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Review: The editor of this work is conscious of opening up a new field of study with this collection of twelve articles by various authors. For this rather special reason it is defined in the title as an "introduction", but the reality is that it is an extremely interesting multi-authored *survey* with two points of entry. First there are contributions focused on particular ethnic groups: Mexican, Puerto Rican, Cuban, Dominican, Salvadoran and Guatemalan. In a second group come essays on the "U.S. Latina and Latino" religious experience as related to specific themes: art, film, health care, literature, music and politics. A final theme, "women", is only explored in the "Latina" variant, as if men and women can be treated in isolation when the gender question is raised. It is quite impossible to review the individual essays here, but the overall concept is imaginative and the editor has done extremely well to bring the contributions together from various quarters. In both groups of essays there is a wonderful liveliness, produced by the excitement of opening up this field over a broad range, and inspired by the vitality of the currently observable religious phenomena themselves.

Symbolic of the whole is the immigration of El Divino Salvador to the USA, described by Jeanette Reedy Solano. This involved making an exact replica of the figure of the saviour housed in the cathedral of San Salvador itself. This figure was then brought to Los Angeles in the year 2000. The journey was real and exciting, as for example when inspectors at the Mexican-U.S. border suspected the image of being filled with drugs. It seems someone saved the situation by having the wit to ask "Who will be the first to cut open Jesus?" As Solana points out, "The life-size image of Jesus became a pilgrim himself as he traversed the very path that thousands of Salvadoran immigrants had trod in search of peace and a better life in el norte." The gently ironic use of "el norte" here seems to suggest that the USA is regarded both as a potential paradise and a potential wilderness. It expresses deep sympathy with the hopes and the fate of the immigrants. Jesus is required, yet only under one aspect is he "Jesus"; under another he is not merely the universal saviour of many or any Christians, but "El Salvador", the Salvador of El Salvador itself, a potent symbol to link the old life with the new, provided he is can also get there. The parallels with the use of the Mexican Virgen de Guadalupe, also in "the north", are evident. However this is just one thread in a volume full of valuable and interestingly presented materials which will surely be a landmark publication in this recently discerned sub-field.

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