

following steps to violence: (1) Forget that all religious language is metaphorical and render it into unchanging, literal metaphysical truths. (2) Claim that the truth claim expressed by the metaphor comes directly from the divine and cannot be expressed in any other way. (3) The teaching or priestly class makes the mystery a cap rather than a goad to the search for knowledge. (4) Mock, deride, and delegitimize the faith claims of other faith communities. Finally (5), prepare for violent defense and offense. “Binding people’s entire energy, life and death to such partially understood and interpreted metaphors as divinely revealed faith is a cunningly subconscious way to cultivate and scatter sparks of ethnic violence in the name of the sacred” (52).

J. knows from the history of his own country how the dynamic works. The British, with their so-called superior Christian belief system, derided the “backward” Hindu belief system. For example, B. R Nanda in his *In Search of Gandhi: Essays and Reflections* (2002) wrote that “in 1872 a high British administrator and scholar, Sir Alfred Lyall, stated in the *Fortnightly Review* that ‘the old gods of Hinduism will die in these elements of intellectual light and air as a net full of fish, lifted up out of the water’” (16, quoting S. R. Mehrotra, *The Emergence of the Indian National Congress* [1971] 126). That same year, Robert Knight, one of the most eminent and liberal-minded British journalists in India, said: “India will never possess Home Rule until she has cast away the false systems of religion . . . that have been the cause of her degradation and become Christian” (*Indian Statesman*, December 13, 1872). J. recognizes the same dynamic at work currently in India, as Hinduism has begun to imitate what was done earlier to Hinduism by Christianity and Islam and has turned missionary. “Its Indian wing, called RSS, is actively and even violently engaged in reconverting Hindu and tribal converts back to the Hindu fold from the traditional missionary religions” (173).

To unveil how the dynamics of religious violence unfold provides a guide for prevention.

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LATINO CATHOLICISM: TRANSFORMATION IN AMERICA’S LARGEST CHURCH. By Timothy Matovina. Princeton, NJ: Princeton University, 2012. Pp. xiv +312. \$29.95.

Matovina’s work remaps the historical understanding of Latino Catholicism in the context of American (US) Catholicism. M. asserts that historians have assessed the role of Latino Catholicism by relying on an Americanization paradigm that is modeled on the European Catholic immigrant experience. While many historians attribute the birth of American

Catholicism to British colonization, M. points out that Latino Catholics were present in America in substantial numbers prior to the arrival of Catholics from England and other European countries. Hispanic Catholics in substantial numbers were already in the US part of the Continent even as the nation began. By expanding the narrative of American Catholicism to include its historical origins, M. establishes the notion of birthright within the American Catholic Church and leads the reader to a more accurate understanding and appreciation of Latino Catholicism.

M. attributes the substantial Hispanic Catholic immigration to the United States to the social-religious upheaval of the Mexican revolution and subsequent events such as World War II. In addition, M. points to the need to consider the international dimensions that conjoin US and Latin-American history, and how economic and political shifts intensified Latin American migration. The resulting rich diversity of Latino groups in the United States reshapes American Catholicism in complex and challenging ways while simultaneously transforming US society, the US Catholic Church, and Latino Catholics.

Considering the question of integration or assimilation of Hispanics into the church, M. traces the response of church leaders to this issue. He studies the role that national parishes have played with other immigrant groups, e.g., Italians, and draws upon data from a variety of sources to point out limits and benefits of past models in integrating Latinos into church and society. In an engaging manner and using interdisciplinary methods, M. brings to life the rich complexity of the Latino reality, thereby suggesting new perspectives.

Providing a comprehensive overview of the development of Hispanic ministry, M.'s study offers a detailed account of the emergence of regional and national structures particularly after World War II, as well as of the significant influence of ecclesial convocations in Latin America. It also provides a necessary historical resource for a greater understanding of Hispanic ministry and Hispanic participation in parish life and apostolic movements.

While M. identifies parishes and apostolic movements as places of evangelization and formation, he also indicates that in some cases they have been the source of pastoral and ministerial tensions that raise the question of how to prepare Hispanic pastoral leaders, especially in an era of limited monetary resources.

M. acknowledges that one of the most misunderstood dimensions of Latino Catholicism is the relationship of popular religious traditions to the official Catholic liturgy. Many devotional practices have been the cause of disagreement and tension between Latino Catholics and the clergy. The liturgical renewal mandated by Vatican II provided principles and guidelines to assist in balancing the celebration of popular piety with liturgy. Nevertheless, cultural faith expressions of Latino Catholics have

not always been pastorally embraced or seen as genuinely Catholic. Over the last several decades, however, the pioneering publications of Virgilio Elizondo, the academic and pastoral work of Hispanic Catholic theologians (ACHTUS), and the emergence of supportive theological publications have exonerated the faith expressions of the people as authentic ways of worshipping God.

As M. demonstrates, the power of such faith not only promotes active efforts on behalf of the poor but also influences public policies, such as immigration and the outcome of presidential elections, which directly affect the lives of US Hispanics. While not all Latino Catholics believe that their faith requires them to be involved in public life, M. argues that the challenging realities of everyday pastoral work of Latino Catholics “are the ordinary means through which the church lives out its mission to transform lives, communities, and society” (218).

Finally, according to M., the critical concern for the future of Latino Catholicism is passing on the faith to the next generation. While traditional programs have addressed the needs of immigrants, young Latinos born and raised in the United States are challenged to live Latino Catholicism within a complex US society. How the church chooses to respond to this reality remains to be seen.

Further research by M. might include the assessment programs of the Pew Charitable Trusts and Lilly Endowment in the late 1980s and 1990s regarding the needs of those in pastoral preparation and of theologians working with Hispanic American Catholics, as well as efforts of the then National Conference of Catholic Bishops and the US Catholic Conference.

In this fine work, M. has succeeded in mapping out a radically new understanding of Latino Catholicism. For those concerned with pastoral work among Latino Catholics, this thoughtful, comprehensive study will serve as a point of reference for a long time to come.

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THE SOCIETY OF JESUS IN IRELAND, SCOTLAND, AND ENGLAND, 1589–1597: BUILDING THE FAITH OF SAINT PETER UPON THE KING OF SPAIN'S MONARCHY. By Thomas M. McCoog, S.J. Burlington, VT: Ashgate, 2012. Pp. xiv + 467. \$134.95.

Through his extensive and ever-expanding body of work, McCoog has proven to be a very impressive and gifted archivist and historian. In addition to being one of the most prolific Jesuit historians, he is probably the premier contemporary historian of the Jesuit missions in Britain and Ireland in the 16th and 17th centuries, and is in the process of writing what will likely be the standard scholarly account of these missions. He began