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Catholic Globalism in the United States

Notes on Conversion and Culture

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Abstract

Inspired by Norget, Napolitano, and Mayblin's suggestion that anthropologists attend more closely to the mechanisms of Catholicism's worldwide spread, this article juxtaposes two organizations—the Holy Childhood Association and Unbound—to explore “paganism,” conversion, and its legacy among U.S. laypeople. In the process, it makes two major points. The first concerns the recourse to “culture” as a rhetorical and ideational hinge connecting the singularity of Christian universalism and new valuations of local multiplicity. The second focuses on the U.S. Catholic relationship to institutional structures of missionary work, which they both associate with positive attributes of a vibrant society, while also being much more critical than their Protestant counterparts of their own Church's role abroad. It ends by noting how Unbound and its supporters contend with ongoing inequalities by cultivating an imagined global parity where Catholic people choose to send their “gifts” to each other.

Keywords

paganism – conversion – missions – culture – social teaching

1 The Grammar of Global Commitment

Pat attended parish schools near Kansas City in the 1950s and, like millions of U.S. Catholics her age, she was raised with “pagan babies.”¹ Half a century later,

1 There is some scholarly debate, including in this issue, about when to use “Roman Catholicism” versus “Catholicism.” My North American interlocutors commonly use “Catholic” to refer to Roman Catholicism and I follow their lead here. The HCA enrolled nearly

she recalled illustrations of them—“Black, Chinese, whatever”—on classroom walls. You got to take one home after donating enough pennies. The Sisters also told stories about these faraway children’s lives: their only toys were sticks and rocks; they were so far from Jesus’s warm embrace that God worried they might die of cold.² “So you always felt really sorry for the pagan babies,” Pat told me. “We had visions of all that.”

Pat’s recollections concern the Pontifical Association of the Holy Childhood, or Holy Childhood Association (HCA). Founded in France in 1843 to support missionaries in China, the HCA encouraged its young donors to fund the “ransom” of abandoned babies through baptism. The HCA came up often during my work on child sponsorship programs. Sponsorship first developed in nineteenth-century Protestant missions as a widespread form of fundraising that asks for a monthly sum to support a child abroad. Although it has mainly spread through Protestant-based NGOs, in 1981 two former missionary priests adapted it for the U.S. Catholic market by founding the Christian Foundation for Children (today Unbound). Ninety-six percent of its 300,000 sponsors are U.S. Catholics. Its founders, like many of its sponsors, grew up supporting “pagan babies” through the HCA.³

In *The Anthropology of Catholicism*, editors Kristen Norget, Valentina Napolitano and Maya Mayblin ask readers to think about how Catholicism overlaps with other forms of Christianity, while also retaining its own framework—or “grammar”—for structuring people’s lives. One aspect concerns Catholicism’s capacity for global growth, which they argue is due to highly tensile structural forms and an often remarkable capacity for singularity and multiplicity: its Roman center translated into a multitude of organizations and orders; its God accessed through a plethora of saints; its Virgin Mary embraced as many names and apparitions.⁴ Its spread has also brought Roman

4.3 million U.S. children in 1960. The Catholic school population was about 5.6 million. Richard Ackerman to Frank Hall, Letter and News Release, April 25 1960. Folder 2, Box 30; Helen Walker Homan to Frank Hall, “For Release,” 4 December 1959 and 29-30 January 1960. Folder 29, Box 20. Pontifical Association of the Holy Child, 1930-1965, National Catholic News Service Records, Catholic University of America Archives, Washington D.C.

2 M. Barbara McBriarty, “The Little Black Lambs,” *Annals of the Holy Childhood* 49/5 (1953), 8-9. Serials Collection PSER 47 *Annals of the Holy Childhood*, University of Notre Dame Archives (UNDA), South Bend, IN.

3 Unbound recruits during Mass so its sponsors reflect that population: 70.4% are women, 77% are married, 68% are over 55. According to Meers, “Sponsor Insight Study, CFCA Brand Discovery,” *Unpublished Study* (2013). Courtesy of Unbound.

4 Maya Mayblin, Kristin Norget & Valentina Napolitano, “Introduction: The Anthropology of Catholicism,” in *The Anthropology of Catholicism: A Reader* (Berkeley, CA: University of California Press, 2017), 1, 4, 7.

Catholicism into relation with non-Christian people: this article explores “paganism,” conversion, and its legacy among U.S. laypeople. My broad interest lies in how everyday Americans view themselves as implicated in global projects. Most of the relevant ethnographic work concerns U.S. Protestants—their short-term missions and tourism, NGOs and humanitarianism, globalizing popular culture and foreign politics.⁵ Studies of U.S. Catholicism, although rooted in issues of immigration and borderlands, are oddly silent about these topics, especially regarding laypeople.⁶ As Norget, Napolitano, and Mayblin remind us, then, there remains much to be said about the global possibilities that Catholicism calls forth.

This article draws on fieldwork with Catholic and Protestant sponsors conducted between 2012 and 2017, and more specifically with Unbound. I spent three weeks in Kansas City in 2015, mining its archives, attending events, and doing interviews at its headquarters. I also conducted conversational interviews with fifty-two Unbound sponsors in two key locations (Kansas City and Schenectady, New York) to shed light on U.S. Catholic “globalism.”⁷ I use this term to shorthand a cluster of cultural forms, structures of feeling, and social connections that at the most basic level emerge from the idea that the Christian God encompasses all human beings as Creator and Judge. While its

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- 5 Some examples are Erica Bornstein, *The Spirit of Development: Protestant NGOs, Morality, and Economics in Zimbabwe* (New York & London: Routledge, 2003), Brian M. Howell, *Short-Term Mission: An Ethnography of Christian Travel Narrative and Experience* (Downers Grove, IL: InterVarsity Press, 2012), Kevin L. O’Neill, “Left Behind: Security, Salvation, and the Subject of Prevention,” *Cultural Anthropology* 28/2 (2013), 204-226, Mary E. Hancock, “Short-term Youth Mission Practice and the Visualization of Global Christianity,” *Material Religion* 10/2 (2014), 154-181, Marla Frederick, *Colored Television: American Religion Gone Global* (Palo Alto, CA: Stanford University Press, 2015), Britt E. Halvorson, *Conversionary Sites: Transforming Medical Aid and Global Christianity from Madagascar to Minnesota* (University of Chicago Press, 2018), Melani McAlister, *The Kingdom of God Has No Borders: A Global History of American Evangelicals* (London & New York: Oxford University Press, 2018).
- 6 Exceptions include Manuel A. Vásquez & Marie F. Marquardt, *Globalizing the Sacred: Religion Across the Americas* (New Brunswick, NJ: Rutgers University Press, 2003), Janel Kragt Bakker, *Sister Churches: American Congregations and their Partners Abroad* (New York: Oxford University Press, 2014), Tara Heffernan, *Twinning and Faith Development: Catholic Parish Partnering in the U.S. and Haiti* (Bloomfield, CT: Kumarian Press, 2007). Historians have done more work in this area, but generally about missionary orders. See Barbra Mann Wall, *Into Africa: A Transnational History of Catholic Medical Missions and Social Change* (New Brunswick, NJ: Rutgers University Press, 2015), John T. McGreevy, *American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global* (Princeton University Press, 2016), Amanda L. Izzo, *Liberal Christianity and Women’s Global Activism: The YWCA of the USA and the Maryknoll Sisters* (Rutgers University Press, 2018).
- 7 “Globalism” is inspired by Anna Tsing, “The Global Situation,” *Cultural Anthropology* 15/3 (2000), 327-360.

Christian iteration often backgrounds the frictions that James Clifford and others have shown are central to global projects, it is also subject to significant variation.⁸ This article concerns a period of major change among Catholics of Pat's age who make up the majority of Unbound's sponsors. Elsewhere I have called this demographic the "middle generation" since they straddle the line between pre- and post-Vatican II Catholicism.⁹

2 Catholicism and Pagandom, Then

The HCA grew out of Roman Catholic teachings about the world and its people. A thirteenth-century papal letter proposed that the Church had dominion over all people to govern them according to its interpretation of their laws. For so-called pagans this was "natural law."¹⁰ Following the Iberian invasion of the Americas and contact with South Asia, debates converged around the idea that "Indios," though pagan, had the same basic nature as Europeans. Catholic universalism was both radically inclusive, since it viewed all humans as potential members of the Church, and exclusionary, since ultimately humanness was premised on a particular subjectivity marked by conversion.¹¹ The Pauline corporeal metaphor vividly focused this global thinking: there was no salvation outside the Church that "represents one sole mystical body whose Head is Christ." This concept, which dated to the medieval period, was reaffirmed at the First Vatican Council (1869-1870), right as the HCA first spread across the United States.¹² In the HCA's nascent Christian humanitarianism these ideas coalesced into the assumption that so-called pagans could only find salvation through inclusion in the Body of Christ and, moreover, even Catholic laypeople were responsible to God for their spiritual and material welfare.

8 James Clifford, *Routes: Travel and Translation in the Late Twentieth Century* (Cambridge, MA: Harvard University Press, 1997), 36, Vásquez & Marquardt, *Globalizing the Sacred*, 37-38.

9 Hillary Kaell, "A Bible People: Post-Conciliar U.S. Catholics, Scripture, and Holy Land Pilgrimage," *U.S. Catholic Historian* 31/4 (2013), 85-106.

10 James M. Muldoon, "The Conquest of the Americas: The Spanish Search for Global Order," in *Religion and Global Order*, ed. by Roland Robertson and William R. Garrett (eds.) (New York: Paragon House Publishers, 1991), 65-68.

11 Valentina Napolitano, *Migrants Hearts and the Atlantic Return: Transnationalism and the Roman Catholic Church* (New York: Fordham University Press, 2016), 54-55.

12 Thomas A. Tweed, *America's Church: The National Shrine of the Immaculate Conception and Catholic Presence in the Nation's Capital* (New York & London: Oxford University Press, 2011), 201.

These theological precedents were by no means stable interpretive frameworks. In its popular publications, the HCA sometimes portrayed “pagans” as sharing the same sentiments as Christians. Other times, it averred that even the most civilized pagans in ancient Rome or China were inherently unable to comprehend the “dignity of life” since they failed to acknowledge the common Creator. Hence the Chinese custom of killing unwanted babies, according to the HCA.¹³ Since in the Catholic imagination only those within the Mystical Body could break the cycle of sin, the HCA’s primary objective was to wash dying infants clean through baptism. It used children’s pennies to fund the work of priests, religious sisters, and lay people tasked with providing baptisms in articulo mortis. By 1916, it credited its child donors with sending 20 million “pagan” babies “directly to Heaven.”¹⁴

As Pat was growing up, the HCA’s globalism often employed the metaphor of a circulatory system. For example, in Bishop Fulton Sheen’s 1952 address to HCA supporters he called the children’s donations “magnificent proof of the words of Saint Paul: If one member suffereth anything, the whole body suffereth.” Sheen referred to the doctrine of the Mystical Body and to recent politics, where the blood of Catholic missionaries was “pouring forth” in China (Communists were persecuting local Catholics and had jailed or expelled all foreign missionaries in 1951). According to Sheen, U.S. children counterbalanced this loss by “putting blood [back] into the veins” of the Church universal as they “bled” their pennies in sacrifice.¹⁵ U.S. Protestants and others used the circulatory system as a metaphor for global relations too,¹⁶ but in Catholic terms it specifically evoked mutuality and redemptive suffering within a Body. It was an essential theological building block in mid-century U.S. Catholic humanitarianism.¹⁷

13 *Charitable Institution of the Holy Childhood or the Association of Christian Children for the Redemption of the Children of Infidels in China, and in other Pagan Countries*, (Montague: Imprimerie de Migne, 1843), 5. Unprocessed, P008.758, Pamphlets Collection, Philadelphia Archdiocesan Historical Research Center (PAHRC), Philadelphia, PA.

14 “Association of the Holy Childhood Annual Report for 1915” (Pittsburgh, PA: Central office for the US, 1916), inside cover. AC0025-2, Associations Collection, PAHRC.

15 Sheen Letter to the Rev. Charles Helmsing, 18 Feb. 1952. In “Annual Report of the Society for the Propagation of the Faith and the Pontifical Association of the Holy Childhood for 1951” (Archdiocese of Saint Louis, 1952), 2. Folder 80: 2875, Francis P. Clark: Collection PFCL, UNDA.

16 Kyla Schuller, *The Biopolitics of Feeling: Race, Sex, and Science in the Nineteenth Century* (Durham, NC: Duke University Press, 2018), 9; John Lardas Modern, *Secularism in Antebellum America* (Chicago University Press, 2011), 29, 60.

17 James T. Fisher, *The Catholic Counterculture in America, 1933-1962* (Chapel Hill, NC: University of North Carolina Press, 1989), 164-165.

To reify these connections for children like Pat, the HCA issued baptismal certificates for each pagan baby they rescued and it created classroom exercises, such as those where children moved their cardboard baby progressively up steps to Heaven as they brought in pennies.¹⁸ Most contemporary sponsors remember pagan babies as highly compelling as a result. “You were really feeling like you were *doing something*,” one woman in her sixties told me.¹⁹ Yet they also recall it with some embarrassment. The pagan baby, like many Catholic staples of its time, was quietly pushed aside after the Second Vatican Council.

3 Conversion and Culture, Today

Given the world of millions of “pagans” in which Unbound sponsors were raised, it is rather remarkable that today so many told me that all forms of worship are equally valid. “No matter what, if you’re honoring God in some way or another, this is what we’re supposed to do,” said a sponsor named Ann from upstate New York, who supported the HCA as a child. From God’s enlarged perspective, she maintains, the particulars of any given religion are unimportant. Rosemary and Leonard, in their eighties and lifelong members of an Italian parish not far from Ann’s, support two children in India and represent a more “traditionalist” approach. “Everybody is God’s child,” Rosemary told me, “Whether they’re Hindu, atheist or whatever, they’re His.” Leonard nodded and added, “But we believe that if you have an opportunity to know Christ or to [know] Christianity, it’s a good thing ... I do want Christian missionaries to meet success but not at the expense of someone’s culture for instance.”

While liberals rejected evangelism as redundant and traditionalists still viewed it as a “good thing” to introduce Christianity, their responses shared more in common than not. Each one positioned “culture” as the linchpin in Christian globalism’s assumption that humans are already children of one Creator. Sponsors rarely identify the theological roots of their newfound respect for culture, but it undoubtedly interweaves strands from the inclusivist theology and ecumenism of Vatican II (i.e. the idea that there is some knowledge of God in all religious traditions) and the popularization of contextual theology (i.e. the view that the Gospel is uniquely embodied in local cultures,

18 Alain Larocque, *Losing “our” Chinese: The St. Enfance Movement*, Working Paper Series No. 49 (Toronto: University of Toronto-York University Joint Centre for Asia Pacific Studies, 1987), 7-9.

19 Tweed, *America’s Church*, 203.

which together constitute a global Church).²⁰ In our conversations, sponsors used the word “culture” as an underdetermined catchall for local habits and practices, including those that scholars would classify as (non-Catholic) religious rituals.²¹ It thus serves as a linguistic marker akin to those that anthropologist Britt Halvorson has tracked among U.S. Protestants in NGO work. She argues that they tweak their language to redress past misconduct in missions, while papering over ongoing imbalances. For example, they framed their actions as “just asking questions” of their partners in the global south, rather than dictating to them.²² Along similar lines, the Catholics with whom I worked used “culture” to signify equality and condemn the heavy-handed ethnocentrism they associated with institutions from their childhoods, such as the HCA.

The word culture also raised a set of core issues that are global, but also local for U.S. Catholics. On the one hand, by universalizing “cultural difference” sponsors effectively positioned their God as universal too—everyone has a culture, they told me, and God sees beyond these local particularities. At the same time, they condemned the loss of these particularities as a threat to individuals’ sense of self and family relations, and a violence that tore communities asunder. The first part of this response, related to individuals and families, was shared with Protestant sponsors, notably evangelicals. The second part was specific to Catholics. I was struck by the resonance with their personal narratives about family members who had left the Church. Most emphasized that Catholicism was an indelible part of self, family, and community. To leave Catholicism often drove a wedge between family members, especially during holidays and funerals. It destroyed the communities of their childhoods that centered on parish church and school. At the same time, even as they told me such stories, they insisted that ultimately *at its core* Catholicism was the same as any other religion they considered acceptably mainstream. Thus they experienced U.S. (often “ethnic”) Catholicism as a local culture worth protecting, while also insisting on its universal framework.

20 Thanks to Martha T. Frederiks for helpful wording. These ideas also predated Vatican II, as is evident by comparing *Rerum Ecclesiae* (1926) with its reformulation in *Evangelii Praecones* (1951), which added strong statements about Catholic missions “perfecting” (not extirpating) local cultures. Other documents of note are *Evangelii Nuntiandi* (1975) and *Redemptoris Missio* (1990), which emphasized mutual solidarity between Catholics across the world.

21 This usage reflects broader currents too. For example, the UNESCO definition of culture is a “complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by [a human] as a member of society.”

22 Halvorson, *Conversionary Sites*, 215–217.

As noted, U.S. laypeople's turn to "culture" tracks alongside corresponding redefinitions at the Vatican.²³ However, I found that the sponsors who most emphasized the sanctity of culture were liberals who linked it to their ambivalence about the Church. Their vision of a Deity who loves and knows his creations regardless of (human-made) culture led them to reject the need to spread the (human-made) institutional Church at all. Most liberals I met during fieldwork expanded upon this idea by explicitly criticizing the connection between colonialism and Catholic missionary work, which they viewed as forcibly stripping communities of culture. Such comments resided in a deeply affective sphere, drawing on examples a century or more in the past. In fact, evangelism is so far removed from most Catholic missionary rhetoric today that many of the same sponsors supported the foreign missionary priests who fundraised in their parishes, viewing it as humanitarian work. These liberals often acknowledged conflicted feelings about their affiliation to a Church they loved yet also condemned for its past actions. By contrast, evangelical Protestants never brought up missionary colonialism and mainline (liberal) Protestants who voiced the same critique as Catholics held themselves at arm's length: they did not implicate their *own* churches in that history.

Unbound walks a fine line with respect to liberal anti-institutionalism. It arose out of its founders' commitment to Liberation Theology and it grew alongside liberalizing currents in Catholic social teaching. Although its aid was funnelled through missionary projects until the late 1990s, it has a strong anti-conversion stance. In fact, it adopted the name Unbound in 2014 partly to avoid associations between the word "Christian" and evangelism. Paco Wertin, former CEO and current Church Relations Director, circulated a letter to sponsors at the time explaining that the new name expressed the "freedom that is right at the heart of the Gospel message." It was inspired by Luke 4, which says the Lord "has anointed me to preach good news to the poor ... to set at liberty those who are oppressed." Wertin, on behalf of Unbound, interpreted the passage as about "the bonds of poverty," although of course it is traditionally framed as a call to evangelize.²⁴ And herein lies another interpretive conundrum. Their counterparts at evangelical sponsorship organizations view their task as setting people "free" through material and spiritual aid. Sometimes spiritual aid includes overt evangelism, but more often it is framed as a U.S. sponsor encouraging a child being raised in a Christian (but perhaps Catholic) household to be "born again." Unbound and its sponsors reject this framework.

23 Napolitano, *Migrants Hearts*, 8, 51-52.

24 Paco Wertin, "Addressing updated name to Unbound," *Unpublished Memo* (2014). Courtesy of Unbound.

Yet unlike their fully secular counterparts, they also refuse the idea that they (merely) give money to those in need. There is still something sacred about the Body of Christ. One method of addressing this issue is by appealing to the “humble poor.”

4 The Romance of the Humble Poor

Unbound emphasizes non-hierarchical global relations as “an opportunity to walk side by side with those who, using their own gifts and talents, are forging a path out of poverty.” Bodily metaphors abide; these relations put “flesh on the bones of Catholic social teaching.”²⁵ Yet sponsors also view the world through an American prism, in which they are givers and not recipients of charity. Unbound’s challenge is to substitute what it views as sponsors’ often paternalistic (if empathetic) U.S. model of charity for a more Catholic one—the vision of a shared body in which all members give to each other. As a result, Unbound must clarify what the world’s poor give back to Americans. The answer is always the same: a moral example and “simple” prayers. This conception of a global exchange of equally valued “objects” (money and prayers) succeeds in addressing overt paternalism by blurring the line between givers and recipients. However, it also risks romanticizing the poor as inherently “humble” and spiritual.

Unbound co-constitutes this vision with the people it connects through sponsorship. Although Protestant sponsors sometimes veered into the romantic register,²⁶ Catholic sponsors did so especially often. Further, the construction of globalism as a mutual exchange within a body of like-minded believers relies on how by and large Unbound supports already Catholic families. What I mean is that when sponsors gave me access to their letters, I could often trace how sponsors and sponsored collaborated on reiterating an overlapping globalism based in Catholic social teachings: they *both* portrayed an equal exchange where U.S. sponsors sent their abundance (money and prayers) and sponsored families sent their abundance (wisdom and even more prayers). However, this shared Catholicism leads to another complexity for U.S. sponsors. Many of them also evinced concern about whether Unbound, however inadvertently, is reiterating the coercive tactics of colonial-era missionaries by limiting its services to Catholics. In ideal terms, they (and Unbound) see

²⁵ Ibid.

²⁶ Cf. Omri Elisha, “Moral Ambitions of Grace: The Paradox of Compassion and Accountability in Evangelical Faith-Based Activism,” *Cultural Anthropology* 23/1 (2008), 178-180.

themselves as reaching out to those in need regardless of religion—though doing so would almost certainly disrupt the paradigm upon which they rely.

5 The Catholicization of U.S. Christian Globalism

Inspired by Norget, Napolitano, and Mayblin's suggestion that anthropologists attend more closely to the mechanisms of Roman Catholicism's worldwide spread, this article explores aspects of U.S. laypeople's global imagination. This task is overdue in part because studies of U.S. Christianity's global projects overwhelmingly focus on Protestants, and most often evangelicals. Using Norget, Napolitano, and Mayblin's terminology, this work offers the right "language," perhaps, but may obscure the particular "grammar" of Catholic experience.²⁷

Drawing on comparative fieldwork with Catholic and Protestant sponsors, I make two major points. First, I emphasize the importance of "culture" in everyday speech as the rhetorical and ideational hinge connecting the singularity of Christian globalism's universalism to new valuations of local multiplicity. The U.S. Catholic sponsors with whom I worked condemned the destruction of "culture" as a violence done to people and their communities, while using the same word to reify the universality of a God that encompasses all local forms. In this respect, they created complex reference points that overlapped with their particular experience of losing U.S. Catholic enclaves but gaining "mainstream" status within the vaguely Christian universalism of "one nation under God" (to quote the U.S. Pledge of Allegiance).

My second major point concerns how U.S. Catholics differ from their Protestant counterparts in their relationship to institutional structures. As Norget, Napolitano, and Mayblin note, Catholic institutions have always been subject to "exceptions, shortcuts, and leniencies" alongside "rigor and discipline."²⁸ Likewise, sponsors' construction of U.S. Catholic globalism sometimes lauded the robustness of institutions and other times circumvented them. For example, they differed from Protestants in viewing already established institutions they associated with local cultures—schools, churches, etc.—as positive attributes of a vibrant society that helped limit generational ruptures (not surprisingly, many evangelicals viewed such ruptures as indicating spiritual progress; liberal Protestants rarely commented on them at all). Yet, they were also far more suspicious of many institutions than their Protestant

27 Mayblin, Norget & Napolitano, "Introduction," 4.

28 *Ibid.*, 16.

counterparts, particularly in their condemnation of the Catholic Church's relationship to colonial-era missions.

As a result, U.S. Catholic sponsors were more likely to interrogate how their own institutional commitments support global inequities. Such concerns are inflected by the Roman Catholic social teachings promoted at Unbound. They also derive from lingering memories of how U.S. Catholics were positioned as givers vis-à-vis the "pagan" recipients of a pre-Vatican II era. Unbound and many of its sponsors attempt to redress this injustice by positioning the poor as inherently spiritual. Doing so, they cultivate an imagined global parity where Catholic people choose to send their "gifts" to each other. As Andrea Muehlebach notes in her work on the "Catholicized neoliberalism" of Italian charity, such moral regimes are always a fickle system of redistribution since they rely on the "whims, fads, and desires" of individual givers.²⁹ From the perspective of sponsors, however, the individualized nature of one-to-one giving is precisely what makes it a form of "reparative justice" (as Unbound likes to say). It seems to model a Catholic present that disrupts the structural inequities that bind people within Church or state by opening a space for laypeople to circulate resources—money, love, prayers—in a mutually constitutive global body.

29 Andrea Muehlebach, "The Catholicization of Neoliberalism," in *A Companion to the Anthropology of Religion*, ed. by Janice Boddy and Michael Lambek (eds.) (New York: Wiley Blackwell, 2013), 507-27.