbis Books, 2016. 264 pp. \$30.00.

Reverend Dr. Cox has led an amazing life by any of the measures that mean the most to him. To read *The Harvey Cox Reader* is to travel through key terrains of post-war American theology, sociology, and politics that Cox has inhabited.

In this collection of largely occasional essays, Harvey Cox speaks in a conversational tone conditioned by curiosity in and warmth for the Christian tradition. "I love to preach and do so whenever I am invited, often in my own Baptist congregation here in Cambridge," he says in the

book's introduction (xvii), perfectly preparing us for a companionable, distinctively American Christian guide through the signs of the late-modern times.

The Reader opens with our author's religious and intellectual autobiography. From his 1973 essay on the power of formation in a town "amply blessed with churches . . . More churches than filling stations, more churches than saloons, more churches than restaurants" (4), the collection proceeds roughly chronologically.

Cox went on to war-crushed East Berlin, serving as a young American Baptist minister. There he connected strongly with his lifelong theological and political hero Dietrich Bonhoeffer. Ministering on both sides of the wall, Cox sought to awaken Bonhoeffer's vision for a "religionless Christianity."

Cox's breakthrough book *The Secular City: Secularization and Urbanization in Theological Perspective* (1965) properly fills a significant portion of this collection, given its still-astonishing scope of readers. Cox became an almost overnight giant, shaping America's thinking about religion and modernity. Written when he was just 35 years old, *The Secular City* is Cox's explication of the power of Christianity to shape even ostensibly post-religious culture. He also proffers theological charges for how distinctively modern Christians might live out God's commands for work in the world. Rowan Williams hailed this a "groundbreaking work," among the "undoubted classics of the great upheaval in religious thinking that took place in the sixties."

Yet reviewing the other essays that comprise the *The Harvey Cox Reader*, the singularity of Cox as a man of a passing historical epoch stands out more particularly than the acumen of any particular piece of writing. As a world-renowned Christian thinker, Cox became both theologically and politically aligned and personally friendly with other great progressive Christian leaders and thinkers. He lived in Peru with Gustavo Gutiérrez and walked for civil rights with Martin Luther King in the 1963 March on Washington.

As his academic career matured, Cox became intrigued by religious epiphenomena in their variety. In "Turning East" (on America Muslims, Zen Buddhists, and Sikhs) and "Fire from Heaven" (on American Pentecostals), Cox walks his readers into religious worlds that are new to him. He is eager to share the beauty and possibilities that he discovers.

Cox speaks from his open, confident, joyful alignment with the progressive strains of American Protestant Christianity. This "continued to constitute what theologians call the 'master narrative' that gives my life coherence," he says. "They have stayed with me not just as ideas and values but as a cluster of deep and ineradicable affective traces: feelings of joy, terror, awe, history, and well-being" (242). Today, one senses the rarity of freedom from second-order estrangement, particularly among scholars of religion. Even the essays such as "The Future of our Faith," and "Why I Am Still a Christian" that close the Reader have a conspicuously twenty-first century flavor.

While Cox's tone is always inviting, the reader cannot forget that she travels under the auspices of a man enthusiastically ordained and sustained by his religious community and professionally accustomed to Harvard students writing down his words. This is not a shortcoming of *The Harvey Cox Reader* so much as a reality of the authorial voice. At times, Cox reaches for more credit than his readers may want to grant him. For instance, when quoting from *The Secular City*, he states in retrospect that "in this paragraph I was actually proposing a new agenda for the next stage of theology, one which was taken up with a brilliant and daring far beyond my hopes, first by Latin American theologians and then by others throughout the world" (33). It may well be true that Cox's writing helped to create conditions of possibility for liberation theology. Yet suggestions that he sired the movement can sound disrespectful of native genius, such as his claim that "Gustavo Gutiérrez, whose controversial book *The Theology of Liberation* appeared a few years after mine, clarifies the connection best" and that "liberation theology is the legitimate, though unanticipated, heir of *The Secular City*" (34).

Cox also reveals the biases of his time and prerogatives of his privilege with his comfortable references to the erotic allure of religious others. He remembers from his youth how stunning was "Lois," "even though she never wore a trace of rouge or lipstick, when she prays, eyes closed, head tilted back and hands raised" (240). Such writing renders the earnestness of a young crush. Yet it clashes with current academic practices of guarding against a white male Christian gaze that orientalizes, feminizes, and sexualizes religious difference.

Those who purchase *The Harvey Cox Reader* should expect inviting first person narrative with few footnotes (even where there should be). One does not read to source a "Coxian" school of research method. Instead, one encounters theological, intellectual, and interpersonal exploration to which Cox was dedicated, the joy that he finds in studying minds and bodies in worship, and the urgency for him of moral, practical work of realizing God's justice on earth. These lessons from the lectern and the pulpit remain as relevant as ever.

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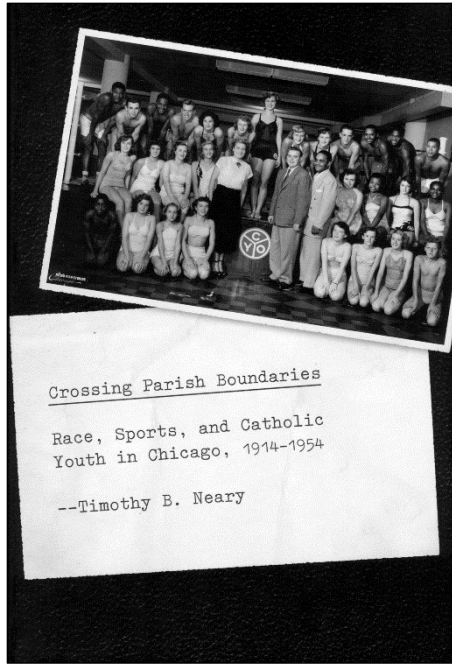
***Crossing Parish Boundaries: Race, Sports, and Catholic Youth in Chicago, 1914–1954.*** By Timothy B. Neary. Chicago: University of Chicago Press, 2016. 272 pp. \$45.00.

Timothy Neary's *Crossing Parish Boundaries* examines the Catholic Youth Organization (CYO) founded in Chicago in 1930 by Bishop Bernard Sheil. Sheil aimed to attract working class youth tempted by a secular world into morally-based athletic competitions. From the beginning, Sheil's hoped to use the CYO as a mechanism to bridge the racial divide that threatened the stability of Chicago's Southside neighborhoods since the advent of the Great Migration.

The CYO's foundation rested on parish-based men's Holy Name and Big Brother Societies and school gymnasiums and community centers. Although a small minority of the city's African American population, Black Catholics from St. Monica's, St. Elizabeth's, Corpus Christi, and St. Anselm's were eligible to play in its leagues. Sheil's view on race was based on a simple spiritual principle—African Americans were a part of the body of Christ and equally eligible to participate—hence the title *Crossing Parish Boundaries*.

Recognizing its glamor in a rough, industrial world, Sheil organized boxing matches. That success led to the creation of other sports competitions in basketball, track and field, swimming, and summer day

camps. The CYO also supported young women's athletics. As a charismatic leader, Sheil attracted the attention and support of local and national sports figures to promote the CYO.



Neary argues that Sheil and the CYO fostered lasting positive interracial experiences for white and black youths. Neary also claims that this interracial experience factored into ties between the Chicago Irish political machine and black Catholic politicians. In this regard, *Crossing Parish Boundaries* adds to the history of Catholic Chicago and the interaction of racial groups in urban America.

Neary, however, argues that his book "presents a counternarrative to the dominant historical interpretation of white ethnic Catholicism rejecting everyday interracialism in American cities." This "counternarrative" is not an

original argument, nor is his claim correct that the dominant historical literature presents a rigidly racially divided Catholic American experience. Neary argues against one book—*Parish Boundaries: The Catholic Encounter with Race in the Twentieth-Century Urban North* (1996) by John McGreevy. McGreevy's fine book does examine Catholic parish throughout the North and argues that interracial cooperation was a rarity and failed to achieve any lasting success.

Although his study focuses on Chicago Catholicism, Neary overlooks works by Jeffrey Burns, John Kotre, and James Smurl, that would have contextualized his study and told a far more complex story on Catholicism and race in this city. The Catholic Interracial Council and the Christian Family Movement were both founded as lay organizations and headquartered in Chicago. Their inspiration came from the same Catholic Social teaching of Monsignor Hillenbrand and operated local "cells" that "crossed parish boundaries." Chicago also hosted a vital Young Catholic Worker movement that reached out to youths—black and white—across the city. While they did not create an integrated society any more than the CYO, they did transform attitudes and lives in much the same way Neary claims the CYO did.

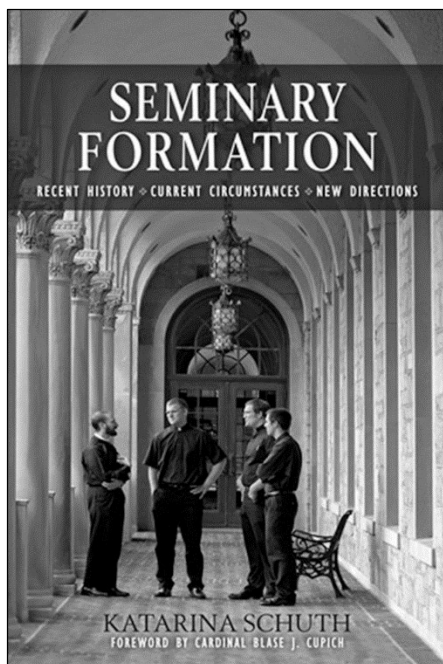
Neary also overlooks the findings of my book *What Parish are You From? A Chicago Irish Parish Community and Race Relations, 1916–*

1970 (1995), which documents the work of Chicago Catholic clergy and laity who crossed "parish boundaries" for racial justice on Chicago's Southwest Side in the 1950s and 1960s. St. Sabina pastor Monsignor John McMahon helped found the Organization of Southwest Communities (1959) with the Catholic Interracial Council and priests inspired by Monsignor Hillenbrand. Its goal was to create stable, harmonious, integrated neighborhoods. To achieve that end, the OSC and its member churches not only "crossed parish boundaries" reaching out to African Americans, it also created an ecumenical movement by including Protestants and Jews.

Like the CYO, the OSC did not achieve a racial utopia in Chicago. Because of its commitment to Catholic social justice, however, St. Sabina's did not racially "turn overnight" as Neary suggests. The experience of integration lasted ten years. In that period African Americans came to see that the church was not racist even if many of its white parishioners were. St. Sabina's then became a prominent Black Catholic Church. Neary only mentions the St. Sabina's experience to note a 2001 incident in which white Catholic athletes from other parishes refused to travel to the black parish claiming fears of safety. If Neary thinks St. Sabina's was a failure in race relations because of this incident, then so was the CYO. Neary claims it took Vatican II to inspire priests and nuns to march in Selma for Civil Rights. However, by overlooking previous works on Chicago Catholics, his study does injustice to the priests, nuns, and laity who "crossed parishes boundaries" throughout the city and prefigured Vatican II.

Rather than dwell on a "counternarrative" that has already been developed, Neary could have told a much more complex and nuanced story of northern urban Catholicism's attempts to negotiate its way from a defensive subculture to one seeking social justice. It is a far richer story than he presents. He instead wrote a good history of the CYO.

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*Seminary Formation: Recent History, Current Circumstances, New Directions.* By Katarina Schuth. Collegeville, MN: Liturgical Press, 2016. 212 pp. \$24.95.

*Seminary Formation: Recent History, Current Circumstances, New Directions* by Katarina Schuth, is an update of an earlier work. The author has spent most of her professional life in seminary formation, and is recognized as an expert in the sociology of religion. Schuth begins with setting the historical context of seminary formation with the themes developed in *Optatam Totius* (Decree on Priestly Training). During the years

immediately following the Council, the U.S. Bishops issued successive versions of the *Program for Priestly Formation* (PPF, now in its fifth edition), updating seminary training. Schuth notes that the direct references to Vatican II documents in each edition has decreased with more references to post-conciliar documents such as *Pastores dabo Vobis* (John Paul II, 1992). Among the emphases that have shifted are the lessening of service-oriented pastoral formation and the centrality of the historical critical method of exegesis for Sacred Scripture, and a re-introduction of the centrality of Thomas Aquinas. She observes that the changes have corresponded to a generational shift of bishops and faculty who were not involved with the Council and its reception.

The leadership of seminaries have changed over the past fifty years, with increasing numbers of staff and the growing importance of governing boards. Accreditation agencies, such as the Association of Theological Schools, have both increased an ecumenical viewpoint and focused attention on structure and finances. As the Vatican II generation has retired, the makeup of faculties has shifted to more diocesan priests and laity (men and women), and fewer religious (order priests and sisters).

The student bodies of seminaries have become increasingly international, as the population has shifted and fewer young American Catholics practice their faith.

Human and Spiritual formation, parts of the four pillars of seminary formation identified by the PPF, have developed quite a bit since



Vatican II, especially in light of *Pastores dabo Vobis*, as well as the sexual abuse crisis, the change in the age and ethnic makeup of seminarians, the flux of seminary faculty and administration, and the changing roles of priests as their numbers decrease. Seminaries mostly have dedicated staff for each area of formation and treat the Human and Spiritual dimensions with increased attention. The Intellectual and Pastoral dimensions have also developed and grown. The number of required academic credit hours has increased, as have the number of hours spent on supervised pastoral ministry practica.

In the final section of the book, Schuth and several other authors offer their perspectives on the current and future needs for seminary formation. She observes the ongoing centrality of a pastoral mandate in seminary formation since Vatican II and recommends a constant review of seminary formation for the current context, including the growth of the secular culture and an honest appraisal of what has alienated so many Catholics who have left the faith, as well as an evaluation of ministerial effectiveness. A generation gap among the clergy is also recognized, both in terms of perception and implementation of ministry. Schuth, and even more the other contributors, note with concern an increase of clericalism among seminarians and younger priests. She recommends seminarians and lay ministers ought to be taught together the knowledge, skills, and attitudes necessary for authentic collaboration, particularly as called for in *Co-Workers in the Vineyard of the Lord* (USCCB, 2005). A focused approach in all levels of seminary formation is needed to achieve this goal, which should include ongoing faculty development. Finally, she recommends maintaining admission standards, despite the insufficient number of candidates. After the author, five more veteran seminary officials offer their recommendations on the needs of seminary formation. These include commentaries by religious order men and women, priests and laity.

As a sociologist, Katarina Schuth offers a meticulously studied summary of the U.S. seminary system over the last fifty years in a succinct, accessible manner. The evaluations and recommendations offered in the final section make for the most interesting reading for those concerned for seminary life. The recommendations offered are sympathetic to an idealism found in the immediate post Vatican II era. With the passing of the Vatican II generation and the addition of the teachings of Pope John Paul II, a modified classical pastoral approach has developed. With *Pastores dabo Vobis*, the emphases was shifted *towards* human formation, rather than *away* from pastoral formation. For those who look skeptically on the immediate post Vatican II period, the final section may seem to be the fond recollection of a generation's halcyon era, but it does offer very real challenges for the pastoral needs

of a post-modern society. There is a necessity for the skills of effective collaborative ministry. As seminary faculties have changed, there is an increase of lay men and women involved in priestly formation, who have a different mindset than their predecessors. The question to be asked is whether the changes brought about in the last thirty years were papal directed, or part of an organic growth? Regardless of the cause of the movement in emphases, the challenges for an effective preparation for ministry in the twenty-first century remains the goal to be addressed by seminary formators for both seminarians and lay ecclesial students, for the service of the mission of the Gospel.

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