

1. Record Nr.	UNINA9910782870403321
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Titolo	Catolicos [[electronic resource]] : resistance and affirmation in Chicano Catholic history // Mario T. Garcia
Pubbl/distr/stampa	Austin, : University of Texas Press, 2008
ISBN	0-292-79409-6
Edizione	[1st ed.]
Descrizione fisica	1 online resource (379 p.)
Disciplina	282/.730896872
Soggetti	Mexican American Catholics - History - 20th century Mexican Americans - Religion Mexican Americans - History - 20th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. 289-360) and index.
Nota di contenuto	Frontmatter -- Contents -- Acknowledgments -- Introduction. In Search of Chicano Catholic History -- One. Fray Angélico Chávez, Religiosity, and New Mexican Oppositional Historical Narrative -- Two Catholic Social Doctrine and Mexican American Political Thought -- Three Recording the Sacred. The Federal Writers' Project and Hispano-Catholic Traditions in New Mexico, 1935–1939 -- Four The U.S. Catholic Church and the Mexican Cultural Question in Wartime America, 1941–1945 -- Five Religion in the Chicano Movement. Católicos Por La Raza -- Six Padres. Chicano Community Priests and the Public Arena -- Seven ¡Presente! Father Luis Olivares and the Sanctuary Movement in Los Angeles. A Study of Faith, Ethnic Identity, and Ecumenism -- Eight Contemporary Catholic Popular Religiosity and U.S. Latinos. Expressions of Faith and Ethnicity -- Reflections -- Notes -- Bibliography -- Index
Sommario/riassunto	Chicano Catholicism—both as a popular religion and a foundation for community organizing—has, over the past century, inspired Chicano resistance to external forces of oppression and discrimination including from other non-Mexican Catholics and even the institutionalized church. Chicano Catholics have also used their faith to assert their particular identity and establish a kind of cultural citizenship. Based exclusively on original research and sources, Mario T. García here

offers the first major historical study to explore the various dimensions of the role of Catholicism in Chicano history in the twentieth century. This is also one of the first significant studies in the still limited field of Chicano religious history. Topics range from how early Chicano Catholic intellectuals and civil rights leaders were influenced by Catholic Social Doctrine, to the role that popular religion has played in the lives of ordinary men and women in both rural and urban areas. García also examines faith-based Chicano community movements like *Católicos Por La Raza* in the 1960s and the Sanctuary movement in Los Angeles in the 1980s. While Latino/a history and culture has been, for the most part, inextricably linked with the tenets and practices of Catholicism, there has been very little written, until recently, about Chicano Catholic history. García helps to fill that void and explore the impact—both positive and negative—that the Catholic experience has had on the Chicano community.
