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Católicos: Resistance and Affirmation in Chicano Catholic History (review)

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The Catholic Historical Review, Volume 96, Number 1, January 2010,
pp. 180-181 (Review)

Published by The Catholic University of America Press
DOI: <https://doi.org/10.1353/cat.0.0587>

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ter provides a fascinating jumping-off point, tantalizing the reader to connect these women and their activities to the post-Vatican II world. For these Progressive Era women, the Church provided a sense of purpose and meaning and the best venue for social, spiritual, and intellectual opportunities. In contrast, by the 1960s, "transformations for women in American society had far outpaced changes for women in the church," and Cummings argues that "the seeds of gender discontent . . . would be watered by Vatican II, massive social change, and major demographic transformations" (p. 195). But that is a different story that also needs to be told.

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Católicos: Resistance and Affirmation in Chicano Catholic History. By Mario T. García. (Austin: University of Texas Press. 2008. Pp. xii, 366. \$60.00. ISBN 978-0-292-71840-1.)

The role of religion has not received due attention in most histories of U.S. Latinos or Hispanics, the people living in the United States whose roots derive from the Spanish-speaking countries of Latin America. Most histories of American religion are still centered on Euroamerican traditions.

Mario T. García, a professor of Chicano studies and history at the University of California-Santa Barbara, aims to correct this deficiency by studying Catholicism within a subset of Latinos called Chicanos. The term *Chicanos* became very popular in the 1960s and 1970s for Mexican Americans who were self-conscious of their history and identity, and used that self-consciousness as part of a liberation movement from racist oppression.

The book consists of eight chapters, and the first focuses on Fray Angélico Chávez (1910–96), whose work García uses to "introduce the concept of oppositional historical narrative" (p. 29), which denotes a narrative opposed to a dominant sociohistorical narrative. Chavez, a prominent Catholic figure from New Mexico, sought to affirm the place of Hispanics in New Mexico in American religious history.

Chapter 2 links Catholic social doctrine and Mexican American political thought. In particular, García studies the influence of Pope Leo XIII's *Rerum Novarum* (1891) and Pope Pius XI's *Quadragesimo Anno* (1931), encyclicals that sought to alleviate the plight of workers. The ideas expressed in these encyclicals influenced Alonso Perales and Cleofas Calleros, two key figures in Mexican American civil rights between the 1930s and the 1950s.

A significant original contribution of the book is in chapter 3, where García examines archival materials from the Federal Writers' Project, which was part of a massive employment program established in the Great Depression. The records establish the presence of vibrant Catholic traditions (especially pertaining to music, healing, and local festivals) that often differed

from official Catholic practices elsewhere in America. Chapter 4 centers on the World War II era and the struggle to preserve Mexican American versions of Catholicism within the larger Euroamerican Catholic establishment.

Chapters 5 through 8 center on the flourishing of the Chicano movement in the 1960s and 1970s. There are close studies of organizations such as Católicos por la Raza (Catholics for the People) and PADRES, a group of Chicano priests who sought to fulfill the promises of Vatican II and a nascent Liberation Theology. Biographical studies include that of Father Luis Olivares, a pioneer of the sanctuary movement, which sought to shelter undocumented immigrants, especially those fleeing conflicts in Central America. Olivares and other local priests often found themselves fighting the upper Catholic hierarchy. Chapter 8 and a final section called "Reflections" seek to summarize the foregoing chapters.

Despite the success in showing the important role of religion in Chicano politics and history, García overlooks some of the developments in Europe that may have affected the United States. In particular, Pope Pius XI's concordat with Germany (1933) expressly discouraged Catholic involvement in politics due to fear of persecution by Hitler's fascist regime. Thus, the American hierarchy may have adopted those timid or cautious attitudes toward political activism by local Chicano priests. García also leaves the impression that "oppositional historical narrative" is a new concept, when it is as old as history itself.

But, overall, García offers a solid contribution and offers hope that Latino religious history will become a prominent part of American religious history.

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No Ordinary Fool: A Testimony to Grace. By John Jay Hughes. (Mustang, OK: Tate Publishing. 2008. Pp. 344. \$19.99 paperback. ISBN 978-1-606-04182-6.)

John Jay Hughes is *sui generis*: the first Anglican priest conditionally ordained to the Catholic priesthood; a direct descendant of John Jay, the first chief justice of the United States, and so perhaps the only person whose name appears in both the *Social Register* and the *Official Catholic Directory*; a groundbreaking scholar and gifted teacher who never received tenure. Yet, *No Ordinary Fool*—his deeply personal, even idiosyncratic, memoir—opens windows into modern and contemporary Christianity.

Two themes, entwined, dominate this book: Hughes's love for the priesthood and his journey from Episcopalianism to Catholicism. This is a man who yearned from age twelve to serve at the altar. A gifted preacher who has published several volumes of homilies, he makes clear that the high point of his day is the Mass: "no man ever longed more ardently for the arms of his beloved