

HORIZONS OF THE SACRED: MEXICAN TRADITIONS IN U.S. CATHOLICISM. Edited by Timothy Matovina and Gary Riebe-Estrella, S.V.D. Cushwa Center Studies of Catholicism in Twentieth Century America. Ithaca, N.Y.: Cornell University, 2002. Pp. ix + 189; \$19.95.

As the exponential growth of Latinos reshapes every major dimension of U.S. culture, *Horizons of the Sacred* offers a rich reflection on how Latinos are reshaping U.S. Catholicism. Noting the "different trajectories" between European immigrants and Mexican American Catholics, the book not only remaps U.S. Catholicism but brings into relief some of the spiritual "towns" on the map and provides "thick descriptions" of various Latino religious devotions, rituals, and practices, including Our Lady of Guadalupe, the Via Crucis, and El Día de Los Muertos. The book also introduces readers to some emerging vocabulary intrinsic to this religious experience, such as *nepantla*, *flor y canto*, *altares*, *rasquachismo*, *curandero*, *limpia*.

A welcomed read for all those interested in diverse spiritual traditions, multicultural ministry, and Latino studies, *Horizons* presents four detailed case studies of concrete faith communities written by scholars versed in a broad range of disciplines, including theology, sociology, ethnography, critical theory, Chicana/o studies, and religious studies. The essays are solid systematic reflections on the complex and profound faith expressions of Mexican Americans and enable the reader to transcend the broad generalizations and anecdotal reflections that are commonplace in studies on popular religion. The last two essays examine the symbolic worldview that underlies these religious practices, some core characteristics of U.S. Latino spirituality, and its contribution to the development of doctrine and the larger Catholic tradition.

While much tension, conflict, and change accompany the reemergence of Latinos, the book shows how U.S. Latinos are both redefining and enriching the landscape of U.S. Catholicism. In bringing out the critical correlation between past and present, indigenous culture and mainline U.S. culture, and U.S. European Catholicism and Mexican Catholicism, the book breaks down some of the traditional dualisms in American culture such as public/private, individual/community, material/spiritual, life/death. As an alternative to these dualisms, the book presents the integral unity of many Mexican traditions and the rich religious experience that emerges from an enduring cultural and spiritual wellspring of life. The book, however, is but an hors d'oeuvre of a greater spiritual tradition that awaits further exploration.

DANIEL GROODY, C.S.C.  
University of Notre Dame