Pantoja, Segundo
Reseña de "Latinos and the New Immigrant Church" de David Badillo
The City University of New York
New York, Estados Unidos

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The introductory reader interested in understanding the background to Latinos' Catholic roots and their ramifications until the present will benefit from David Badillo's narrative and concrete illustrations of how Hispanics have become part and parcel of Catholicism in the United States. He travels as far back as medieval Spain and traces the main features of Catholicism's transplantation to the New World. The chapters are developed chronologically and guide the reader to present-day issues regarding Latinos' relations to the Catholic Church. The background on antecedents and evolution is essential in understanding some of the reasons why Latino and Anglo Catholicism have areas of incompatibility. Readers can appreciate that Latin American religiosity has adapted considerably to the U.S. context, without being totally assimilated. There are things that change with time, but others seem unalterable. Lay involvement in parish administration illustrates the former, and the overriding centrality of devotion to Mary proves the latter.

Badillo analyzes the relationship of various nationalities to the institutional church. He examines these interactions as they happened in their countries of origin and follows Mexicans as they moved to the Southwest and Midwest, Puerto Ricans as they moved to New York, and the Cubans as they moved to Miami. Latino Catholicism acquired a different flavor in each locale depending on several factors, principally the timing and the history leading up to the incorporation of the various immigrant groups. Thus, one learns about the historically significant role of San Antonio as the nucleus of Latino Catholicism, whose initiatives have expanded to include the entire nation; Catholic New York is marked by the strong links between New York's archdiocese and Puerto Rico after 1898; and Miami's context is shaped by the aftermath of the Cuban Revolution. Badillo also documents the impact on Catholicism of practices stemming from the fluid communication and mobility of new immigrants. Transnational exchanges of ideas and goods make Catholicism in the United States more like Latin America, while at the same time, Catholicism in Latin America absorbs U.S. influences. The Charismatic Renewal Movement is one example among several cited by the author.

The evidence of more than a century's worth of Latino Catholicism in the United States demonstrates the dedication of religious men and women to Hispanics' spiritual and material needs. Throughout the country and over time, communities, and language minorities in the U.S.; there is also a section on capital punishment. But the significant role Latino/as have played in developing shifting language policies in this country merits more analysis than this text gives. Still, Morín has made his point: international human rights norms must be considered as an indispensable element in the discourse concerning the treatment of Latino/a residents, migrants, and citizens in this country. It is a point well taken and an avenue for excellent discussion in any classroom.

Latinos and the New Immigrant Church
By David Badillo
Baltimore: The Johns Hopkins University Press, 2006
275 pp; $22.95 [paper]
REVIEWER: SEGUNDO PANTOJA, The City University of New York—Borough of Manhattan Community College

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male and female religious orders, such as the Claretians and Redemptorists, as well as diocesan clergy, have made efforts to tend to Latinos in cities and rural areas. The lessons from the interactions between the Catholic Church and Latinos reveal patterns of long-delayed acceptance and halfway assimilation. Latinos' spheres of action have been restricted to the parish level and the home. Opportunities for leadership have lagged behind the potential indicated by their numbers. Where Latinos have become protagonists, it has been mostly by default (through demographic change or what the author calls "residential succession"), not because of the Church's solicitation; they become local decision makers as they fill the empty pews, as it were. The historical record shows that church personnel's praxis among Hispanics has contrasted with and countered the rejection evidenced by a few clergy and many lay Anglo brethren. Racism within the Church has run the length of Latino history until the present. In particular, the chapter devoted to Archbishops Lucey, Spellman, and Stritch demonstrates the positive roles played by these leaders, who were at the helm during periods of rapid Hispanic growth and dramatic church transitions (from the 1940s to the 1960s). Lucey in San Antonio, Spellman in New York, and Stritch in Chicago adopted "innovative approaches to ethnic change [and] recognized that the key to regenerating parish structures for the future benefit of the Church lay in successfully managing the entry of Latino immigrants" (66).

Badillo describes, for example, how Archbishop Lucey was committed to serving Mexican Americans during his entire tenure from 1941 to 1969. He helped establish the Bishops' Committee for the Spanish Speaking in 1945 and served as its executive chair for over 20 years. Through such committee, the Church's work for social justice was coordinated at the regional and national levels. Interdiocesan efforts resulted in the opening of infant and maternity clinics, orphanages, daycare centers, and schools. Archbishop Lucey implemented an initiative to acculturate migrant workers by bringing "Bracero priests," mostly from Guadalajara, during peak migration under the Bracero program. He also placed in the archdiocese the Missionary Catechists of Divine Providence, a Mexican American religious order, to strengthen the spiritual care of his folk. Lucey encouraged diocesan priests to learn Spanish, and after 1961 made Spanish fluency mandatory for every associate pastor. The struggle against racial segregation and for adequate housing occupied also the attention of the archbishop.

Regarding New York's Cardinal Spellman, we learn that his tenure coincided roughly with the Puerto Rican Great Migration. The cardinal made his views known on a series of issues related to the Island. Among other things, he chided the Church's hierarchy in Puerto Rico for their condemnation of the Popular Democratic Party on the government's birth control policies. The cardinal also favored statehood for Puerto Rico over the independent and commonwealth options. Although Spellman preferred that Puerto Ricans integrated into the territorial parishes, he supported initiatives to make church personnel sensitive to the needs of Puerto Ricans living in the archdiocese. Cardinal Spellman sponsored the annual celebration of the Puerto Ricans' patron saint, the feast of St. John the Baptist became a rallying event for Puerto Ricans and other Latinos. Furthermore, during the 1960s, hundreds of priests, religious participants, and laypeople received language and cultural training in Ponce's Institute of Intercultural Communication, which was created under his aegis.
From Badillo’s narrative it can be concluded that Cardinal Stritch presided over a tumultuous period in Chicago. During and after World War II, Mexican Americans moved in increasing numbers into the archdiocese. A short while later, Puerto Ricans started to arrive too. Simultaneous with those inflows was the migration of African Americans, all of which created an explosive racial environment in Chicago. Much of the cardinal’s time and energy went into trying to mitigate the tense racial relations, particularly the defensive alliance of white Catholics and their priests, who resisted encroachment by non-whites into their parishes and neighborhoods. Cardinal Stritch had visited Texas and was familiar with the poor conditions of Mexican Americans. He had also participated in the founding of the Bishops’ Committee for the Spanish Speaking. When Stritch became cardinal of Chicago in 1939, he supported the work that the Spanish Claretian order had been conducting among Mexican Americans. Later, as Puerto Ricans began arriving in Chicago, Stritch created the Cardinal’s Committee for the Spanish Speaking to focus attention and resources on them. The cardinal did not pursue a policy of creating national parishes for Puerto Ricans, in part because of their dispersion throughout the city and in part because of their small numbers. He promoted rather their integration into existing territorial parishes. Stritch did not send his diocesan priests to learn Spanish either. However, in 1954 the cardinal encouraged the organization of Puerto Ricans in the Caballeros de San Juan clubs. These clubs multiplied in the ensuing years and became hubs of cultural activity, so that Puerto Ricans participated principally in an annual parade, and in recreational and social events. Among the thousands of members served by the clubs, there emerged community leaders that took upon themselves the responsibility of advocating for Puerto Ricans on a host of social and political issues.

As reflected in the above-mentioned chapter on the three episcopal figures, the bulk of Badillo’s work is devoted to “the big three” national-origin Latino subgroups, namely the Mexicans, Puerto Ricans, and Cubans. However, he must be credited with having made an effort to include in the last chapter a discussion of the Latin American immigrant groups arriving since the Immigration and Nationality Act of 1965. The chapters dealing with Mexicans among the best in this collection, historical narrative is focused and smooth. The author weaves deftly actions, decisions, and consequences of individual and institutional actors. Badillo evinces here an expertise that owes much to his previous work with Mexicans in the Midwest, such as *Latinos in Michigan* and “The Catholic Church and the making of Mexican-American parish communities in the Midwest” (In *Mexican Americans and the Catholic Church, 1900–1965*, eds. J.P. Dolan and G. Hinojosa, 1994).

The author makes incursions from time to time into Latinos’ relationships with non-Catholic practices and institutions, but such descriptions and discussions are mostly to compare and contrast with the main theme, Catholicism. One of Badillo’s arguments is that many initiatives of the Institutional Catholic Church toward Latinos have been in response to perceived or real competition from Protestants, particularly evangelicals and Pentecostals operating from storefront churches led by pastors conversant with Latinos’ language and culture; a decisive advantage as they inch toward their share of the religious market.

Badillo’s *Latinos and the New Immigrant Church* is ambitious in its
scope. This collection of essays covers a vast amount of historical ground. However, Badillo also draws from other social science disciplines in his attempt to present a comprehensive account of the Latino Catholic religious experience. These two dimensions make the book a valuable reference and introductory work, for he draws from a wide range of scholarship on Latinos, from immigration to urban to cultural studies. The reader familiar with the social histories of Puerto Ricans and Cubans might find some passages redundant, but overall, there are advantages to having these histories in a single volume.

José Antonio Torres Martino: Voz de varios registros

Colaboradores, José Torres Martino, Margarita Fernández-Zavala, Silvia Álvarez Curbelo
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REVIEWER: FRANCISCO CABANILLAS, Bowling Green State University

Pero la duda acechante se ha alimentado siempre del interés que pongo en diversos aspectos de la vida de mi país y del mundo; una característica que, guardando las distancias, podría caracterizarse como leonardesca.

—José Antonio Torres Martino