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Episode 3: American Catholicism with Dr. Margaret McGuinness and Dr. Tom Rzezniak

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Zet Forward Transcript

Episode 3: American Catholic Compendium

Alan Delozier (0:01)

Hello and welcome to “Zet Forward,” a podcast celebrating authors and other individuals who are involved with projects for the benefit of Seton Hall University and the world around us. My name is Alan Delozier, University Archivist, and I'm very proud to welcome and introduce our guests for today, Doctor Margaret McGuinness and Doctor Tom Rzeznik, collaborators of the book: *The Cambridge Companion to American Catholicism* published by Cambridge University in 2021.

To acquaint the listener with this work, the following summary has been provided by the publisher – “This companion provides a comprehensive overview of American Catholicism, historical development, and distinctive features. The essays all specially commissioned furthest volume, highlight the inner diversity of American Catholicism, and trace the impact of American Catholics on all aspects of society, including education, social welfare, politics, and intellectual life. The volume also addresses topics of contemporary concern such as gender and sexuality, arts and culture.

Social activism and the experiences of the Black, Latinx, Asian American, and Cultural Catholic communities. Taken together, the essays in this companion provide context for understanding American Catholicism as it is currently experienced and helped the situate present day developments and debates within their larger trajectory.”

Now, before we turn over the microphone to our guests, I want to provide a brief biographical sketch on Doctor McGuinness and Doctor Rzeznik . . .

Margaret McGuinness is a Professor of Religion at LaSalle University. She is the author of: *Call to Serve, The History of Nuns in America*, published in 2013, which won the 2014 Catholic Press Association Book Award in History, and she also received the 2016 Distinguished Book Award from the Conference on the History of Women Religious. She is also the author of: *Neighbors and Missionaries, The History of the Sisters of Our Lady of Christian Doctrine*, published in 2012.

Thomas Rzeznik is an Associate Professor of History at Seton Hall University and Co-Editor of the quarterly journal *American Catholic Studies*. He is author of: *Church and Estate: Religion and Wealth in Industrial-Era of Philadelphia*, published in 2013.

Now it is my pleasure to ask both of our guests about their involvement with this project. Maggie and Tom what inspired you to serve as editors for this particular book?

Margaret McGuinness (2:56)

Well. You know, I suppose because we were asked, Cambridge, Cambridge Press has a whole series of companion volumes that have to do with religion, and they cover a wide range of topics. And the contact person at Cambridge contacted me.

I guess two things. The first is I was sort of surprised there wasn't one on Catholicism already and almost immediately I said to her, this is not a job for one person. This is a job for two people and so, I said let me let me contact Tom Rzeznik.

Thomas F Rzeznik (3:53)

It worked out to be a really fine partnership. One of the reasons that we think Cambridge reached out to us was because of our past experience as co-editors of *American Catholic Studies*. When I started working with the journal, Maggie was serving as co-editor, and I then sort of stepped in and succeeded her in that role and so because of that, they knew that we were familiar with the field broadly. And then we also had connections so that when it came time to scope out authors for these individual chapters.

That we had those connections professionally, part of the work in putting together the volume was shaping the basic framework for it that Maggie and I were the ones who were given free rein to plan out the book, to determine which chapters it needed to be covered to provide initial outlines for the volume as a whole and to give it that sort of structure. And so they needed people who were experienced enough and had a broad perspective.

Alan Delozier (5:00)

Sounds good. Actually, you say it's not a job for one. So I'm glad you collaborated because I've read your work in the past since it is really top rate. I'm just curious about some of the individuals you reached out to collaborate on this work.

Thomas F Rzeznik (5:14)

First, if I may, I would say that to help readers understand the basic structure of the book, and then trying to figure out how do you tell the story of American Catholicism in one volume. We knew that these chapters would only scratch the surface, but they needed some internal structure. So, the book has three main parts. The first is a chronological overview, three chapters that deal with the basic chronology of American Catholicism, a chapter on the Colonial Era, a chapter on the 19th century on the Immigrant Church, and then a chapter on the Catholic Church in the 20th century, or as it's referred to in American History, the American Century.

So, we're playing off of that for the Catholic Century. Then we have a series of thematic chapters that look at topics like Catholic Faith and Worship, Catholic Intellectual Life, Education, Women, Religious Politics, and then we conclude with chapters that highlight what we called the many faces of Catholicism that speak to the internal diversity of the American Catholic experience, with chapters that look at Laywomen Black Catholics, Hispanic Catholics, Asian American Catholics, and as a first in a volume of this sort, a chapter on Cultural Catholics for

those who may no longer identify as practicing Catholics, but have certainly been shaped by Catholicism and contribute to American Catholicism in their own ways. So, once we had that internal structure in place, then we started doing the work of reaching out to the individual authors. Maggie did you want to add anything to that?

Margaret McGuinness (7:00)

Just that I think we were both very grateful that of the 19 essays, 18 said yes initially. One person for one chapter said: "You know, I've been the voice of chapters like this for too long and someone else should do it, which was really actually a very kind and generous way to look at things. Then of the original 19 contributors, only one had to drop out for personal and family reasons. Again someone else very graciously stepped in and held to the deadlines. In a way, it's kind of a miracle that the 19 chapters all got in. I'm not sure that happens all the time.

But they all came through in the end and again, as Tom said earlier, I think between us we knew almost everybody, at least a little, you know, I mean, some people we knew better than others, but that made it very helpful. I think a lot of them knew each other which also helped.

Thomas F Rzeznik (8:27)

Which also made it easier when you had to go back to somebody and say, hey, this is a great chapter, but that middle section needs a little bit of work.

Margaret McGuinness (8:34)

Right.

Thomas F Rzeznik (8:34)

Having friendships with these people certainly helped.

Margaret McGuinness (8:44)

I would just add, Tom mentioned how hard it was to kind of tell the whole story, but in 8000 words or so per essay, these folks, some of them have written books on their topics were very gracious about the amount of slashing that we did to be brutally honest about it.

Thomas F Rzeznik (9:18)

We were also very fortunate that the book project began before the pandemic struck and so most of the authors had already completed drafts of their chapters before through those days of lockdown. They were able to get to libraries and archives and things like that. So, the project was not delayed because of the pandemic.

Margaret McGuinness (9:41)

Right.

Alan Delozier (9:43)

So true, and of course, there is always room for Volume Two. But not right away, of course so you have some time to rest.

Margaret McGuinness (9:51)

Not today, right?

Alan Delozier (9:53)

Right. And just following up on what Tom said and also from my own perspective as an archivist, what are some of the best and most unique resources you found in archives, libraries, and other historical avenues that have helped you with your own research with this book, the research projects, and texts that came in along with your own scholarship?

Thomas F Rzeznik (10:18)

There's been so much. And with the pandemic, I think it's made sort of many of us realize how valuable digitized collections are. We're still historians, we love print, and we recognize the value of unique rare materials that are in archives. We could not do our work without that. But we're grateful that many more materials have now migrated online, whether it's an individual archive that digitized its collections whatever they are.

More universal efforts like “archive.org” that have made many books available as digitized versions to scholars and students alike, and I think particularly things organizations like the Catholic Research Resources Alliance that has done such a wonderful job linking together archives, promoting the collections that are out there and spearheading projects like the Catholic News Archive, which now contains years upon years of digitized Catholic newspapers that allow us to find material in such an accessible way, replacing that effort to try and hunt down material by scanning through reams of microfilm. So it's those sorts of resources that are really transforming scholarship today.

Margaret McGuinness (11:42)

I think each individual author had a lot of experience in the archives. They were sort of more directly connected to their area of expertise and I'm thinking for instance of Angie Dries, who did the essay on Global Catholicism, who had had extensive experience, in the Maryknoll Archives, in the Archives of the Columban Fathers and so forth. Missionary Congregations and they were all able to draw on the archives they had used in the past. For their own essays, which was helpful, because again, for a lot of this project the archives were closed and they could get some help from archivists working at home, but not always everything they might have needed.

Alan Delozier (12:40)

Now it's nice to hear about how you know, even during the time of the pandemic and the quarantines this work was able to go forward as mentioned beforehand. Most essays were completed, but just having those final extra touches is very important. Now with this

compilation out there and being used and in more extensive form, how do you think this particular work and also Catholic Studies at large will benefit from this particular volume going forward?

Margaret McGuinness (13:11)

I think when Tom and I started talking about this, I don't think we thought it would necessarily be used in classes, although that is always an added bonus. But Cecilia Moore, who wrote the chapter on Black Catholics, is using it this semester and seems pleased with it, and I guess the students seem pleased with it. More to the point, but we really envisioned it as a volume that when someone, a grad student, or an upper-level undergrad wanted to start a project. Their advisor would say to them, go check out the *Cambridge Companion* and take a look at that essay on Catholics and Politics, or Catholics in the Arts, or whatever, and see where that might lead. You see what ideas you might get from it, see what they're bibliography says, and if this is what you're thinking about. Hopefully that will happen.

Thomas F Rzeznik (14:22)

It was very much sort of thinking in terms of helping not just students, but sort of non-specialists, and it was as we were talking about the project and as we talked to the authors, we advised them that put in this volume what you would expect if you were picking up a volume on the *Cambridge Companion to American Judaism* or *American Mormonism* or *American Methodism*. Those things that you are not familiar with, how would you explain it to people who really need that primer on a topic, but other things that was really fascinating about this project is how scholarly help on publications has changed, and so with Cambridge University Press behind the project, this isn't simply a print book, it's also part of the Cambridge core. Their online database of materials that Colleges and Universities and Libraries subscribe to, and so that people have the expectation that some people may read the book, but others are simply going to be downloading individual chapters. So as the editors and as authors, we had to think about both the integrity of the book as a whole, but also each chapter as a standalone piece.

Margaret McGuinness (15:43)

Right, which meant for a lot of us, on our part, that's where some of our work came in. Someone might say, well, I assumed that someone else was going to say something about this and their essay and our response would be well, yes, they are. But we still need two or three sentences from you about it too. You know, force someone reading it as a standalone and you know what I'd love to see. Some parish groups read individual essays and someone looking at Latinx Catholics or a group looking at Black Catholics or whatever. Just because we really did have the kind of the interested laity in mind when we were writing it just as well as academics.

Alan Delozier (16:39)

That's a good point Maggie. The beautiful part is not only a print version, but the electronic version as you mentioned. Now just even on kind of a more current theme, your own classes in terms of teaching Catholic Studies. Even though the text may not be at this point, required

reading for every course which it should be in the future. Sorry, about my editorial comment, but it will hopefully catch on more. Speaking to Tom's great point about having it available for different classes segments for reference.

Margaret McGuinness (16:59)

(Both Smiled in Agreement)

Alan Delozier (17:11)

I just wanted to find out your current classes, or your most current class. How has Catholic studies been received, especially in this time of quarantine along with contemporary society? What are you finding in terms of pedagogy, scholarship, and how students are reacting to what is going on in the Catholic Church?

Thomas F Rzeznik (17:38)

That's a great question, because both Maggie and I regularly teach courses on the History of American Catholicism. Mine is here at Seton Hall within the History Department and Catholic Studies. Maggie's coming into it from a Department of Religion and Religious Studies approach, but in some ways, our classes are very similar to one another. It's always sort of interesting to see what students themselves are interested in and it's sometimes humbling as a professor that we have our own plans for what they need to know, but then they remind us of the questions that they have. So certainly, in light of the pandemic, there were opportunities to talk about the Catholic Church's role in health and welfare.

Responding to earlier epidemics and Catholic Sisters who were responding to cholera or the flu, but the stuff more recently. Questions over Race and Racial Justice, Social Activism, but also Family History. You know, I think there's a genuine curiosity among the students to sort out and learn about the Catholic past because it helps them understand their own Family Histories and know their immigrant grandparents and the world of American Catholicism that their parents grew up in in, say the 80s and 90s.

Margaret McGuinness (19:12)

I teach often in the fall, a first-year seminar on Philadelphia Catholicism and one of the things I asked them to do is to visit a place such as the Shrine of Saint John Newman and the Cathedral and Saint Rita Cascia, places like that. The last time I taught it, which was pre-pandemic, it was the Fall of 2019. A couple of students who were from the Philly area when they told their grandparents where they were going, their grandparents wanted to go with them. Which I thought was just fascinating, and their grandparents said, well, you know, I haven't been there since I was a kid, and I'd like to go back to the Shrine of the Miraculous Medal or whatever. And what was nice about that was it gave them, as Tom said, the question of family. It gave them that little bit more of a connection there.

Alan Delozier (20:25)

It is good to have those connections Maggie, and it is nice to hear about your embrace of not only the Catholic Church and its universal history, but also the local history perspective and your ties to Philadelphia. I am just curious also in terms of your own research even beyond this book in terms of what you're working on now and how your research is progressing, so we can look forward to your next published work(s) in the in the near future?

Margaret McGuinness (20:54)

I have a manuscript on Katharine Drexel and the Sisters of the Blessed Sacrament that's currently at Paulist Press. So, I'm in a bit of a holding pattern at the moment. Waiting to see what changes they want, or how this is going. One thing I've discovered from talking to other folks is everything is backed up because of the pandemic. Presses are also shorthanded, and somebody just told me that her book was delayed a month because there was a shortage of boxes to ship it. The supply chain is going in a lot of different directions. So that's where I am. I'm kind of waiting. Just finished something and waiting for the next phases, but I'll turn it over to Tom because he's in the middle of something right now.

Thomas F Rzeznik (21:51)

Sure. I was going to say, I don't know if you want to give a spoiler alert, but to tell our listeners a little bit about Katharine Drexel, because we actually have that in common. We've both done some research on her. She was the figure who helped inspire my doctoral dissertation, which was the study of religion in Philadelphia. She, Catherine Drexel, as a Philadelphian, was a central figure to that research. So maybe you can fill people in a little bit on her biography and life story.

Margaret McGuinness (22:24)

Sure. I actually found Tom's book very helpful in my research. So, a plug for *Church and State*. Katharine Drexel was at one point, along with her two sisters were the richest women in America when their father died. He left them; I think by today's standards around \$400 million. I mean, it was a massive amount of money and he set it up in such a way that that it was a trust. He was worried that men would want to marry his daughters for their money. Not an entirely unfounded fear, I think. The money was actually going to go to any grandchildren that he might have which he did not have in the end. Drexel and her half-sister Louise chose to use that money to minister to Blacks and Indigenous People in the United States. In a variety of ways, building Churches, building Schools. Probably her most enduring legacy is Xavier University in New Orleans, which is the only Catholic Historical Black College and University. When Drexel died, the money that was left, and there wasn't much, did not go to the Sisters of the Blessed Sacrament, which was the Religious Congregation she founded. It went back to the charities that were stipulated in her father's will because there were no grandchildren. I'm hoping that the book will kind of encourage some conversations about Race, about Evangelization, and about Women Religious. You know, once it comes out, I'm hoping it will contribute to the conversations that are taking place in those areas right now.

Thomas F Rzeznik (24:43)

On my part the research I'm doing also connects with the History of Women Religious in the United States. I've been currently doing a research project on the history of Saint Vincent's Hospital in New York City, which was located in Greenwich Village. When it was founded in 1849, it was the first Catholic Hospital in New York City, and when it closed in 2010, it was the last Catholic Hospital in New York City. So it was very much interested in that institutional dynamic. And what the history of Saint Vincent's Hospital tells us about the History of Catholic Healthcare in the United States.

I have come to realize in the course of that project is just how central the work of the Sisters of Charity was to building up the American Healthcare System, you know, and not just the Sisters of Charity of New York, but their Sisters across the country, all of the Women, Religious, various Congregations who were doing similar work, they really helped build up the sort of the voluntary Healthcare System in the United States and worked to speak on behalf of the poor and the marginalized through their Ministries, but also in terms of Public Policy. When the history of healthcare in the United States is written, American Catholicism, American Sisters need to be part of that story. You know, including things like the work of Sister Carol Keehan, a Daughter of Charity who was influential in helping to secure the passage of the Affordable Care Act, Obamacare, as it's known that those stories need to be recognized more fully.

Doing the research on same things as hospitals is also a very nice project for me as somebody who teaches at Seton Hall University. Since the Sisters of Charity of New York were one of the communities that traces its roots to Elizabeth Ann Seton and the founding of the Sisters of Charity, the First American Congregation of Women Religious in the United States.

Alan Delozier (26:48)

Nice tie-in Tom and thank you for sharing because it's always interesting to hear how historians are progressing on their scholarship and then sharing it with the world. Looking forward to both of your publications in the near future. In terms of going the other side of the coin, how about yourselves in terms of reading, if you have any spare time so to speak in terms of what you've been reading recently from your local libraries or works that are helping you not only with class preparation, but also in terms of what's inspiring you, or just of interest. Can give us some perspective on your reading spectrum?

Thomas F Rzeznik (27:35)

If I may, one book and its probably on Maggie's bookshelf as well, but I've finished reading a book by Maureen O'Connell, who is a Professor of Religion at LaSalle University, and she wrote a book called: *Undoing The Knots*, and it traces her own family's history over the course of five generations in the Philadelphia area. In looking at the American Catholic experience and encounters with Race and the Anti-Blackness at the time that was written into the Catholic experience.

One of the things that's really remarkable about the book is the way that she is able to trace her own family history and put her own families experience front and center in the book. I'm also as a historian, amazed at the historical research that she did, including going into County Historical Societies, going into Parish Research Collections, and mining. Those materials and finding the fragments of her own family's past that are recorded. In some ways it's a model for other people who want to know about their own family histories, that the material is there, but it often takes a great deal of hunting and searching in order to get those materials. She recently presented on her book at the American Catholic Historical Society in Philadelphia, which is an organization that both Maggie and I belong to. So it was great to hear her speak on the topic, but also to read her book.

Margaret McGuinness (29:10)

Yes, I'll join that plug for Maureen's book. It's really phenomenal. It's not something all of us can write, and I think she brings her training as an ethicist into it as well and kind of blends history and religious studies and ethics together in a very nice way. The book that I'm about to start reading as I was just looking over at my pile to get the right title. It's called the *Making of American Catholicism*, and its series of chapters by Michael Feifer about Regional Culture and the Catholic experience. He kind of breaks it down and he looks at place as well as the Catholic experience. I'm really looking forward to digging into that perhaps later today.

Alan Delozier (30:15)

This is good to hear about.

Thomas F Rzeznik (30:20)

I think Maggie and I can both sort of keep going on about all of the books that we have plans to read. Especially as summer is approaching and we're both crazy enough that we consider these academic books beach reading. I've also been looking at a book by Angel Garcia: *The Kingdom Began in Puerto Rico*. Neil Connelly's: *Priesthood in the South Bronx*, which is a book that came to my attention as it was reviewed in *American Catholic Studies*. I knew that this was something that I needed to read since I went to college at Fordham University in the Bronx, and this was very much part of the story. It traces the life of Neil Connolly, who was a priest in the 1950s and 1960s. He was sent to Puerto Rico to learn Spanish so he could better minister to the Puerto Rican community in the Archdiocese of New York. Then it traces the history of Community Activism and the role that that not just Neil Connelly, but the Catholic Church and Catholic institutions played in responding to the social transformations of the 1970s and the sort of the challenges that Urban Immigrant Communities faced.

During that time period, one thing I very much appreciate about the book is that it brings us more closely to the present or the recent past of the 1970s, 80s, 90s. When you think about studying history, it's always about going far back in the past. And it's reminding us that we now need studies of the 70s and 80s and 90s. That may seem like recent memory to people, but it's no different than somebody studying World War II during the 1970s. It's only a 30 year gap and

the same way for us being from our vantage point in 2022, we need to go back to the 80s and 90s which have that same 30-year gap.

Alan Delozier (32:28)

It is true, Tom. There is a lot of great scholarship out there and it is great to hear about these particular volumes. You are not crazy at all because treating it very important in terms of not only in the office, but just anywhere that speaks to you. Talking a little bit outside the realm of Catholic scholarship, just say a reader who is not familiar with the Church in any form or even just a little bit once with the common myths that you would like to debunk concerning discipline and research. Within this field at large, your book in particular, and your own experiences with non-Catholics.

Margaret McGuinness (33:08)

It is funny because yesterday I was having lunch with a group of people and there was an 11 year old there who was out of school for the day who is Jewish and he wanted to know what a Sister was. He's 11 and it's nothing on him but I guess it still surprises me. Number one, how little people know and number two how many want to only talk about negative experiences people have had with Catholicism either with themselves or people they know. It is just a topic that is so much more broad and so much more complex than that. I just feel and hope to bring it back to this volume, that the volume kind of lays out some of those complexities a little better and makes people see how Catholicism has become part of discussions about politics and discussion about art and discussions about literature and so on.

Thomas F Rzeznik (34:48)

At a very basic level, I would also just add in response to that question for us that we want to make it clear that American Catholicism is not static or monolithic. Yes, absolutely there is some universality to the story, and that's what makes the sort of the American Catholic experience notable. That it's part of a global community, but it's also shaped by its own time and circumstances. The internal diversity of American Catholicism needs to be recognized and appreciated more fully. It's internal diversity, not just in terms of different ethnic and racial groups, but also the diversity of time and place. It's sort of the book that Maggie was talking about by Pfeiffer that looks at.

Regional cultures to reinforce that kind of Catholicism and the Northeast is not the same in the Southwest or other regions of the country, or chronologically. The Catholic Church that Mother Seton knew in the Early Republic is not the same Catholic Church of the Immigrant-Era, with its dense institutional networks in terms of Schools and Hospitals and Parishes and everything like that. She was operating in a very different social and ecclesiastical context.

Alan Delozier (36:15)

Those are good perspectives because you know the regional aspect and tying it into the greater study really helps the individuals who aren't familiar with the Church. In terms of researchers, students, and so forth. What advice would you give to budding scholars being experts in the

field yourself, in terms of looking forward and building upon the work you have done with this particular volume, but also in terms of their own interests within the area of Catholic-based scholarship.

Thomas F Rzeznik (36:54)

I was thinking about this a little bit, and I think one thing, while we have lots of advice to offer our fellow scholars of American Catholicism. Often that's preaching to the choir, and I think the harder challenge is getting scholars who might not think about American Catholicism to recognize the importance of the American Catholic story in their areas of research. So American Catholicism and thinking about the history of things like American Political Life, Social Movements, Social Activism, how Catholics have played an outside role in that history, or people today who may think of the Catholic Church in terms of being repressive. I think about the way that Catholicism offered opportunity to generations and for Maggie and I, whose research works on Women Religious, Catholic Sisters were some of the best educated and in some ways, perhaps counterintuitively, most liberated women during the 19th and early 20th century. This is because Sisterhood provided an opportunity, resources, and the potential for collective action in a way that other American Women lacked. Catholic Sisters were CEO's of Hospitals, Presidents of Colleges and Universities. They were deeply involved in their local communities, and so those are the types of stories we want sort of scholars outside of American Catholicism to recognize the importance of the Catholic story in their work.

Margaret McGuinness (38:45)

I would agree. It always amazes me that Histories of Education are written without mentioning Nuns. You know, I just don't understand how you can leave the Parochial School System out of that picture and the Women Religious who staffed them. I'm also heartened. I sat on a dissertation defense from University College in Dublin on Monday, and this woman has looked at how the Presentation Sisters in Ireland financed their convents which is a real piece of economic history. You know that we haven't really looked at and Alan you mentioned archives earlier. She did amazing work digging through archives to find all these account books and receipts and stories and letters to find and write about things that bring the story of Catholicism, as Tom said, into other areas.

Alan Delozier (39:55)

It is so true, Maggie. And the good part is that individuals are still learning. You are right in terms of this collaboration, it's really the historians who really put the words out there that really inspire, and visuals going forward. Now my last question is basically in terms of the feedback you have been receiving. With the book coming out last year are there any final thoughts on this particular work. I know you have maybe mentioned it before, but just any final thoughts that you want to additionally share with our audience?

Margaret McGuinness (40:28)

I would just say we haven't gotten a whole lot of feedback yet, but I would just say that that one thing we talk about is the introduction of the book. It was a deliberate choice not to have

an essay on the issue of sexual abuse in the Catholic Church and that was because it is unfolding. People are just writing about that now which wasn't even on the radar when we began this. Issues of Boarding Schools for Indigenous People, which again we weren't even thinking about when the book started. I guess I would just say, histories are never finished. It's that there are going to be more essays that will be needed. It's as complete as we could have made it, but yet it's not complete in the end.

Thomas F Rzeznik (41:44)

I would just say for all of our Seton Hall listeners, you can check out the volume by going to the Universities Library Homepage and searching for the *Cambridge Companion to American Catholicism*, and it will take you to the Cambridge Core. You can look at the book as a whole, but you can download individual chapters that may catch your eye. Maggie and I are deeply appreciative of the work that the authors did. We're very proud of being able to feature their work and bring it together in one volume.

Alan Delozier (42:17)

Thank you both and thanks for the promotion, Tom. This is appreciated. And I was also too quick. I have just one last question. For individuals who like to provide feedback and for answering any questions, can you follow up with your contact information for the audience?

Thomas F Rzeznik (42:34)

Sure. For our Seton Hall listeners, please visit the Seton Hall University's History Department Web Page. And you can find my contact information there, or just search our names. On a quick Google Search you can find our institutional email addresses.

Margaret McGuinness (42:54)

Right. Same here. Go to La Salle's Web Page for the Religion Department, and there's my information, and we'd be happy to hear what people think.

Alan Delozier (43:04)

This is wonderful, Maggie and Tom, thank you both very much. And as you say, Maggie, history is never ending, and it keeps going forward and we are thankful about that. And we are also thankful for your time here today. This was a very enjoyable discussion. I thank you for your time. Now, for more information on the book: *The Cambridge Companion of American Catholicism*, published by Cambridge University Press. I can be reached via email at: Alan.delozier@shu.edu "Delozier" is spelled: D-e-l-o-z-i-e-r. And once again a thank you to Doctor Margaret McGuinness and Doctor Tom Rzeznik for joining us, and thanks to you for listening to "Zet Forward." Please join us next time when we talk to other individuals from the Seton Hall community about their work and how it benefits the world around us. Until we meet again all the best and thank you.

(43:45)