

Moreover, K. overlooks the consistent efforts of the contemporary Society of Jesus to fulfill what it promised in Decree 13 of General Congregation 34: “The Society of Jesus places itself at the service of this mission of the laity by offering what we are and have received: our spiritual and apostolic inheritance, our educational resources, and our friendship.” The various formational programs of the Jesuit Secondary Educational Association have contributed energetically to the lay–Jesuit partnership in traditional high school work and in schools like the Cristo Rey network. In higher education, programs like the Ignatian Colleagues Program have similarly promoted the apostolic union of the lay–Jesuit enterprise.

K.’s affection for the ideals and overall apostolic history of the Jesuits is admirable, but his understanding of the Society’s efforts to adapt those ideals to today’s context is more ambiguous.

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The Rebirth of Latin American Christianity. By Todd Hartch. Oxford Studies in World Christianity. New York: Oxford University, 2014. Pp. xvi + 278. \$24.95.

Latino Mennonites: Civil Rights, Faith and Evangelical Culture. By Felipe Hinojosa. Young Center Books in Anabaptist and Pietist Studies. Baltimore: Johns Hopkins University, 2014. Pp. xvii + 297. \$45.

Though distinct in scope, method, and regional focus, these two monographs each make important contributions to the process of nuancing and deepening portrayals of Latin American and Latino spirituality.

Hartch’s book is the first installment of the Oxford Studies in World Christianity to situate a particular region in the global Christian context. That Latin America contains the highest number of both Catholics and Pentecostals in the world may surprise those who presume either the cultural dominance of Catholicism in Latin America or the overwhelming success of Protestantizing efforts. Yet T.H. repeatedly asserts that both presumptions are true: Latin American Catholicism is more vital and influential than it has ever been, even as massive sectors of the population have converted to Pentecostalism and other Protestant denominations. This claim appears contradictory only if we view Catholicism and Protestantism as locked in a zero-sum competition for converts. As T.H. cogently demonstrates, the reality is more complicated and ambiguous.

The unstated presupposition of the zero-sum view is that centuries of state-sanctioned Catholicism created a uniformly pious Latin America. Yet even during Catholicism’s uncontested dominance, religious observance was far from uniform. In rural areas indigenous populations continued their own religious practices even as they incorporated aspects of Catholicism. Furthermore, as 18th- and 19th-century nation states claimed independence, they often undercut church influence. While the Catholic Church retained symbolic importance, by the early 20th century its practical influence had waned considerably.

T.H.'s region-by-region analysis emphasizes the religious history of the last 100 years. Protestant missionaries of the early-to-mid 20th century made their initial inroads among rural indigenous groups and among masses of migrants to urban areas. Pentecostalism in particular began to spread rapidly, largely because of how quickly and effectively it cultivated indigenous leadership among its converts. From the 1960s on, Catholicism developed robust prophetic and charismatic responses to the growth of Protestantism. The prophetic witness of leaders and laypeople who were persecuted for standing up to injustice earned the admiration of the people, and the Catholic Charismatic Renewal movement allowed Catholics to experience Pentecostal worship styles within their own tradition. By 2008, rates of weekly Mass attendance had doubled or even tripled since the 1950s (56), and more Latin Americans identified as Charismatic Catholics than as Pentecostals (113). This Protestant growth and Catholic renewal have transformed Latin America into the "heartland" of both charismatic Catholic and Pentecostal Christianities (209). Yet the profound implications this transformation may have for global Christianity are hindered in their development by two factors: the antipathy between Catholics and Protestants (which is more pronounced in Latin America than in any other region), and the lack of cooperation among myriad Protestant denominations. The failure to address these issues, T.H. warns, may stunt Latin American Christianity's tremendous transformative potential.

T.H.'s well-crafted narrative is not without historical precedent. His account of a Protestant explosion that spurred dynamic Roman Catholic renewal and eventually had to deal with the fallout of the factious forces it set in motion could just as plausibly be about the European Reformation. In hindsight, however, one could view T.H.'s study as one of the first histories of a Latin American Reformation of Western Christianity, provided that Catholics and Protestants can stop infighting and start cooperating (216). Yet this caveat exposes a tension in T.H.'s thesis: if competition has fueled their respective successes, what incentive do Catholics and Protestants have to stop competing? Will either be as vibrant without the other as a foil? As damaging as such conflicts have been to Christian witness, the fact remains that Catholic-Protestant acrimony and Protestant factionalism could not suppress the transformative effects of the European Reformation. What makes the Latin American case different?

While T.H.'s introduction to Latin American Christianity is a superb work, it touches only briefly on the complicated histories of each particular region. By contrast, Hinojosa's study of Latino Mennonites offers an in-depth examination of the intersections of religious affiliation, cultural identity, and political struggle in the particular context of the United States. The very name of this group evokes certain questions: How did Latinos become part of a religious movement traditionally associated with European ethnic groups? What prompted Latinos to form their own denomination within the Mennonite tradition? What sort of relationship do Latino Mennonites have with the broader Latino community, other minority groups, and other Mennonite denominations today?

In addressing these questions F.H. offers three broad insights. First, he highlights the underappreciated role of religion in shaping Latino consciousness and activism during the US civil rights era. While religious studies scholars have become aware of the religious undertones of these movements, historians have largely ignored them and thus have overlooked a crucial piece of the story. F.H.'s social history of Latino Mennonites, from their development of a distinct identity within the Mennonite church to their participation in the Farmworker Movement of the late 1960s and 1970s, demonstrates the extent to which religion informed Latino civil rights activism in the United States.

Second, F.H. demonstrates how the story of Latino Mennonites complicates traditional narratives of the civil rights movement. By joining with African American Mennonites to form the Minority Ministries Council in 1968, Latino Mennonites brought their own perspective and concerns to the civil rights struggle. This emphasis on interethnic coalitions breaks down binary conceptions of the civil rights movement as a black–white conflict and suggests the need for more nuanced treatments that account for the role of Latinos in this era.

Finally, F.H. argues that “the intersections of evangelicalism and race, not peace and nonresistance” form the major axis of Mennonite identity formation from the mid-20th century on (12). Amid tensions with Latino Mennonites over civil rights issues in the 1960s and 1970s, more “traditional” Mennonite groups have had to confront how race and class issues have shaped their own attitudes toward acceptable and unacceptable forms of nonresistance. Meanwhile, F.H. classifies Latino Mennonites as *evangélicos* because of their clear affinities with a broader *cultura evangélica* that emphasizes born-again experiences and charismatic worship styles. Indeed, F.H. asserts, Latino Mennonites have greater affinities with Pentecostals and mainline Protestants than with white Mennonites, prompting F.H. to characterize them as an “*Iglesia evangélica* with a faith tradition firmly rooted in the values of community, peace, and justice” (x). The political form this particular expression of evangelicalism has taken, however, challenges implicit notions of the term “evangelical” as synonymous with white Protestant identity. The progressive politics of the Latino Mennonites counter scholarly narratives of a monolithic shift rightward in evangelical politics in the 1970s and 1980s, while the innovative ways in which Latinas fused cherished biblical emphases with feminist ideals challenges scholarly depictions of evangelicals as antifeminist.

Just as the apparent contradiction between Catholic renewal and Pentecostal growth spurs us toward a more nuanced understanding of Latin American Christianity, the ways that Latino Mennonites have navigated the apparent contradictions between evangelicalism and progressive politics, between ethnic identities and religious beliefs, and between traditional gender roles and feminism, push us toward a fuller account of the Latino experience in America. These texts are valuable to anyone interested in the history of Latin American Christianities, both in Latin America and among US diaspora communities.

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