

larger crisis involving the Society of Jesus, the countries of Europe, and the incipient secularization of European culture.

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THE NEW ORLEANS SISTERS OF THE HOLY FAMILY: AFRICAN AMERICAN MISSIONARIES TO THE GARIFUNA OF BELIZE. By Edward T. Brett. Notre Dame, IN: University of Notre Dame, 2012. Pp. x + 227. \$30.

At the 93rd annual meeting of the American Catholic Historical Association in New Orleans in January 2013, panelist Katrina M. Sanders from the University of Iowa lamented the dearth of research available concerning black Catholics, noting that not enough has been done to unearth this rich source of our common ecclesiastical history, especially concerning black sisters and black education. Brett helps fill this lacuna with this volume that presents a piece of scholarship to educate and enlighten the public regarding the role of a small group of black Catholics and their participation in bringing about the kingdom of God.

The history of the Holy Family Sisters (HFS), established as a religious congregation in 1842, involves slavery, segregation, and separation within the church and without. These difficulties notwithstanding, HFS foundress, Henriette Delille, envisioned a religious community that would minister to the needs of the black faithful in the United States. The thought of expanding its mission field beyond America was not part of the original charism; but, as B. points out, when the invitation to work among fellow black Catholics of the Caribbean, the Garifuna, came in the late 1890s, the sisters saw an opportunity to minister in a prejudice-free environment. There were risks associated with undertaking this work, but as far as the sisters were concerned, the risks were worth taking.

Employing archival material, oral history interviews, and personal reflections, B. examines the missionary efforts of the Holy Family Sisters by comparing and contrasting their ministry before and after the Second Vatican Council. This is an institutional narrative whose strength is B.'s analysis of religious missionary life by black Catholics to black Catholics. All too often missionary accounts have focused on white religious and white priests and their efforts to evangelize blacks, be they citizens of North America or of Africa.

The sisters sent to Belize, however, were not fully prepared for what they would encounter. They admitted that they did not understand the people and their country, a problem that appears to have remained unresolved for several decades. HFS members soon found out, as had other missionaries before them, that physical resemblance did not translate into knowing the inhabitants or culture of the area. The Holy Family missiology

in both the pre- and post-Vatican II church was found wanting, resulting in a failure to develop and nurture native or indigenous vocations. The lack of vocations was indicative of a failure of the sisters to immerse themselves fully into the Garifuna culture. Even the attempt in the 1970s to incorporate Creole, the language of the people, into their communal prayer became a source of contention for the sisters. An English-only policy for house prayers reflected an imperialistic and paternalistic attitude within the HFS administration and church hierarchy. B. contrasts the out-of-touch approach with that of Holy Family Sister Judith Barial, who, reading the signs of the times in the 1980s, established the Christian Youth Enrichment program, which provided training and support for teenage women not attending regular school. Quite successfully, the operation and that of all HFS apostolic operations would eventually rely on the efforts of the laity.

While the HFS may not have developed a vibrant local branch of the congregation in Belize, they did establish an educational and pastoral presence that had a lasting effect. Many of the Garifuna political and commercial leadership were educated by the HFS. Furthermore, and more importantly, the HFS provided catechetical education to the lay leaders of the church. And the sisters did educate the first indigenous bishop of the country, O. P. Martin.

This volume is a welcome addition to the study of Black Catholic history, the examination of missiological approaches, insights into the lives of women religious, and Caribbean Catholic culture. B.'s research will appeal to both the general reader and the specialist, and is appropriate for both undergraduate and graduate courses.

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SOLDIER OF CHRIST: THE LIFE OF POPE PIUS XII. By Robert A. Ventresca. Cambridge, MA: Harvard University, 2013. Pp. 405. \$35.

In opening his lecture for the Royal Foundation of Saint Katharine in London in April 2000, Francis J. Coppa, author of numerous studies on Pope Pius XII, made the point that the published works on the Pacelli papacy far outnumbered those dedicated to all his predecessors. Coppa's observation was a timely reflection on the interest aroused in historians, scholars, journalists, and casual observers of one of the most controversial and influential figures of the 20th century.

From the concluding phase of the Second World War onward—and increasingly so since the mid-1960s—the debate over Pius XII and the official acts of his papacy has been a central question in contemporary historiography. Generally speaking, the debate has focused on—and to