

arising from law, philosophy, and theology. Finally he concludes with a chapter on monastic prisons and another on case studies of “runaway monks,” including runaway Abbot Anton Boehm.

This book deeply contextualizes intellectual and religious history. One of its great virtues is the way it combines monastic responses to new historical, legal, philosophical, and theological ideas with concrete attention to monastic material culture, social practices, and institutional innovations. L.’s anecdotes about, e.g., changes in monastic dress, diet, routines of prayer, recreation, travel, social interactions with those outside the monastic community (including women), and living accommodations give the impression of a virtual cultural revolution in multiple Benedictine houses in the second half of the 18th century. L. is alert to the ways the increasing exchange of ideas, books, and monks themselves in central Europe and beyond affected inherited commitments to *stabilitas* and routines of prayer: “Enlightenment communication challenged the traditional way of Benedictine life because the monks’ participation marginalized not only the silence of the cloister (instead it emphasized communication as a virtue) but also introduced a new emphasis on individual achievements and new patterns of self-presentation” (80–81).

German Benedictines established major historical-critical projects (inspired by the French Maurists), participated in learned societies, contributed to (and in some cases founded) academic journals, conducted scientific experiments, expressed disdain for Scholasticism and enthusiasm for the ideas of Locke, Wolff, and Kant, and embarked on theological experiments in ecumenism (Beda Mayr) and religious toleration (Benedict Werkmeister). Throughout, L. commendably provides many individual examples and descriptive stories to illustrate his points.

The book ends rather abruptly with the forced dissolution of German monastic life in 1803 and a three-page conclusion, a third of which summarizes the book’s chapters. It perhaps seems intellectually greedy to have hoped for more at the end of this original and important book, just as one might have hoped for more substantive conclusions at the end of individual chapters, some of which lack even a summary paragraph. But the desire for more is a function of the extraordinary, enlightening materials that L. presents. More analysis throughout and in a longer conclusion would only have enhanced his reconstructive descriptions and wide-ranging synthesis.

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HABITS OF CHANGE: AN ORAL HISTORY OF AMERICAN NUNS. By Carole Garibaldi Rogers. New York: Oxford University, 2011. Pp. xx + 319. \$27.95.

Rogers, a professional writer and editor, provides a rare insight into religious life for women as seen through the eyes of the women themselves.

R. interviewed women who joined religious congregations roughly between the late 1940s and the mid-1960s. An excellent prologue informs the reader of the current state of women religious in the United States, with reference to the Vatican visitation of women religious in the United States (2008 to 2012). R. includes the assessment of the doctrinal correctness of the Leadership Conference of Women Religious (LCWR), which represents 95% of women religious in the United States. She also recalls the changes brought about by the Second Vatican Council (1962–1965), which asked all religious orders and congregations to go back to their founding charism. Many congregations of women religious that responded positively to that call are now under scrutiny.

R. asked each sister she interviewed to respond to three questions: “Why did you enter religious life? What were some of the crisis points or times of change in your religious life? Or . . . how have you become the person you are today? And . . . why are you still a religious?” (xviii). Each interview lasted approximately two hours and was taped and transcribed with limited editing. The sisters interviewed ranged in age from their 40s to their 90s, with the majority in their 60s.

R. structures the work with two broad themes: “From the Past into the Present” and “From the Present into the Future.” Within each, the interviews are grouped according to the different works of the sisters and their changing attitudes. The interviews take the reader into the lives of women who lived through the dramatic changes brought about in religious life after Vatican II. Reflected most visibly was the decision of many either not to wear a religious habit or to wear a modified one. In terms of mission, the reader gains insights into the decisions of women religious to choose works related directly to the materially poor and to underserved populations. The women interviewed are as diverse as two sisters who fought against anti-Semitism, a sister who worked for women-led liturgical events, and a woman who left religious life and became an Episcopal priest.

Most compelling in this work is the voice of the individual sister putting into words her struggles, hopes, joys, sorrows, and concerns within the context of her life as a religious sister, along with her concerns for the institutional Catholic Church in terms of the interpretation of the gospel message. How women religious feel they are perceived and accepted as full members of the church comes through clearly. R. is able to capture the personality and views of each sister.

R. concludes with a most timely and provocative look to the future of religious life for women in the United States. From her interviews, four elements emerge as essential for the women she interviewed to be able to continue in their religious life: (1) the contemplative dimension of religious life; (2) being part of something bigger than the individual members; (3) commitment to the underserved in society; and (4) grounding in the gospel, interpreted by some

as participation in the global community and learning from other faith traditions. A glossary of terms provides helpful information for readers not acquainted with some vocabulary used by women religious.

The major portion of the book was published by Twayne Press in 1996 under the title *Poverty, Chastity, and Change: Lives of Contemporary American Nuns*. That work contains 51 interviews, all but seven of which are included in this edition, and each with a brief update. Seven of the full interviews are follow-ups to earlier ones found in the first edition; two of the interviews are entirely new to the 2011 edition. In some cases new photos of the interviewees are included.

I find it puzzling that R. chose to publish a new edition with so few new interviews. Is it perhaps warranted by a growing interest in the history of women religious in today's world? Perhaps R. wanted to attract a wider audience, which is understandable, but in that case adding more interviews with younger women in religious life would seem a more plausible course of action and would shed additional light on the lack of young women interested in pursuing religious life today as it is currently structured.

All of this said, the updates and several new interviews in this edition do bring some additional issues to the table. R.'s contribution toward explaining what religious life for women religious is all about, their struggles to find their place in the institutional Catholic Church, and their uncertainty about the future are well reflected in this work. As such, it is a welcome addition to the history of women religious in the United States.

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THE POLICIES AND POLITICS OF POPE PIUS XII: BETWEEN DIPLOMACY AND MORALITY. By Frank J. Coppa. New York: Peter Lang, 2011, Pp. viii + 205. \$36.95.

Twenty-four years ago, I wrote an article on the Vatican and the Rome-Berlin Axis, speculating that the policies of Achille Ratti as Pope Pius XI (1922–1939) and Eugenio Pacelli as Pope Pius XII (1939–1958) were very different, in spite of the similarity of their names and their apparent close collaboration. My research at the time was based on secular diplomatic records, none of which came from the Vatican Archives, which at that time were closed from the pontificate of Pius XI on. Since 2006 they have been open for the papacy of Pius XI, but not for the papacy of Pius XII. Now that these archives are available to qualified scholars, Coppa has returned to the earlier speculations of myself and others to expand on the contrast between Popes Pius XI and Pius XII.

New evidence from these archives identifies and explains the factors that led Pius XII to preserve his silence during World War II; in so doing,