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

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twenty historic sites, and fifty-eight wildlife refuges. An early convert to the environmental movement, Udall published *The Quiet Crisis* in 1963. Both a history of American attitudes towards the environment and a plea for future preservation, the book was one of the first of its kind and the first ever from an "official" government source. Finch (who was Udall's personal aide during his time in office) details the writing of *The Quiet Crisis*, including the input of Udall's in-house writing team, including his "literary aide-de-camp," Wallace Stegner. His experience in writing this book acted as a writing apprenticeship that served him well in his post-Cabinet writing career.

Udall also used his position to further his promotion of the arts. Quite apart from the marquee events like the performance of Pablo Casals in 1961, his Cabinet Artists Series highlighted luminaries like Carl Sandburg, Robert Frost, Marion Anderson, Hal Holbrook, and Thornton Wilder. He took the eighty-eight-year-old Frost with him on an official trip to Russia in 1962, with the poet traveling the country on poetry readings and receptions, even meeting with Premier Nikita Khrushchev.

Meanwhile, Lee Udall was using her position to promote the arts of her native Southwest. She commandeered an empty gallery at the Department of the Interior for an ongoing exhibit of works from Native American artists, including students of the Institute of American Indian Arts in Santa Fe. Determined to raise the profile of Native American artists across the country, she incorporated the Center for the Arts of Indian America to provide financial support to young Native artists and sponsored the First American Indian Performing Arts Festival. She accomplished all this while raising six children and fulfilling her duties as a Cabinet wife.

During his tenure under Lyndon Johnson, Udall provided support and planning for the establishment of the Kennedy Center for the Performing Arts, Wolf Trap Farm, the National Endowment for the Arts, and the National Endowment for the Humanities. He also aided in the restoration of Ford's Theater National Historic Site as a working theater, and helped save one of Frank Lloyd Wright's rare "Usonian" homes from demolition. Finch is careful not to give the Udalls too much credit, but clearly illustrates how the couple was often a catalyst in events.

Palmyra, Virginia

HEATHER K. MICHON

Católicos: Resistance and Affirmation in Chicano Catholic History. By Mario T. García. (Austin: University of Texas Press, 2008. Pp. 378. Illustrations, notes, bibliography, index. ISBN 9780292718401, \$60.00 cloth.)

During the Chicano Movement, some leaders accused the Catholic Church of siding with the oppressors or standing by in silence. By contrast, many leaders in the African-American Civil Rights Movement came from black churches, and protests included the themes and language of sacred scripture. The absence of a similar public religious component in the Chicano revolt and the accusations mentioned above led observers and historians to overlook the vital faith-based activism in the *movimiento*.

Among the recent attempts to change this view, Mario T. García's *Católicos*:

Resistance and Affirmation in Chicano Catholic History ranks among the best. García's scope is not limited to the years of turmoil in the late 1960s and early 1970s; instead, the author reaches back to the pre-movement era to relate early "oppositional historical narratives" of cultural affirmation and the socio-economic and political protests of Fray Angélico Chávez, Antonio Perales, Cleofás Calleros, and the contributors to the Federal Writers' Project that recorded the cultural and religious traditions in New Mexico. The institutional church itself, through the bishops' National Catholic Welfare Conference, lodged protests with the federal government against the discrimination and exploitation of Mexicans and Mexican Americans during World War II. Also, noting the "competition" from Protestant denominations for the religious affiliation of this minority population, the Church made renewed cultural efforts to reach the faithful with Spanish-language publications and devotions.

García does not treat the Chicano Movement until almost halfway into *Católicos*. He covers the movement by focusing on *Católicos Por La Raza* (Catholics for the People) and on "community priests." *Católicos Por La Raza* was a lay organization that pressured the Archdiocese of Los Angeles to channel its vast resources to the educational and social needs of Mexican Americans and called on the archbishop, Cardinal James Francis McIntyre, to support the Chicano Movement. To achieve their goals, *Católicos* employed confrontation tactics that resulted in the arrest of some of the activists and in backlash from some conservative Mexican Americans. In the end, the protests could not be sustained and the movement leaders adopted other causes, but the Church did make concessions.

The pressure to change the Church and society also came from churchmen—Anglo American and Mexican American—who joined various causes. Among the activist clerics were "community priests" Juan Romero, Luis Quihuis, and Virgilio Elizondo. Father Romero joined the farm workers' movement and through a Mexican-American priests organization he and others pressed for the appointment of Latino bishops and respect for Latino religious cultural traditions. He also contributed to the formation of Communities Organized for Public Services (COPS) to pressure local governments to meet *barrio* needs. Father Quihuis also promoted health and education causes by helping to empower community organizations. And Father Elizondo, a "cultural worker," researched Meso-American Indian, Mexican, *mestizo*, and Mexican-American theology and liturgical traditions, adding religious themes to the Chicano cultural renaissance.

Father Luis Olivares's involvement in the sanctuary movement merits an entire chapter because he contributed to a new socio-cultural dynamic through his work with Central American immigrants, the emergence of a Latino identity. In struggling for the rights of those on the periphery of the marginalized, Father Olivares became a modern-day prophet and enriched Latino reality. A final chapter featuring Latinas examines popular religious spirituality as a blend of faith and culture affirmation.

The author then concludes with some personal reflections that discuss how directly and indirectly faith influenced his own life and his historical work. Like his other studies, García's *Católicos* is engagingly written and insightful, providing

substantial information of leaders others have overlooked while presenting a new portal to the Chicano Movement and Mexican-American history.

University of the Incarnate Word

GILBERTO HINOJOSA

César Chávez, the Catholic Bishops, and the Farmworkers' Struggle for Social Justice. By Marco G. Prouty. (Tucson: University of Arizona Press, 2008. Pp. 200 Illustrations, notes, bibliography, index. ISBN 9780816527311, \$19.95 paper.)

Numerous published works have examined the life and role of César Chávez in the Mexican-American farm workers' movement of the 1960s and 1970s. Marco Prouty's book not only focuses on Chávez, but also underscores the involvement of the American Catholic Church in the movement, particularly the Bishops' Ad Hoc Committee on Farm Labor formed in 1969. The book examines two major conflicts of the United Farm Workers that were mediated by the Bishop's Ad Hoc Committee in California: the Delano Grape Strike (1965-70) and the Battle of the Salad Bowl or lettuce boycott (1970-77).

According to Prouty, the Delano Grape Strike "pitted Catholic farm workers against Catholic agriculturalists," and the Battle of the Salad Bowl marked a time when the Church emerged from relatively unknown mediator to passionate defender of farm workers' right for union recognition. He further elaborates on the communication and collaboration between Chávez and the Bishops' Ad Hoc Committee during the course of both historic farm labor struggles. The book traces the course of the farm workers movement and the decision-making process of the committee and church in promoting compromise during the labor disputes affecting many people who were Catholic. The epilogue highlights the decline of the movement due to the changing social and political climate after the 1970s, and reflects upon the historical legacy of Chávez and work of the committee.

Using archival documentation from clergy who served in the United States Conference of Catholic Bishops, Prouty examines the major discussions and viewpoints of the church's clerical leadership. Important sources include letters between Chavez and Catholic clergymen, newspaper articles, memoranda, press releases, Catholic Church news articles, and the Bishops' Ad Hoc Committee reports. The main strength of the book is utilizing information from these sources to analyze the changing role and influence of the Bishops' Ad Hoc Committee throughout the movement. One major weakness of the work is the lack of data from oral interviews and sources from other archives.

Although Prouty suggests how Chávez integrated the Catholic faith into his movement, the author does not fully examine how the farm workers were inspired by the participation of the committee. Consequently, his research does not include data about the impact of Catholicism on the farm workers themselves. How did the farm workers' relationship with the Church differ after the formation of the committee? The author mentions that "Chavez studied and respected many faith traditions" (23). What were those other religious traditions? The book tends to suggest that everyone involved in the movement was Catholic. In what ways did