

Appendix: GUADALUPANAS SOCIETY OF KANSAS CITY, MO. BY-LAWS

ARTICLE I—ORGANIZATION

The name of this organization is the GUADALUPANAS SOCIETY OF KANSAS CITY, MO.

ARTICLE II—OBJECTIVE

The object of the Society shall be to foster in its members devotion, reverence and love for Jesus Christ through the intercession of His mother, Our Lady of Guadalupe. This call to love as a Christian Community will be lived out in service to others.

ARTICLE III—MEMBERS

All Catholic MEN/WOMEN are invited to be members. As of January 1, 1991, all Catholic MEN/WOMEN must be 16 years of age and older. Those members 16 years of age and younger who were enrolled prior to January 1, 1991 are still considered active members and are not affected by this new article. All Catholic MEN/WOMEN desiring to become Guadalupanas must contact a current member and advise that member of their intent. The Catholic MAN/WOMAN will be required to attend the monthly mass and scheduled meeting.

ARTICLE IV—OFFICERS

Officers shall be elected by the entire Society. Term shall be 2 years. Officers may be elected to NOT more than two consecutive terms.

Officers will include: President -----Elected for 2 Terms
Vice President -----Elected for 2 Terms
Secretary -----Elected for 2 Terms
Treasurer -----Elected for 2 Terms

Chairpersons shall be elected by Committees.

Chairpersons will include: Chairperson of Ministry of Prayer
Chairperson of Ministry of Spiritual Growth
Chairperson of Ministry of Social Concerns
Chairperson of Ministry of Service in the Church
Chairperson of Ministry of the Sick
Spiritual Guide -----Elected by Pastor

ARTICLE V—NEW MEMBERS

A ribbon with the medal of Our Lady of Guadalupe will be presented to new members on the 12th of December commemorating the feast of Our Lady of Guadalupe. The presentation of the new members will take place at the evening Mass.

ARTICLE VI—MEETINGS

The regular meeting of the Guadalupe Society will be the third Sunday of each month after the regular Mass. Mass time to be set after the consolidation of the new parish. The officers will meet the week before to prepare an agenda for the next meeting. This meeting will update the officers about parish functions and will be mandatory. Elections will take place at the APRIL meeting.

ARTICLE VII—DUES

Dues are \$12.00 and payment is to be made twice a year with the months for dues payments will be April and December.

ARTICLE VIII—DUTIES

President's Duties: Preside at meetings. Be official representatives of the Society. Encourage members to be responsible in carrying out their duties. Work closely with the Spiritual Guide.

Vice President's Duties: Preside and perform the duties of the President when HE/SHE is absent. Be responsible to set up the agenda for the meeting. Record attendance.

Secretary's Duties: Record minutes of the meetings. Keep the list of members up to date. Attend to all correspondence.

Treasurer's Duties: Keep all funds. Collect dues. Pay bills. Keep itemized accounts of all expenses. Submit records for audit each year.

ARTICLE IX—ACTIVITIES

As dedicated MEN/WOMEN wanting to serve Jesus Christ and their neighbor, the activities of the Society will fall into the following areas:

The Ministry of Prayer: An elderly or sick member will be given special parish, diocesan, and world intentions to pray for in the name of the parish.

The Ministry of Spiritual Growth: Collaborates with the liturgical committee; arranges retreats, days of prayer and para-liturgical services.

The Ministry of Social Concerns: Educate the parish to the needs of less fortunate parishioners; sponsor two dinners annually of which funds from the Spring dinner go to the Pastor and funds from the fall dinner go to the Society to help further the aims of the Social Ministry of the Parish.

The Ministry of Service in Church: Care of altar boys' robes, vestments, flowers on December 12th, and feast day decorations; cleaning of the church.

The Ministry of the Sick: Visit the ill in the hospitals; visit shut-ins; check the phone those who are alone, keep parish secretary notified of the sick.

ARTICLE X—AGENDA

The procedure of meeting: an agenda will be followed; the President will call on those who wish to speak; a majority vote is needed to pass an issue. Members who do not wear their *cintas* (ribbons and medals) will be penalized fifty cents. Members who interrupt the President during the meeting will be penalized ten cents. It shall be the Treasurer's responsibility to keep track of all violations. During open discussion, the penalties WILL NOT BE ENFORCED.

Notes

INTRODUCTION

1. Miguel León-Pórtilla, *Tonantzin Guadalupe: Pensamiento nahuátl y mensaje cristiano en el "Nican-mopohua"* (Here it is told) (México City: El Colegio Nacional, Fondo de Cultura Económica, 2000). See also Stafford Poole, *Our Lady of Guadalupe: The Origins and Sources of a Mexican National Symbol, 1531–1797* (Tucson, AZ: University of Arizona Press, 1995) and Eric Wolfe, "The Virgin of Guadalupe: A Mexican National Symbol" in *Reader in Comparative Religion: An Anthropological Approach*, ed. William A. Lessa and Evon Z. Vogt (New York, NY: Harper and Row, 1965), 226–230.
2. León-Pórtilla.
3. See Jeanette Rodriguez, *Our Lady of Guadalupe: Faith and Empowerment among Mexican-American Women* (Austin, TX: University of Texas Press, 1994). She addresses Mexican American women's psychosocial religious framework through their understanding of the meaning of Guadalupe. Several male theologians have written theologies of Our Lady of Guadalupe, for example, Virgil Elizondo, *La Morena: Evangelizer of the Americas* (San Antonio, TX: Mexican American Cultural Center, 1980); *Guadalupe: Mother of the New Creation* (Maryknoll, NY: Orbis, 1997); and Richard Nebel, *Santa María Tonantzin Virgen de Guadalupe: Continuidad y transformación religiosa en México* (Mexico, DF: Fondo de Cultura Económica, 1995). For further information on contemporary takes on the cult to the Virgin of Guadalupe see Ana Castillo, ed. *Goddess of the Americas: Writings on the Virgin of Guadalupe* (New York, NY: Riverhead Books, 1996).
4. Jeanette Rodriguez and Ted Fortier, *Cultural Memory: Resistance, Faith, and Identity* (Austin, TX: University of Texas Press, 2007).
5. Clara, pseudonym
6. Carmela, pseudonym.
7. 2000 Census for Latinos in Jackson Count, MO. <http://oseda.missouri.edu/counties/hisppop/29095.html>; 2010 Census for Latinos in Jackson County, MO <http://quickfacts.census.gov/qfd/states/29/29095.html>.
8. See Laurie Goodstein, "Vatican Reprimands a Group of U.S. Nuns and Plans Changes" *New York Times* 12 April 2012.

9. Wuthnow, Robert (2010–02–22). *After the Baby Boomers* (Kindle Locations 1733–1748, 1248–1254). Princeton University Press. Kindle Edition.
10. Putnam, Robert D.; Campbell, David E (2010–10–05). *American Grace: How Religion Divides and Unites Us* (Kindle Locations 3818–3825). Simon & Schuster. Kindle Edition.
11. See Daniel G. Solórzano and Dolores Delgado Bernal, “Examining Transformational Resistance through Critical Race Theory and LatCrit Theory Framework: Chicana and Chicano Students in an Urban Context,” *Urban Education* 36, no. 3 (May 2001): 308–342; and Dolores Delgado Bernal, “Grassroots Leadership Reconceptualized: Chicana Oral Histories and the 1968 East Los Angeles School Blowouts,” *Frontiers: A Journal of Women Studies* 19, no. 2 (1998): 113–142.
12. Nason-Clark and Barbara Fisher-Townsend, “Women, Gender, and Feminism in the Sociology of Religion: Theory, Research and Social Action,” *Religion and Social Order* 13, (2007): 204. Nason-Clark and Fisher-Townsend’s research notes the limited numbers of books and articles on women and the study of religion in the sociology of religion.
13. Ana María Díaz-Stevens, “The Saving Grace: The Matriarchal Core of Latino Catholicism,” *Latino Studies Journal* 4, no. 3 (September 1993): 60–78.
14. Orlando Espín, *The Faith of the People: Theological Reflections on Popular Catholicism* (Maryknoll, NY: Orbis Books, 1997), 161–162. See also Orlando Espín, “Popular Catholicism among Latinos” in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, ed. Jay P. Dolan and Allan Figueroa Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 308–59. Latina/o refers to “A person born or raised in the United States of Latin American ancestry.” See Orlando Espín and Miguel Díaz, ed., *From the Heart of the People* (Maryknoll, NY: Orbis Press), 262. While in agreement with Espín and Díaz, I adapted the term “Latino/a” for Latina/o, which privileges the feminine over masculine. I prefer “Latina/o” to “Hispanic” for the following reasons. First, Latina/o is inclusive of the complexity of the ancestry of Latin American peoples that include African, Amerindian, and Spanish elements. Second, the term “Hispanic” is problematic because it places undue emphasis on Spanish heritage to the detriment of the patrimony of the aforementioned ancestral groups. While the term “Latina/o” is cumbersome, Latino is not gender inclusive without the additional “a/o.” Note that the term “Latina” refers specifically to women.
15. Espin, *Faith of the People*, 161–62.
16. Virgilio Elizondo, “Popular Religion as the Core of Cultural Identity in the Mexican American Experience” in *An Enduring Flame: Studies on Latino Popular Religiosity*, ed. Anthony M. Stevens-Arroyo and Ana María Díaz-Stevens (New York, NY: Bildner Center for Western Hemisphere Studies, 1994), 117; Anthony M. Stevens-Arroyo, “Introduction” in *An Enduring Flame: Studies on Latino Popular Religiosity*, ed. Anthony M. Stevens-Arroyo and Ana María Díaz-Stevens (New York, NY: Bildner Center for Western Hemisphere

- Studies, 1994), 11; Orlando Espín, *The Faith of the People*, 112–113. See also other works by Virgilio P. Elizondo: “Hispanic Theology and Popular Piety: From Interreligious Encounter to a New Ecumenism” in *Proceedings of the Catholic Theological Society of America* 48: 1–14; “Our Lady of Guadalupe as a Cultural Symbol” in *Beyond Borders: Writings of Virgilio Elizondo and Friends*, ed. Timothy Matovina (Maryknoll, NY: Orbis Books, 2000), 118–25; “Popular Religion as Support of Identity” in *Beyond Borders: Writings of Virgilio Elizondo and Friends*, ed. Timothy Matovina (Maryknoll, NY: Orbis Books, 2000), 126–132; and Virgilio P. Elizondo and Timothy M. Matovina, *San Fernando Cathedral: Soul of the City* (Maryknoll, NY: Orbis Books, 1998).
17. Espín, *The Faith of the People*, 112–113.
 18. See also Thomas Bamat and Jean-Paul Wiest, ed., *Popular Catholicism in a World Church: Seven Case Studies in Inculturation* (Maryknoll, NY: Orbis Books, 1999); Mark Francis, “Popular Piety and Liturgical Reform in a Historic Context,” in *Dialogue Rejoined: Theology and Ministry in the United States Hispanic Reality*, ed. Ana María Pineda and Robert Schreiter (Collegeville, MN: Liturgical Press, 1995), 162–77; Thomas A. Kselman and Steven Avella, “Marian Piety and the Cold War in the United States,” *Catholic Historical Review* (July, 1986), 403–34; Robert A. Orsi, *The Madonna of 115th Street: Faith and Community in Italian Harlem, 1880–1950* (New Haven, CT: Yale University Press, 1985); Robert A. Orsi, *Thank You, St. Jude: Women’s Devotion to the Patron Saint of Hopeless Cases, 1929–1965* (New Haven, CT: Yale University Press, 1995); Robert Orsi, “Everyday Miracles: The Study of Lived Religion,” in *Lived Religion in America: Toward a History of Practice*, ed. David D. Hall (Princeton, NJ: Princeton University Press, 1997), 3–21; Robert A. Orsi, “The Religious Boundaries of an In-Between People: Street *Feste* and the Problem of the Dark-Skinned Other in Italian Harlem, 1920–1990,” in *Gods of the City: Religion and the American Urban Landscape*, ed. Robert A. Orsi (Bloomington, IN: Indiana University Press, 1999), 257–88; Alberto L. Pulido, “Mexican American Catholicism in the Southwest: The Transformation of a Popular Religion,” *Perspectives in Mexican American Studies* 4 (1993), 93–108; Cristián Parker, *Popular Religion and Modernization in Latin America: A Different Logic* (Maryknoll, NY: Orbis Books, 1996); Gilbert C. Romero, *Hispanic Devotional Piety: Tracing Biblical Roots* (Maryknoll, NY: Orbis Books, 1991); Anthony M. Stevens-Arroyo and Andres I. Pérez y Mena, ed., *Enigmatic Powers: Syncretism with African and Indigenous Peoples’ Religions Among Latinos* (New York, NY: Bildner Center for Western Hemisphere Studies, 1995); Anthony M. Stevens-Arroyo and Ana María Díaz-Stevens, ed., *An Enduring Flame: Studies on Latino Popular Religiosity* (New York, NY: Bildner Center for Western Hemisphere Studies, 1994); Anthony M. Stevens-Arroyo and Gilbert R. Cadena, ed., *Old Mask, New Faces: Religion and Latino Identities* (New York, NY: Bildner Center for Western Hemisphere Studies, 1995); Anthony M. Stevens-Arroyo with Segundo Pantoja, ed., *Discovering Latino Religion: A Comprehensive Social*

- Science Bibliography* (New York NY: Bildner Center for Western Hemisphere Studies, 1995); Ann Taves, *The Household of Faith: Roman Catholic Devotions in Mid-Nineteenth-Century America* (Notre Dame, IN: Notre Dame University, 1986); Thomas Tweed, *Our Lady of the Exile: Diasporic Religion at a Cuban Catholic Shrine in Miami* (New York, NY: Oxford University Press, 1997); and Robert E. Wright, "If It's Official, It Can't Be Popular? Reflections on Popular and Folk Religion" *Journal of Hispanic/Latino Theology* 1, no.3 (May 1994): 47–67.
19. Milagros Peña, *Latina Activists Across Borders: Women's Grassroots Organizing in Mexico and Texas* (Durham: Duke University, 2007). Ana María Díaz-Stevens, Anthony M. Stevens-Arroyo, *Recognizing the Latino resurgence in U.S. religion: the Emmaus paradigm* (Boulder, CO: Westview Press, 1998).
 20. Chandra Talpade Mohanty, *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity* (Durham: Duke U. Press, 2003).
 21. Karen Mary Davalos, "La quinceañera: making gender and ethnic identities" in *Velvet Barrios: Popular Culture & Chicana/o Sexualities, New directions in Latino American cultures*, ed. Alicia Gaspar de Alba (New York: Palgrave Macmillan, 2003). Lara Medina, *Las Hermanas: Chicana/Latina Religious-political Activism in the U.S. Catholic Church*, (Philadelphia: Temple University Press, 2004).
 22. Ana María Díaz-Stevens, "The Saving Grace: The Matriarchal Core of Latino Catholicism," *Latino Studies Journal* 4, no. 3 (September 1993): 60–78.
 23. Medina, *Las Hermanas* and Ada María Isasi-Díaz, *En la Lucha/In the Struggle: Elaborating a Mujerista Theology* (Minneapolis, MN: Fortress Press, 1993).
 24. Karen Mary Davalos, " 'The Real Way of Praying': 'The Via Crucis, Mexicano Sacred Space, and the Architecture of Domination,' in *Horizons of the Sacred: Mexican Traditions in U.S. Catholicism*, ed. Timothy Matovina and Gary Riebe-Estrella, SVD (Ithaca: Cornell U. Press, 2002), 41–68.
 25. Gloria Anzaldúa, *Borderlands/La Frontera* (San Francisco: Aunt Lute Books, 1987), 100. See also Theresa Delgadillo, *Spiritual Mestizaje: Religion, Gender, Race, and Nation in Contemporary Chicana Narrative* (Durham, NC: Duke University Press, 2011) and José Vasconcelos, *The Cosmic Race: A Bilingual Edition*, translated by Didier T. Jaén. (Los Angeles: Centro de Publicaciones, California State University, 1979; Baltimore, MD: The John Hopkins University Press, 1997). Vasconcelos explicates an understanding of mestizaje as the mixing of races, whether indigenous, African, or European.
 26. Anzaldúa, 100–113.

1 THE KANSAS CITY WESTSIDE: HOME OF THE SHRINE OF OUR LADY OF GUADALUPE

1. See Leo Grebler, Joan W. Moore, and Ralph C. Guzman, *The Mexican-American People: The Nation's Second Largest Minority* (New York: The

- Free Press, 1970); Edward J. Casavantes, *A New Look at the Attributes of the Mexican American* (Albuquerque: Southwest Cooperative Education Laboratory, 1969) and Sister Mary John Murray, "A Socio-Cultural Study of 118 Mexican Families Living in a Low Rent Public Housing Project in San Antonio, Texas," *The Catholic University of America Studies in Sociology*, XXXVIII (Washington, DC, 1954). For an analysis of various approaches to assimilation and colonialism in the study of Mexican Americans, see Edward Murguía, *Assimilation, Colonialism and the Mexican American People* (Austin: Center for Mexican American Studies, University of Texas at Austin, 1975; reprint, Lanham, MD: University Press of America, 1989). An early exception to the assimilationist model was Manuel Gamio, *Mexican Immigration to the United States* (Chicago: University of Chicago Press, 1930; reprint, New York: Arno Press, 1969). Gamio's study depicted the difficulties facing assimilation of Mexican immigrants to the United States way of life through his explanation of exploitation, discrimination, and poverty barriers.
2. Oscar Handlin, *The Uprooted: The Epic Story of the Great Migrations that Made the American People* (Boston: Little, Brown, 1951), 3. Like Handlin, other scholars of European immigrant history also use an assimilationist model. See Will Herberg, *Protestant-Catholic-Jew: An Essay in American Religious Sociology* (1955; revised, Garden City, New York: Anchor, 1960); Harry Stout, "Ethnicity: the Vital Center of Religion in America," *Ethnicity* 2 (1975): 204–224; Dean Hoge, "Interpreting Change in American Catholics: The River and the Floodgate," *Review of Religious Research* 27 (June 1986), 289–300; and Philip Gleason, "Immigrant Assimilation and the Crisis of Americanization," in his *Keeping the Faith: American Catholicism Past and Present* (Notre Dame, Indiana: University of Notre Dame Press, 1987), 58–81.
 3. Dennis N. Valdés, "Region, Nation, and World-system: Perspectives on Midwestern Chicana/o History," in *Voices of a New Chicana/o History*, ed. Refugio I. Rochín and Dennis N. Valdés (East Lansing: Michigan State University Press, 2000), 115–40.
 4. Valdés, 115–40. For examples of current histories on Latina/os in the Midwest see the following: Gabriela F. Arredondo, *Mexican Chicago: Race, Identity, and Nation, 1916–1939* (Urbana: University of Illinois Press, 2008); Gilbert Cardenas, "Mexican Migration to the Midwest" in *The Chicano Experience*, ed. Stanley A. West and June Macklin (Boulder, CO: Westview Press, 1979), 33–61; James B. Lane and Edward J. Escobar, *Forging a Community: the Latino Experience in Northwest Indiana, 1919–1975* (Chicago: Cattails Press, 1987); Ann V. Millard and Jorge Chapa, *Apple Pie and Enchiladas: New Comers in the Rural Midwest* (Austin: University of Texas Press, 2004); Leonard G. Ramírez, *Chicanas of 18th Street: Narratives of a Movement from Latino Chicago* (Urbana: University of Illinois Press, 2011); Dennis Nodin Valdés, *Al Norte: Agricultural Workers in the Great Lakes Region, 1917–1970* (Austin: University of Texas Press, 1991); Dennis Nodin Valdés, *Barrios*

- Norteros: St. Paul and Midwestern Mexican Communities in the Twentieth Century* (Austin: University of Texas Press, 2000); Zaragosa Vargas, *Proletarians of the North: A History of Mexican Industrial Workers in Detroit and the Midwest* (Berkeley: University of California Press, 1993); and Victor Zúñiga and Rubén Hernández-León, *New destinations: Mexican immigration in the United States* (New York: Russell Sage Foundation, 2005).
5. Juan R. García, *Mexicans in the Midwest 1900–1932* (Tucson: University of Arizona Press, 1996), vii.
 6. George J. Sánchez, *Becoming Mexican American: Ethnicity, Culture and Identity in Chicano Los Angeles, 1900–1945* (New York: Oxford University Press, 1993), 11–12.
 7. Timothy Matovina, *Tejano Religion and Ethnicity: San Antonio, 1821–1860* (Austin: University of Texas Press, 1995).
 8. Matovina, 92.
 9. Robert Oppenheimer, “Acculturation or Assimilation: Mexican Immigrants in Kansas, 1900 to World War II,” *Western Historical Quarterly* (October 1985), 431. Unless noted otherwise, Kansas City refers to the twin cities of Kansas City, Missouri and Kansas City, Kansas. These two cities were a major transportation link to the westward movements through the Santa Fe trail of the nineteenth century and major crossroads for the following railroads: Atchison, Topeka, and Santa Fe (Santa Fe); Chicago, Rock Island, and Pacific (Rock Island); St. Louis and San Francisco (Frisco); Chicago, Burlington, and Quincy (Burlington); and Missouri, Kansas, and Texas (Katy). See Michael Smith, “Mexicans in Kansas City: The First Generation, 1900–1920,” in *Mexicans in the Midwest*, eds. Juan García, Ignacio M. García, and Thomas Gelison (Tucson, AZ: University of Arizona, 1989), 31. The term Mexican refers to first generation immigrants and Mexican American refers to descendants of Mexicans born in the United States.
 10. Judith Ann Fincher Laird, “Argentine, Kansas: The Evolution of a Mexican-American Community, 1905–1940” (Ph.D. diss., University of Kansas, 1975), 28.
 11. Juan R. García, *Mexicans in the Midwest 1900–1932* (Tucson: University of Arizona Press, 1966), 5–6.
 12. Laird, 27.
 13. Laird, 26.
 14. Laird, 27.
 15. Laird, 5.
 16. Laird, 5, Smith, “Mexicans in Kansas City,” 5–7, and Oppenheimer, 431.
 17. *El Cosmopolita*, 1917–1919, Missouri Valley Room, Kansas City, Missouri Public Library (KCPL), Laird, 41, and Smith, 31.
 18. Laird, 85–86.
 19. Laird, 79.
 20. Laird, 85–86.
 21. Laird, 6.

22. Smith, 32.
23. Laird, 62.
24. Laird, 49–51.
25. *El Cosmopolita*, 1918–1919.
26. Smith, 47.
27. Oppenheimer, 436. Oppenheimer depicted the problems of the immigrant: “That little upward mobility was possible is suggested by the fact that Mexican track laborers in Kansas City accounted for 55 percent of the total in 1910, 85 percent by 1915, and over 91 percent by 1927. In the 1915 state in a Santa Fe yard tenement in Kansas City, all 174 males over age of 20 were classified as laborers.”
28. Oppenheimer, 437.
29. Oppenheimer, 438.
30. Oppenheimer, 432; see n 10.
31. Laird, 142–146. Oppenheimer also investigated the question of wage discrimination and, like Laird, was unable to find any discrepancies in payment for the same job. Like Laird, he found discrepancies pertaining to job status and the number of hours Mexicans averaged as compared to Anglo workers. See Oppenheimer, 439.
32. David Weber, “Scarce More than Apes: Historical Roots of Anglo-American Stereotypes of Mexicans in the Border Region,” in *Myth and the History of the Hispanic Southwest* (Albuquerque: University of New Mexico Press, 1988.) See also Smith, 39.
33. Oppenheimer, 431–432. See also Smith, 38–39.
34. Smith, 40.
35. García, 42.
36. García, 42.
37. García, 42.
38. García, 42.
39. Francisco E. Balderrama and Raymond Rodríguez, *Decade of Betrayal: Mexican Repatriation in the 1930s* (Albuquerque: University of New Mexico Press, 1995), 54, 58.
40. Manuel G. Gonzales, *Mexicanos: A History of the Mexicans in the United States* (Bloomington, IN: Indiana University Press, 1999), 148.
41. Oppenheimer, 445.
42. *El Cosmopolita*, 1918–1919. *El Cosmopolita* devoted much attention to the issues of recent immigrants, noting the victims of fraud, robbery, abuse, and discrimination. The editors of the newspaper, however, also tended to blame the victims. Their editorials stated that the Mexicans’ treatment was due to their own bad behavior. See also, Smith, 48.
43. Smith, 44–45.
44. Smith, 46.
45. William O. Lona, “The History of the Westside, June 2, 1970,” p. 5, Latino Special Collections, KCPL.

46. Lona, 5.
47. Thomas Purcell, "Mexican Story" and Dorothy Gallagher "Introduction to Scrapbooks of Guadalupe Center, 1926–1944," Guadalupe Center Files, (GCIF) Latino Special Collections, KCPL; and Smith, "Mexicans in Kansas City," 43.
48. Mark A. Miles, Deputy SHPO, Missouri Department of Natural Resources. Guadalupe Center, The Longest Continuous Serving Agency for Hispanics, National Register of Historic Places, United States Department of Interior, National Park Services, July 22, 2003.
49. Smith, 43.
50. "Guadalupe Center" article, Dorothy Gallagher scrapbook, Sr. Rodriguez "Thesis," GCIF, KCPL.
51. Valerie Mendoza, "The Creation of a Mexican Immigrant Community in Kansas City, 1890–1930" (PhD diss., University of California, Berkeley, 1997), 130.
52. Smith, 33.
53. Louise Año Nuevo Kerr, "Mexican Chicago: Chicano Assimilation Aborted, 1939–1954," in *Ethnic Chicago* 3rd ed. rev. and enl., eds. Melvin G. Holli and Peter d'A. Jones (Grand Rapids, MI: William B. Eerdmans Publishing CO, 1984), 270, 272.
54. Paul Ming-Chang Lin, "Voluntary Kinship and Voluntary Associations in a Mexican-American Community" (MA thesis, University of Kansas), 1963, 57. See map of parish boundaries established in 1959 on page 107. Taken from KCSJCDA, OLGPF. The document states the following boundaries: "Begin 17th Street at State Line, south to 25th Street (south side), east to Southwest Boulevard (east side), to 23rd Street (south side), to Broadway to 22nd Street (south side), to Baltimore (east side), to 20th Street (south side), to Grand (west side), to 18th street, to Southwest Trafficway, to 17th Street to the beginning. Approved by decree dated February 18, 1959, Feast of Saint Simeon, John P. Cody, Bishop of Kansas City-St. Joseph, Joseph V. Sullivan, Chancellor."
55. Jennifer Wilding, "The Westside," *Kansas City* (magazine), December, 1984, 44.
56. Lona, 7.
57. Lona, 7.
58. Wilding, 46.
59. Wilding, 46.
60. Leonard David Ortiz, "La Voz de la Gente: Chicano Activist Publications in the Kansas City Area, 1968–1989," *Kansas History* 22, no. 3, 229. See also "Chicano Power!" *Kansas City Town Squire* January 1970, 37–41.
61. Lona, 8.
62. As a member of Alta Vista school board, I informally learned the history of the school and current statistics were announced at school meetings.
63. Pseudonym.
64. Pseudonym.

65. Cris Medina, Letter to Bishop John Sullivan, Our Lady of Guadalupe Shrine Association records, (OLGSA) Kansas City, MO.
66. Pseudonym.
67. FOCUS, Kansas City Planning and Development Department, "Westside Neighborhood Assessment Report" (Kansas City, Missouri: May 19, 2001), KCPL, 18–19.
68. Cris Medina, Executive Director of the Guadalupe Center, Inc., interview by author 4 January 2002. As a member of GCI Board of Directors in 1994–1997 and 2007–2013, I have learned about the history and activities of the center and the many Latina/o leaders from the Westside.
69. Lewis W. Diuguid, "Exciting Plans for Downtown Rebirth" *Kansas City Star* 28 December 2001.
70. Medina, interview by author 4 January 2002.
71. 2000 Census for Latinos in Jackson Count, MO. <http://osedata.missouri.edu/counties/hisppop/29095.html>; 2010 Census for Latinos in Jackson County, MO <http://quickfacts.census.gov/qfd/states/29/29095.html>.

2 THE HISTORY OF THE KANSAS CITY SHRINE OF OUR LADY OF GUADALUPE

1. Victor Turner, *Dramas, Fields, and Metaphors* (Ithaca, NY: Cornell University Press, 1974), 33.
2. Turner, 38–42. See also Kathleen M. Ashley, ed. *Victor Turner and the Construction of Cultural Criticism* (Bloomington, Indiana: U. of Indiana Press, 1990); Ronald Grimes, "Ritual Studies: A Comparative Review of Theodore Gaster and Victor Turner," *Religious Studies Review* 2, no. 4 (1976): 13–25; E. Ring, "Victor Tuner, Sigmund Freud, and the Return of the Repress," *Ethos* 21, no. 3 (1993): 273–294; Gilbert St. John, "Victor Turner and Contemporary Cultural Performance: An Introduction" in *Victor Turner and Contemporary Cultural Performance* (New York: Berghahn, 2008).
3. Turner, 32.
4. Turner, 38.
5. Turner, 38–39.
6. Victor Turner and Edith Turner, *Image and Pilgrimage in Christian Culture* (New York: Columbia University Press, 1978), 250. In *Image and Pilgrimage*, Turner and Turner explicate their notion of "communitas," hence the reason for its insertion in this description. See also Tim Olaveson, "Collective Effervescence and Communitas: Processual Models of Ritual and Society in Emile Durkheim and Victor Turner," *Dialectical Anthropology* 26 (2001): 89–124.
7. Turner and Turner, 41.
8. *The Catholic Key* (Kansas City, MO), 12 November 1990.

9. Shrine Association Board members, interview by author, 18 March 2001, Kansas City, MO tape recording.
10. Shrine Association Board members.
11. Shrine Association Board members.
12. At the time I started to work in the parish, members of the Shrine Association and Guadalupanas expressed to me their frustration with the former pastor. They described in detail the previous pastor's rejection of their popular religious expression and belief in Our Lady of Guadalupe.
13. Victor Turner, *Dramas, Fields, and Metaphors* (Ithaca, NY: Cornell University Press, 1974), 33. See Victor Turner and Edith Turner, *Image and Pilgrimage in Christian Culture* (New York: Columbia University Press, 1978), 250 where they explicate the notion of *communitas*.
14. Shrine Association Board members, interview by author, 18 March 2001, Kansas City, MO, tape recording.
15. Shrine Association Board members.
16. Guadalupana Society Meeting Minutes, 24 March 1991, Guadalupana Files, OLGSA.
17. Guadalupana Society Meeting Minutes.
18. Guadalupanas and parishioners of Sacred Heart-Guadalupe expressed their anger and confusion with their former pastor when I arrived in the parish in 1992. Various parishioners from a number of groups and records of Guadalupana meetings supported the accounts of the pastor's negative attitudes toward the Guadalupanas and their religious devotion to Our Lady of Guadalupe.
19. See John T. McGreevy, *Parish Boundaries: the Catholic Encounter with Race in the Twentieth-Century Urban North* (Chicago, IL: University of Chicago Press, 1996).
20. Frances, pseudonym.
21. No first name is given for Fr. Ocampo. Fr. Muñoz, "What about the Mexican Situation in Kansas City, Mo," Kansas City-St. Joseph, MO. Diocesan Archives, (KCSJDA), OLGPF.
22. Fr. Jose Muñoz, "What about the Mexican Situation in Kansas City, Mo," KCSJDA, OLGPF. Fr. Gerard La Mountain, O.R.S.A. "Our Lady of Guadalupe Parish," KCSJCDA, OLGPF. For a history on the Cristero Rebellion, which fought against the anti-Catholic forces in the Mexican government from 1926–1929, see David C. Bailey, *Viva Cristo Rey! The Cristero Rebellion and the Church-State Conflict in Mexico* (Austin: University of Texas Press, 1974).
23. Fr. Jose Muñoz, "What about the Mexican Situation in Kansas City, Mo," KCSJDA, OLGPF. Thomas E. Purcell, "Mexican Story," GCIF, KCPL. Several groups assisted Fr. Muñoz in his new ministry to Mexicans living on the Westside. One well-known figure was the grand Knight of Columbus, Dr. Thomas Purcell. He secured the initial location for the priest's residence

- and the first chapel. See also *Catholic Register*, 16 June 1940. See also Coleman, J. C. L. and Charles M. *This Far by Faith: A Popular History of the Catholic People of West and Northwest Missouri*, Vol. II The Fact (Kansas City, MO: Diocese of Kansas City-St. Joseph, MO, 1992): 178–79 and Fr. La Mountain and Gerard ORSA “Our Lady of Guadalupe Parish,” Kansas City St. Joseph Diocesan Archives, Our Lady of Guadalupe Parish Files.
24. Fr. Muñoz, “What about the Mexican Situation, Kansas City, Mo.,” KCSJCDA, OLGPF.
 25. Thomas Purcell, “Mexican Story,” Guadalupe Center Inc. Files (GCIF), Kansas City Public Library (KCPL).
 26. Purcell.
 27. Purcell.
 28. Fr. Muñoz, “What About the Mexican Situation,” KCSJCDA, OLGPF.
 29. Thomas Purcell, “Mexican Story,” GCIF, KCPL.
 30. The title of the society is “The Knights of Our Lady of Guadalupe.” Photograph, Guadalupana files, Kansas City Guadalupe Shrine Association. (KCGSA)
 31. Guadalupe Arroyo, interview. Catholic Archives of Texas, Austin, Texas. Sacred Heart Cathedral, San Angelo, Texas File. As noted earlier, the original Guadalupana Society is believed to have started in San Antonio in 1911. Catholic Archives at San Antonio, Texas, Guadalupana File. The Constitution of the Federation of Guadalupanas of the Archdiocese of San Antonio states that their objectives are: “To promote and encourage devotion to Mary, the Mother of God under the title of Our Lady of Guadalupe as she appeared to Juan Diego at Tepeyac. To promote the mission of the Church by developing Guadalupanas’ leadership potential and to motivate and assist them in acting on current issues in the Church and society. To further spiritual and material undertakings, which may be recommended to the Guadalupanas by the Archbishop.”
 32. One of Guadalupe Arroyo’s family members gave me a copy of the “Guadalupanas Society of Kansas City, MO., By-laws.” No date was listed.
 33. “Guadalupanas Society of Kansas City, MO., By-laws.”
 34. “Guadalupanas Society of Kansas City, MO., By-laws.”
 35. “Guadalupanas Society of Kansas City, MO., By-laws.”
 36. Vicki Ramirez, “Dedication Keeps Our Lady of Guadalupe Tradition Alive,” *The Kansas City Hispanic News* 1, 14–27 December 2000.
 37. Our Lady of Guadalupe papers, undated article, KCSJCDA, OLGPF.
 38. Our Lady of Guadalupe papers. The first parochial fiesta began in 1926 and members of the Guadalupanas are the supporters of the fiesta, although Guadalupe Center annually hosts a fiesta. In recent years, the parish of Sacred Heart-Guadalupe has sponsored a parish fiesta, but it is not the size of the original Mexican fiestas that reigned at Crown Center, an upscale shopping center near the parish.

39. Paul Ming-Chang Lin, "Voluntary Kinship and Voluntary Associations in a Mexican-American Community" (MA thesis, University of Kansas), 1963, 57. See map of parish boundaries established in 1959 on page 107. Taken from KCSJCDA, OLGPF. The document states the following boundaries: "Begin 17th Street at State Line, south to 25th Street (south side), east to Southwest Boulevard (east side), to 23rd Street (south side), to Broadway to 22nd Street (south side), to Baltimore (east side), to 20th Street (south side), to Grand (west side), to 18th street, to Southwest Trafficway, to 17th Street to the beginning. Approved by decree dated February 18, 1959, Feast of Saint Simeon, John P. Cody, Bishop of Kansas City-St. Joseph, Joseph V. Sullivan, Chancellor."
40. Albert de Zetter, "Parish Closings Announced" *The Catholic Key*, 1, 21 October 1990. Our Lady of Guadalupe Church was one of nine churches that were closed in Kansas City, Missouri.
41. Turner, 33.
42. Turner.

3 LAS GUADALUPANAS SPEAK

1. As noted in the first chapter, all names of interviewees except for those whose interviews are part of historical documentation are pseudonyms to protect and maintain their privacy given the intimate nature of many of their stories
2. Charles Briggs, *Learning How to Ask: A Sociolinguistic Appraisal of the Role of the Interview* in Social Science Research, Studies in the Social and Cultural Foundations of Language No. 1 (Cambridge, UK: Cambridge University Press, 1986). Robert I. Levy and Douglas W. Hollan, "Person-Centered Interviewing and Observation," in *Handbook of Methods in Cultural Anthropology*, ed. H. Russell Bernard (Walnut Creek, CA: Alta Mira Press, 1998).
3. Briggs, *Learning How to Ask*, 111.
4. Levy and Hollan, 342–43.
5. Levy and Hollan, 337–59.
6. Ada María Isasi-Díaz, *En La Lucha/In the Struggle: Elaborating a Mujerista Theology* (Minneapolis, MN: Fortress Press, 1993). See also, Ada María Isasi-Díaz and Yolanda Tarango, *Hispanic Women: Prophetic Voice in the Church* (San Francisco, CA: Harper and Row, 1988).
7. Clara is referring to the practice of seeking St. Anthony's assistance when an object is lost. This popular Catholicism practice asks that the Saint's image or statue be invoked for a healing or particular need, for example finding a lost object.
8. Anita is referring to the apparitions at Medjugorje in Bosnia-Herzegovina. For more information, see Wayne Weibel, *The Final Harvest* (Brewster, MA: Paraclete Press, 1999).

4 “GUADALUPE SPEAKS TO ME”: INTERPRETING LAS GUADALUPANAS’ VOICES

1. Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 1998), 57–71.
2. Ada María Isasi-Díaz, *En La Lucha/In the Struggle: Elaborating a Mujerista Theology* (Minneapolis: Fortress Press, 1993), 20. Other Latino theologians address the importance of *lo cotidiano* as a source for theology. See María Pilar Aquino, “Theological Method in U.S. Latino/a Theology,” in *From the Heart of the People*, eds. Orlando O. Espín and Miguel H. Díaz (Maryknoll, NY: Orbis, 1999), 32, and Orlando Espín, “An Exploration into the Theology of Grace and Sin,” in *From the Heart of the People*, eds. Orlando O. Espín and Miguel H. Díaz (Maryknoll, NY: Orbis, 1999), 124–27.
3. Isasi-Díaz, 65.
4. Isasi-Díaz, 68–69. Isasi-Díaz utilizes the concept of “knowledge synthesis” that is an inductive and interpretative form of synthesis, which she takes from George Noblit and R. Dwight Hare. See George Noblit and R. Dwight Hare, *Meta-Ethnography: Synthesizing Qualitative Studies* (Newbury Park, CA: Sage Publications, 1988). 16–17. Noblit and Hare explain that their use of qualitative methods allows for the contextual interpretation of meaning that “captures a uniqueness that more deductive processes cannot.” Noblit and Hare, *Meta-Ethnography*, 16–17.
5. Geertz, Clifford, “Toward a Thick Description: Toward an Interpretive Theory of Culture,” In *The Interpretation of Cultures* (New York, NY: Basic Books, 1973), 3–30.
6. Roberto Goizueta, “Nosotros: Toward a U.S. Hispanic Anthropology” *Listening: Journal of Religion and Culture* 27, no. 1 (Winter 1992): 55–69 and Jeanette Rodriguez, “La Tierra: Home, Identity, and Destiny.” In *From the Heart of Our People*, ed. Orlando O. Espín and Miguel H. Díaz, 189–208. (Maryknoll, New York: Orbis Books, 1999.): 189–208.
7. Jeanette Rodriguez, *Our Lady of Guadalupe: Faith and Empowerment among Mexican American Women* (Austin, TX: University of Texas Press, 1994), 161.
8. Roberto Goizueta, *Caminemos Con Jesus* (Maryknoll, NY: Orbis Press, 1995), 55.
9. Goizueta, 58–60, and 66.
10. Emma Pérez specifically talks of how Chicanas have been denied access to a site and a voice, in “Sexuality and Discourse: Notes from a Chicana Survivor” in *Chicana Lesbians: The Girls our Mothers Warned us About* (Berkeley, CA: Third Woman Press, 1991), 169.
11. Jeanette Rodriguez, “Mestiza Spirituality: Community, Ritual, and Justice” *Theological Studies* 65, no. 2: 325, (June 2004), 317–39.
12. Victor Turner and Edith Turner, *Image and Pilgrimage in Christian Culture* (New York: Columbia University Press, 1978), 250, where they explain the meaning of “communitas.”

5 PRACTICING BELIEF: THE ACTIVITIES AND RITUALS OF LAS GUADALUPANAS

1. Ronald Grimes, *Beginnings in Ritual Studies*, revised ed. (Columbia, South Carolina: University of South Carolina Press, 1995), 24–39. See also Ronald Grimes, “Ritual Studies: A Comparative Review of Theodore Gaster and Victor Turner.” *Religious Studies Review* 2, no. 4 (1976): 13–25.
2. Grimes, 19.
3. Grimes, 19–20.
4. Grimes, 26.
5. Grimes, 26–36.
6. Grimes, 22, 26–29.
7. Grimes, 30–36. The explanation of the categories for mapping the ritual field was also informed by a paraphrase of Grimes done by Professor Margaret Mary Kelleher, a hand-out from a lecture in her course, Liturgy and Culture, fall 2000, Catholic University of America. See also Catherine Bell, “Ritual, Change, and Changing Ritual,” *Worship* 63 (1989):31–41.
8. “Long live Our Lady of Guadalupe! Long live Mexico! Long live the people!”
9. Luke 3: 1–22, *The New American Bible* (Iowa Falls, IA: World Bible Publishers, 1970).
10. I wrote the next sections in present tense to note the action of beliefs and rituals.
11. See Victor Turner, “Symbols and Social Experience in Religious Ritual” in *Worship and Ritual In Christianity and Other Religions*, ed Mariasusai Dhavamony. (Rome: Gregorian University Press, 1974): 3–21.
12. Mary S. Pardo, *Mexican American Women Activists: Identity and Resistance in Two Los Angeles Communities* (Philadelphia: Temple University Press, 1998).
13. Pardo, 8.
14. Pardo, 112.
15. Pardo, 9.
16. Several political action clubs were active, served community interests, and involved local politicians in their issues. However, these groups have met with mixed results in dealing with major issues as noted in the dearth of elected and appointed Latina/o officials in political positions at any level of city or state government. The Latina/o community of Kansas City, Missouri is outgrowing these social agencies and political leaders.
17. Psuedonym.
18. Psuedonym.
19. Psuedonym.
20. See Richard Santillán, “Midwestern Mexican American Women and the Struggle for Gender Equality: A Historical Overview, 1920s–1960s,” *Perspectives in Mexican American Studies* 5 (1995), 107. Santillán describes the

- mentoring relationships between the elder generations of Mexican American women and their younger counterparts.
21. Milagros Peña, "Latina Empowerment, Border Realities, and Faith-based Organizations," in *Handbook for the Sociology of Religion*, ed. Michele Dillon (New York: Cambridge University Press, 2003), 6. See also Milagros Peña, *Latina Activists Across Borders: Women's Grassroots Organizing in Mexico and Texas* (Durham, NC: Duke University Press, 2007).
 22. Peña, 8. See also Ana María Díaz-Stevens, "The Saving Grace: The Matriarchal Core of Latino Catholicism," *Latino Studies Journal* 4, no. 3 (September 1993): 60–78; Vicki Ruiz, *Cannery Women, Cannery Lives: Mexican American Women, Unionization, and the California Food Processing Industry* (Albuquerque, NM: New Mexico University Press, 1987).
 23. Robert Bellah and others, *Habits of the Heart: Individualism and Commitment in American Life*, new ed. with new intro. (Berkeley, CA: University of California Press, 1996), xxx.

6 THE BORDER CROSSING VIRGIN AND HER DAUGHTERS: UNDERSTANDING THE VISION AND TRANSGRESSING NEW TERRITORIES

1. Jan Assmann, *Religion and Cultural Memory* (Stanford U. Press, 2006); Jeanette Rodriguez and Ted Fortier, *Cultural Memory: Resistance, Faith, and Identity* (Austin, TX: University of Texas Press, 2007). Rodriguez also eloquently addresses Latina experiences and the importance of location and space in the following: "Experience as a Resource for Feminist Thought." *Journal of Hispanic/ Theology* 1, no. 1 (November 1993): 68–76 and "La Tierra: Home, Identity, and Destiny." In *From the Heart of Our People*, ed. Orlando O. Espín and Miguel H. Díaz, 189–208. (Maryknoll, New York: Orbis Books, 1999.): 189–208.
2. Rodriguez and Fortier.
3. Rodriguez and Fortier.
4. Pseudonym
5. Rodriguez and Fortier, 32–34.
6. Rodriguez and Fortier, 108.
7. Theresa Delgadillo, *Spiritual Mestizaje: Religion, Gender, Race, and Nation in Contemporary Chicana Narrative* (Durham, NC: Duke University Press, 2011), 1–2.
8. Gloria Anzaldúa, *Borderlands/La Frontera* 2nd edition (San Francisco: Aunt Lute Books, 1987), 100. See Cherrie Moraga, and Gloria Anzaldúa, ed. *This Bridge Called my Back: Writings by Radical Women of Color* (Watertown, MA: Perspophone Press, 1981).
9. Delgadillo, 1–2.

10. Gloria Anzaldúa, "Now Let us Shift" in *This Bridge Called Home*, ed. Gloria Anzaldúa and AnaLouise Keating (New York: Routledge, 2002), 540–579.
11. Anzaldúa, "Now Let Us Shift," 546–547.
12. Anzaldúa, "Now Let Us Shift," 548.
13. Anzaldúa, "Now Let Us Shift," 553.
14. Anzaldúa, "Now Let Us Shift," 55.
15. Anzaldúa, "Now Let Us Shift," 554.
16. Anzaldúa, "Now Let Us Shift," 558.
17. Anzaldúa, "Now Let Us Shift," 563.
18. Anzaldúa, "Now Let Us Shift," 563–568.
19. Anzaldúa, "Now Let Us Shift," 572–573.
20. Robert Wuthnow, (2010–02–22). *After the Baby Boomers* (Kindle Locations 4134–4136). Princeton University Press. Kindle Edition.
21. Robert D. Putnam and David E. Campbell (2010–10–05) *American Grace: How Religion Divides and Unites Us* (Kindle Locations 1708–1716). Simon & Schuster. Kindle Edition.
22. Will Herberg, *Protestant—Catholic—Jew: An Essay in American Religious Sociology* (Garden City: Doubleday, 1955), 40. Putnam and Campbell (Kindle Locations 4093–4099).
23. Putnam and Campbell (Kindle Locations 3655–3664).
24. Putnam and Campbell (Kindle Locations 3819–3825).
25. See also Pat Mora, *Nepantla: Essays from the Land in the Middle*. (Albuquerque, NM: University of New Mexico Press, 1993).
26. Rudy Bustos, "The Predicament of Nepantla: Chicana/o Religions into the 21st Century." *Perspectivas* (Fall 1998): 19.
27. The first person I found who connects Guadalupe with nepantla is Rudy Bustos. See Durán, Diego. *Book of the Gods and Rites and the Ancient Calendar*. Edited and translated by Fernando Horcasitas and Doris Heyden (Norman: University of Oklahoma Press, 1971): 410–411. Quoted in Rudy Bustos, "The Predicament of Nepantla: Chicana/o Religions into the 21st Century." *Perspectivas* (Fall 1998): 8.
28. Mexicans living in the Southwest at the time of the Mexican American War often describe their understanding of losing their country as the border having crossed them—rather than they crossed a particular border.
29. For an explanation of "painted word" see Peter Casarella, "The Painted Word," *Journal of Hispanic/Latino Theology* 6, no. 2 (1998). See also Virgil Elizondo, *Guadalupe: Mother of the New Creation* (Maryknoll, NY: Orbis Books, 1997), 135.

Bibliography

- 2000 Census for Latinos in Jackson County, MO. <http://osedata.missouri.edu/counties/hisppop/29095.html>.
- 2010 Census for Latinos in Jackson County, MO <http://quickfacts.census.gov/qfd/states/29/29095.html>
- Anzaldúa, Gloria. *Borderlands: La Frontera* 2nd ed. San Francisco: Aunt Lute Books, 1999.
- Anzaldúa, Gloria. "Now Let Us Shift" in *This Bridge Called Home*, eds. Gloria Anzaldúa and Ana Louise Keating, 540–579. New York: Routledge, 2002.
- Aquino, María Pilar. "Theological Method in U.S. Latino/a Theology" In *From the Heart of Our People*, eds. Orlando O. Espín and Miguel H. Díaz, 6–48. Maryknoll, NY: Orbis Books, 1999.
- Ashley, Kathleen M. ed. *Victor Turner and the Construction of Cultural Criticism*. Bloomington, Indiana: U. of Indiana Press, 1990.
- Arredondo, Gabriela F. *Mexican Chicago: Race, Identity, and Nation, 1916–1939*. Urbana: University of Illinois Press, 2008.
- Assmann, Jan. *Religion and Cultural Memory*. Stanford, CA: Stanford U. Press, 2006.
- Bailey, David C. *Viva Cristo Rey! The Cristero Rebellion and the Church-State Conflict in Mexico*. Austin: University of Texas Press, 1974.
- Balderrama, Francisco E., and Raymond Rodríguez. *Decade of Betrayal: Mexican Repatriation in the 1930s*. Albuquerque: University of New Mexico Press, 1995.
- Bamat, Thomas and Jean-Paul Wiest, ed. *Popular Catholicism in a World Church: Seven Case Studies in Inculturation*. Maryknoll, NY: Orbis Press, 1999.
- Bell, Catherine. "Ritual, Change, and Changing Ritual." *Worship* 63 (1989): 31–41.
- Bellah, Robert, and others. *Habits of the Heart: Individualism and Commitment in American Life*, new ed. with new intro. Berkeley, CA: University of California Press, 1996.
- Bernal, Daniel G. "Grassroots Leadership Reconceptualized: Chicana Oral Histories and the 1968 East Los Angeles School Blowouts," *Frontiers: A Journal of Women Studies* 19, no. 2 (1998): 113–142.

- Briggs, Charles. *Learning How to Ask: A Sociolinguistic Appraisal of the Role of the Interview in Social Science Research*. Studies in the Social and Cultural Foundations of Language No. 1. Cambridge, UK: Cambridge University Press, 1986.
- Bustos, Rudy. "The Predicament of Nepantla: Chicana/o Religions into the 21st Century." *Perspectivas* (Fall 1998): 7–21.
- Cardenas, Gilbert. "Mexican Migration to the Midwest." In *The Chicano Experience*, ed. Stanley A. West and June Macklin, 33–61. Boulder, CO: Westview Press, 1979.
- Casarella, Peter. "The Painted Word." *Journal of Hispanic/Latino Theology* 6, no. 2 (1998): 18–42.
- Casavantes, Edward J. *A New Look at the Attributes of the Mexican American*. Albuquerque, NM: Southwest Cooperative Education Laboratory, 1969.
- Castillo, Ana. "Extraordinarily Woman." In *Goddess of the Americas: Writings on the Virgin of Guadalupe*, ed. Ana Castillo, 72–78. New York, NY: Riverhead Books, 1996.
- Catholic Archives of Texas, Austin, Texas. Sacred Heart Cathedral, San Angelo, Texas File.
- Catholic Archives at San Antonio, Texas. Guadalupe File.
- Catholic Archives at San Antonio, Texas. Our Lady of Guadalupe File.
- Catholic Archives of the Diocese of Kansas City-St. Joseph, MO. Our Lady of Guadalupe Parish File.
- Chavez Ortiz, Genovevo Tedoro. "KCK flood keeps memories alive." *Kansas City Hispanic News*. 4 June 2001, 12–25.
- "Chicano Power!" *Kansas City Town Squire*, January 1970, 37–41.
- Coleman, J. C. L. and Charles M. *This Far by Faith: A Popular History of the Catholic People of West and Northwest Missouri*, Vol. II The Fact, 178–79. Kansas City, MO: Diocese of Kansas City-St. Joseph, MO, 1992.
- Davalos, Karen Mary. "'The Real Way of Praying': 'The Via Crucis, Mexicano Sacred Space, and the Architecture of Domination.'" In *Horizons of the Sacred: Mexican Traditions in U.S. Catholicism*, eds. Timothy Matovina and Gary Riebe-Estrella, SVD, 41–68. Ithaca: Cornell U. Press, 2002.
- Davalos, Karen Mary. "La quinceañera: making gender and ethnic identities." In *Velvet Barrios: Popular Culture & Chicana/o Sexualities, New directions in Latino American cultures*, ed. Alicia Gaspar de Alba, 141–62. New York: Palgrave Macmillan, 2003.
- Delgadillo, Theresa. *Spiritual Mestizaje: Religion, Gender, Race, and Nation in Contemporary Chicana Narrative*. Durham, NC: Duke University Press, 2011.
- Díaz-Stevens, Ana María, and Anthony M. Stevens-Arroyo, *Recognizing the Latino resurgence in U.S. religion: The Emmaus paradigm*. Boulder, CO: Westview Press, 1998.
- . "The Saving Grace: The Matriarchal Core of Latino Catholicism." *Latino Studies Journal* 4, no. 3 (September 1993): 60–78.

- Diuguid, Lewis W. "Exciting Plans for Downtown Rebirth" *Kansas City Star* 28 December 2001.
- Durán, Diego. *Book of the Gods and Rites and the Ancient Calendar*. Edited and translated by Fernando Horcasitas and Doris Heyden, 410–11. Norman: University of Oklahoma Press, 1971. Quoted in Rudy Bustos, "The Predicament of Napanlta: Chicana/o Religions into the 21st Century." *Perspectivas* (Fall 1998): 8.
- El Cosmopolita, 1917–1919*, Missouri Valley Room, Kansas City Public Library.
- Elizondo, Virgil. *Guadalupe: Mother of the New Creation*. Maryknoll, NY: Orbis, 1997.
- . *La Morena: Evangelizer of the Americas*. San Antonio, TX: Mexican American Cultural Center, 1980.
- . "Hispanic Theology and Popular Piety: From Interreligious Encounter to a New Ecumenism." *Proceedings of the Catholic Theological Society of America* 48: 1–14.
- . "Our Lady of Guadalupe as Cultural Symbol: The Power of the Powerless." In *Liturgy and Cultural Religious Traditions*, ed. Herman Schmidt and David Power. *Concilium* (1977): 25–33.
- . "Popular Religion as Support of Identity." In *Beyond Borders: Writings of Virgilio Elizondo and Friends*, ed. Timothy Matovina, 126–32. Maryknoll, NY: Orbis Books, 2000.
- . "Popular Religion as the Core of Cultural Identity in the Mexican American Experience." In *An Enduring Flame: Studies on Latino Popular Religiosity*, ed. Anthony M. Stevens-Arroyo and Ana María Díaz-Stevens, 113–32. New York, NY: Bildner Center for Western Hemisphere Studies, 1994.
- . *Guadalupe: Mother of the New Creation*. Maryknoll, NY: Orbis, 1997.
- . *La Morena: Evangelizer of the Americas*. San Antonio, TX: Mexican American Cultural Center, 1980.
- . and Timothy M. Matovina. *San Fernando Cathedral: Soul of the City*. Maryknoll, NY: Orbis Press, 1998.
- Espín, Orlando O. *The Faith of the People: Theological Reflections on Popular Catholicism*. Maryknoll, NY: Orbis Books, 1997.
- . and Miguel H. Díaz, ed. In *From the Heart of the People: Latinola Explorations in Catholic Systematic Theology*. Maryknoll, NY: Orbis Books, 1999.
- . "Popular Catholicism among Latinos." In *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, ed. Jay P. Dolan and Allan Figueroa Deck, S.J., 308–59. Notre Dame, IN: University of Notre Dame Press, 1994.
- Fivecoat-Campbell, Kerri, and Joe Arce. "Ripples of Discrimination Follow in Wake of Flood." *Kansas City Hispanic News*, June 2001, 12–25.
- FOCUS, Kansas City Planning and Development Department. "Westside Neighborhood Assessment Report" (Kansas City, MO: May 19, 2001).
- Francis, Mark. "Popular Piety and Liturgical Reform in a Historic Context." In *Dialogue Rejoined: Theology and Ministry in the United States Hispanic Reality*,

- ed. Ana María Pineda and Robert Schreiter, 162–77. Collegeville, MN: Liturgical Press, 1995.
- Gamio, Manuel. *Mexican Immigration to the United States*. Chicago, IL: University of Chicago Press, 1930; reprint, New York, NY: Arno Press, 1969.
- García, Juan R. *Mexicans in the Midwest 1900–1932*. Tucson, AZ: University of Arizona Press, 1996.
- Geertz, Clifford. “Toward a Thick Description: Toward an Interpretive Theory of Culture.” In *The Interpretation of Cultures*, 3–30. New York, NY: Basic Books, 1973)
- Gleason, Philip. “Immigrant Assimilation and the Crisis of Americanization.” In *Keeping the Faith: American Catholicism Past and Present*, ed. Philip Gleason, 58–81. Notre Dame, IN: University of Notre Dame Press, 1987.
- Goizueta, Roberto. *Caminemos Con Jesús: Toward a Hispanic/Latino Theology of Accompaniment*. Maryknoll, NY: Orbis Press, 1995.
- . “Nosotros: Toward a U.S. Hispanic Anthropology.” *Listening: Journal of Religion and Culture* 27, no. 1 (Winter 1992): 55–69.
- Gonzales, Manuel G. *Mexicanos: A History of the Mexicans in the United States*. Bloomington, IN: Indiana University Press, 1999.
- Goodstein, Laurie. “Vatican Reprimands a Group of U.S. Nuns and Plans Changes.” *New York Times* 12 April 2012.
- Grebler, Leo, Joan W. Moore, and Ralph C. Guzman. *The Mexican-American People: The Nation’s Second largest Minority*. New York, NY: The Free Press, 1970.
- Grimes, Ronald. *Beginnings in Ritual Studies*, rev. ed. Columbia, South Carolina: University of South Carolina Press, 1995.
- . “Ritual Studies: A Comparative Review of Theodore Gaster and Victor Turner.” *Religious Studies Review* 2, no. 4 (1976): 13–25.
- . “Victor Turner’s Social Drama and T.S. Eliot’s Ritual Drama.” *Anthropologica* 27, no. 1–2 (1985): 79–99.
- Guadalupana Members. Interviews by author March–April. 2001. Tape recordings, Kansas City, MO.
- Guadalupana Society Records. Our Lady of Guadalupe Shrine Association. Kansas City, MO.
- Guadalupana Society of Kansas City, MO., By-laws. Given to author by Guadalupana leader.
- Guadalupana Society Meeting Minutes, March 24, 1991, Guadalupana Files, Our Lady of Guadalupe Shrine Association.
- Handlin, Oscar. *The Uprooted: The Epic Story of the Great Migrations that Made the American People*. Boston, MA: Little, Brown, 1951.
- Herberg, Will. *Protestant-Catholic-Jew: An Essay in American Religious Sociology*. 1955; revised, Garden City, New York, NY: Anchor, 1960.
- Hoge, Dean. “Interpreting Change in American Catholics: The River and the Floodgate.” *Review of Religious Research* 27 (June 1986): 289–300.

- Isasi-Díaz, Ada María. *En la Lucha/In the Struggle: Elaborating a Mujerista Theology*. Minneapolis, MN: Fortress Press, 1993.
- and Yolanda Tarango. *Hispanic Women: Prophetic Voice in the Church*. San Francisco, CA: Harper and Row, 1988.
- Kerr, Louise Año Nuevo. "Mexican Chicago: Chicano Assimilation Aborted, 1939–1954." In *Ethnic Chicago* 3rd ed. rev. and enl., eds. Melvin G. Holli and Peter d'A. Jones, 269–98. Grand Rapids, MI: William B. Eerdmans Publishing CO, 1984.
- Kselman, Thomas A. and Steven Avella. "Marian Piety and the Cold War in the United States." *Catholic Historical Review* (July, 1986): 403–34.
- Laird, Judith Ann Fincher. "Argentine, Kansas: The Evolution of a Mexican-American Community, 1905–1940." PhD diss., University of Kansas, Lawrence, KS, 1975.
- La Mountain, Fr. and Gerard O.R.S.A. "Our Lady of Guadalupe Parish," Kansas City St. Joseph Diocesan Archives, Our Lady of Guadalupe Parish Files.
- Lane, James B. and Edward J. Escobar. *Forging a Community: the Latino Experience in Northwest Indiana, 1919–1975*. Chicago: Cattails Press, 1987.
- León-Portilla, Miguel. *Tonantzin Guadalupe: Pensamiento náhuatl y mensaje cristiano en el "Nican Mopohua"*. México City: El Colegio Nacional, Fondo de Cultura Económica, 2000.
- Levy, Robert I. and Douglas W. Hollan. "Person-Centered Interviewing and Observation." In *Handbook of Methods in Cultural Anthropology*, 333–63. Walnut Creek, CA: Alta Mira Press, 1998.
- Lona, William O. "The History of the Westside, June 2, 1970," p. 5, Latino Special Collections, Kansas City Public Library, Kansas City, Missouri.
- Luke 3: 1–11, *The New American Bible*. Iowa Falls, IA: World Bible Publishers, 1970.
- Matovina, Timothy, ed. "Guadalupe Devotion in a Borderlands Community." *Journal of Hispanic/Latino Theology* 4, no. 1 (August 1996): 6–26.
- . "New Frontiers of Guadalupanismo." *Journal of Hispanic/Latino Theology* 5, no. 1 (August 1997): 20–36.
- . "Religion and Ethnicity in San Antonio: Germans and Tejanos in the Wake of United States Annexation." *Catholic Southwest/Texas Catholic Historical Society* 10 (1999): 29–49.
- . *Tejano Religion and Ethnicity: San Antonio, 1821–1860*. Austin, TX: University of Texas Press, 1995.
- McGreevy, John T. *Parish Boundaries: the Catholic Encounter with Race in the Twentieth-Century Urban North*. Chicago, IL: University of Chicago, Press, 1996.
- Medina, Cris. Executive Director of the Guadalupe Center, Inc., interview by author 4 January 2002.
- . Letter to Bishop John Sullivan, Our Lady of Guadalupe Shrine Association records, Kansas City, MO.

- Medina, Lara. *Las Hermanas: Chicana/Latina Religious-political Activism in the U.S. Catholic Church*. Philadelphia: Temple University Press, 2004.
- Mendoza, Valerie. "The Creation of a Mexican Immigrant Community in Kansas City, 1890–1930." PhD diss., University of California, Berkeley, CA, 1997.
- Miles, Mark A. Deputy SHPO, Missouri Department of Natural Resources. "Guadalupe Center, The Longest Continuous Serving Agency for Hispanics, National Register of Historic Places," United States Department of Interior, National Park Services. 22 July 2003.
- Millard, Ann V. and Jorge Chapa. *Apple Pie and Enchiladas: New Comers in the Rural Midwest*. Austin: University of Texas Press, 2004.
- Ming-Chang Lin, Paul. "Voluntary Kinship and Voluntary Associations in a Mexican-American Community." MA thesis, University of Kansas, Lawrence, KS, 1963.
- Mirandé, Alfredo and Evangelina Enríquez. *La Chicana: The Mexican-American Woman*. Chicago, IL: University of Chicago Press, 1979.
- Mohanty, Chandra Talpade. *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity*. Durham, NC: Duke University Press, 2003.
- Mora, Pat. *Nepantla: Essays from the Land in the Middle*. Albuquerque, NM: University of New Mexico Press, 1993.
- Moraga, Cherrie and Gloria Anzaldúa, ed. *This Bridge Called My Back: Writings by Radical Women of Color*. Watertown, MA: Perspophone Press, 1981.
- Muñoz, Fr. Jose. "What about the Mexican Situation in Kansas City, Mo," Kansas City St. Joseph Diocesan Archives, Our Lady of Guadalupe Parish Files. *The Catholic Register*, 16 June 1940.
- Murguía, Edward. *Assimilation, Colonialism and the Mexican American People*. Austin: Center for Mexican American Studies, University of Texas at Austin, 1975; reprint, Lanham, MD: University Press of America, 1989.
- Murray, Sister Mary John. "A Socio-Cultural Study of 118 Mexican Families Living in a Low Rent Public Housing Project in San Antonio, Texas," *The Catholic University of America Studies in Sociology*, XXXVIII. Washington, DC, 1954.
- Nason-Clark, Nancy and Barbara Fisher-Townsend. "Women, Gender, and Feminism in the Sociology of Religion: Theory, Research and Social Action," *Religion and Social Order* 13, (2007): 204.
- Nebel, Richard. *Santa María Tonantzín Virgen de Guadalupe: Continuidad y transformación religiosa en México*. Mexico, DF: Fondo de Cultura Económica, 1995.
- Noblit, George and R. Dwight Hare. *Meta-Ethnography: Synthesizing Qualitative Studies*. Newbury Park, CA: Sage Publications, 1988.
- Nuevo Kerr, Louise Año. "Mexican Chicago: Chicano Assimilation Aborted, 1939–1954." In *Ethnic Chicago* 3rd ed. rev. and enl., ed., Melvin G. Holli and Peter d'A, Jones. Grand Rapids, MI: William B. Eerdmans Publishing, 1984.

- Olaveson, Tim. "Collective Effervescence and Communitas: Processual Models of Ritual and Society in Emile Durkheim and Victor Turner." *Dialectical Anthropology* 26 (2001): 89–124.
- Oppenheimer, Robert. "Acculturation or Assimilation: Mexican Immigrants in Kansas, 1900 to World War II." *Western Historical Quarterly* (October 1985): 429–48.
- Orsi, Robert A. "Everyday Miracles: The Study of Lived Religion." In *Lived Religion in America: Toward a History of Practice*, ed. David D. Hall, 3–21. Princeton, N.J.: Princeton University Press, 1997.
- . *The Madonna of 115th Street: Faith and Community in Italian Harlem, 1880–1950*. New Haven, CT: Yale University Press, 1985.
- . "The Religious Boundaries of an In-Between People: Street *Feste* and the Problem of the Dark-Skinned Other in Italian Harlem, 1920–1990." In *Gods of the City: Religion and the American Urban Landscape*, ed. Robert A. Orsi, 257–88. Bloomington, IN: Indiana University Press, 1999.
- . *Thank You, St. Jude: Women's Devotion to the Patron Saint of Hopeless Cases, 1929–1965*. New Haven, CT.: Yale University Press, 1995.
- Our Lady of Guadalupe Parish records. Sacred Heart-Guadalupe Parish, Kansas City, MO.
- Ortiz, Leonard David. "La Voz de la Gente: Chicano Activist Publications in the Kansas City Area, 1968–1989." *Kansas History* 22, no. 3, 229–44.
- Pardo, Mary S. *Mexican American Women Activists: Identity and Resistance in Two Los Angeles Communities*. Philadelphia, NJ: Temple University Press, 1998.
- Parker, Christián. *Popular Religion and Modernization in Latin America: A Different Logic*. Maryknoll, NY: Orbis Press, 1996.
- Peña, Milagros. "Border Crossings: Sociological Analysis and the Latina and Latino Religious Experience." *Journal of Hispanic/Latino Theology*, 4, no. 3 (February 1997): 13–27.
- Peña, Milagros. "Latina Empowerment, Border Realities, and Faith-based Organizations." In *Handbook for the Sociology of Religion*, ed. Michele Dillon, 400–11. New York: Cambridge University Press, 2003.
- . *Latina Activists Across Borders: Women's Grassroots Organizing in Mexico and Texas*. Durham, NC: Duke University Press, 2007.
- Pérez, Emma. "Sexuality and Discourse: Notes from a Chicana Survivor." In *Chicana Lesbians: The Girls our Mothers Warned us About*, ed. Carla Trujillo, 169–83. Berkeley, CA: Third Woman Press, 1991.
- Pinkola Estés, Clarissa. "Guadalupe: The Path of the Broken Heart." In *Goddess of the Americas: Writings on the Virgin of Guadalupe*, ed. Ana Castillo, 34–45. New York, NY: Riverhead Books, 1996.
- Poole, Stafford. *Our Lady of Guadalupe: The Origins and Sources of Mexican National Symbol, 1531–1797*. Tuscon, AZ: University of Arizona Press, 1995.

- Pulido, Alberto L. "Mexican American Catholicism in the Southwest: The Transformation of a Popular Religion." *Perspectives in Mexican American Studies* 4 (1993): 93–108.
- Purcell, Thomas "Mexican Story" and Dorothy Gallagher "Introduction to Scrapbooks of Guadalupe Center, 1926–1944," Guadalupe Center Files, Latino Special Collections, Kansas City Public Library.
- Putnam, Robert D. and Campbell, David E. (2010–10–05). *American Grace: How Religion Divides and Unites Us* Simon & Schuster. Kindle Edition.
- Ramírez, Leonard G. *Chicanas of 18th Street: Narratives of a Movement from Latino Chicago*. Urbana: University of Illinois Press, 2011.
- Ramirez, Vicki. "Dedication Keeps Our Lady of Guadalupe Tradition Alive," *The Kansas City Hispanic News* 1, 14–27 December 2000.
- Ring, E. "Victor Tuner, Sigmund Freud, and the Return of the Repress," *Ethos* 21, no. 3 (1993): 273–294.
- Rodriguez, Jeanette and Ted Fortier, *Cultural Memory: Resistance, Faith, and Identity*. Austin, TX: University of Texas Press, 2007.
- . "Experience as a Resource for Feminist Thought." *Journal of Hispanic/Latino Theology* 1, no. 1 (November 1993): 68–76.
- . "La Tierra: Home, Identity, and Destiny." In *From the Heart of Our People*, ed. Orlando O. Espín and Miguel H. Díaz, 189–208. Maryknoll, New York: Orbis Books, 1999.
- . "Mestiza Spirituality: Community, Ritual, and Justice." *Theological Studies* 65, no. 2 (June 2004): 325. 317–339.
- . *Our Lady of Guadalupe: Faith and Empowerment among Mexican-American Women*. Austin, TX: University of Texas Press, 1994.
- Rodriguez, Sr. "Guadalupe Center" article, Dorothy Gallagher scrapbook, "Thesis," Guadalupe Center, Inc. Files, Kansas City Public Library.
- Romero, Gilbert C. *Hispanic Devotional Piety: Tracing Biblical Roots*. Maryknoll, NY: Orbis Books, 1991.
- Ruiz, Vicki. *Cannery Women, The Cannery Lives: Mexican American Women, Unionization, and the California Food Processing Industry*. Albuquerque, NM: New Mexico University Press, 1987.
- Sánchez, George J. *Becoming Mexican American: Ethnicity, Cultural and Identity in Chicano Los Angeles, 1900–1945*. New York, NY: Oxford University Press, 1993.
- Santillán, Richard. "Midwestern Mexican American Women and the Struggle for Gender Equality: A Historical Overview, 1920s–1960s." *Perspectives in Mexican American Studies* 5 (1995): 79–119.
- Shrine Association Board members. Interview by author, 18 March, 2001, Kansas City, MO, tape recording.
- Solórzano, Daniel G. and Dolores Delgado Bernal. "Examining Transformational Resistance through Critical Race Theory and LatCrit Theory Framework: Chicana and Chicano Students in an Urban Context." *Urban Education* 36, no. 3 (May 2001): 308–342.

- Smith, Michael. "Mexicans in Kansas City: The First Generation, 1900–1920." In *Mexicans in the Midwest*, ed. Juan García, Ignacio M. García, and Thomas Gelison, 29–57. Tucson, AZ: University of Arizona, 1989.
- St. John, Gilbert. "Victor Turner and Contemporary Cultural Performance: An Introduction." In *Victor Turner and Contemporary Cultural Performance*. New York: Berghahn, 2008.
- Stevens-Arroyo, Anthony M., and Gilbert R. Cadena, ed. *Old Mask, New Faces: Religion and Latino Identities*. New York, NY: Bildner Center for Western Hemisphere Studies, 1995.
- Stevens-Arroyo, and Ana María Díaz-Stevens, ed. *An Enduring Flame: Studies on Latino Popular Religiosity*. New York, NY: Bildner Center for Western Hemisphere Studies, 1994.
- Stevens-Arroyo, and Andres I. Perez y Mena, eds. *Enigmatic Powers: Syncretism With African and Indigenous Peoples' Religions Among Latinos*. New York, NY: Bildner Center for Western Hemisphere Studies, 1995.
- Stevens-Arroyo, with Segundo Pantoja, ed. *Discovering Latino Religion: a Comprehensive Social Science Bibliography*. New York, NY: Bildner Center for Western Hemisphere Studies, 1995.
- Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion: The Emmaus Paradigm*. Boulder, CO: Westview, 1998.
- Stout, Harry S. "Ethnicity: The Vital Center of Religion in America." *Ethnicity* 2 (1975): 204–224.
- Strauss, Anselm and Juliet Corbin. *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 2nd ed. Thousand Oaks, CA: Sage Publications, 1998.
- Taves, Ann. *The Household of Faith: Roman Catholic Devotions in Mid-Nineteenth-Century America*. Notre Dame, IN: Notre Dame University, 1986.
- Turner, Victor. *Dramas, Fields, and Metaphors*. Ithaca, NY: Cornell University Press, 1974.
- . *The Forest of Symbols*. Ithaca, New York: Cornell University Press, 1967.
- . "Liminality and Communitas." In *Readings in Ritual Studies*, ed. Ronald L. Grimes, 511–19. Upper Saddle River, NJ: Prentice-Hall, Inc., 1996.
- . "Symbols and Social Experience in Religious Ritual." In *Worship and Ritual In Christianity and Other Religions*, ed. Mariasusai Dhavamony, 3–21. Rome: Gregorian University Press, 1974.
- . and Edith Turner. *Images and Pilgrimage in Christian Culture*. New York, NY: Columbia University Press, 1978.
- Tweed, Thomas. *Our Lady of the Exile: Diasporic Religion at a Cuban Catholic Shrine in Miami*. New York, NY: Oxford University Press, 1997.
- Vasconcelos, José. *The Cosmic Race: A Bilingual Edition*. Translated by Didier T. Jaén. Los Angeles: Centro de Publicaciones, California State University, 1979. Baltimore, MD: The John Hopkins University Press, 1997.
- Valdés, Dennis Nodin. *Al Norte: Agricultrual Workers in the Great Lakes Region, 1917–1970*. Austin: University of Texas Press, 1991.

- . *Barrios Norteños: St. Paul and Midwestern Mexican Communities in the Twentieth Century*. Austin: University of Texas Press, 2000.
- . "Region, Nation, and World-System: Perspectives on Midwestern Chicana/o History." In *Voices of a New Chicana/o History*, ed. Refugio I. Rochín and Dennis N. Valdés, 115–40. East Lansing, MI: Michigan State University Press, 2000.
- Vargas, Zaragosa. *Proletarians of the North: A History of Mexican Industrial Workers in Detroit and the Midwest*. Berkeley: University of California Press, 1993.
- Weber, David. "Scarce More than Apes: Historical Roots of Anglo-American Stereotypes of Mexicans in the Border Region." In *Myth and the History of the Hispanic Southwest*. Albuquerque, NM: University of New Mexico Press, 1988.
- Weibel, Wayne. *The Final Harvest*. Brewster, MA: Paraclete Press, 1999.
- Wilding, Jennifer. "The Westside," *Kansas City* (magazine), December 1984, 44.
- Wolfe, Eric. "The Virgin of Guadalupe: A Mexican National Symbol." In *Reader in Comparative Religion: An Anthropological Approach*, ed. William A. Lessa and Evon Z. Vogt, 226–30. New York, NY: Harper and Row, 1965.
- Wright, Robert E. "If It's Official, It Can't Be Popular? Reflections on Popular and Folk Religion." *Journal of Hispanic/Latino Theology* 1: 3 (May 1994): 47–67.
- Wuthnow, Robert (2010–02–22). *After the Baby Boomers*. Princeton University Press. Kindle Edition.
- Zetter, Albert de. "Parish Closings Announced." *The Catholic Key*, 1, 21 October 1990.
- Zúñiga, Victor and Rubén Hernández-León. *New destinations: Mexican immigration in the United States*. New York: Russell Sage Foundation, 2005.

Index

Page numbers in italics refer to figures, tables, and charts.

- After the Baby Boomers* (Wuthnow), 11
Agnes Ward Amberg Club, 37
Aguirre, Tony, 45–6, 47
Alta Vista Charter Schools, 44, 47, 48
Alta Vista High School, 44, 47
American Grace: How Religion Unites and Divides Us (Putnam & Campbell), 11–12
ancestors, 59, 62, 78, 131, 142, 145, 148
Anita (interviewee), 78, 83–4, 92
 self-identity, 98
 Shrine as home, 100–1
 transformative experiences of, 97–8
 web of relations, 99
Anzaldúa, Gloria, 12, 15, 21, 133–4, 135, 149, 150–1, 152, 154, 155, 156, 157, 160
Aquino, María Pilar, 15
Arce, Joe, 47
Arroyo, Michael, 47
Arroyo, Ramona, 44, 47
Asociación de Nuestra Señora de Guadalupe (Association of Our Lady of Guadalupe), 115, 122
Assmann, Jan, 135
Azcona, Fr. Leonard, 64

baptism, 4, 5, 58, 64, 92, 100
Bellah, Robert, 130
Betzen, Fr. James, 69
Bishop Lillis Catholic High School, 43
Borderlands (Anzaldúa), 150
Bracero Program, 39
Briggs, Charles, 72–3
Brown v. Board of Education of Topeka, 40
Busto, Rudy, 154

Cabot Westside Medical and Dental Center, 8
Campbell, David, 11–12, 152–3
campesinos, 29, 51
Carranza, Miguel, 43
Cartero, Fr. Augustine, 64
Casino Mexicano, 37
Catholic Charities, 45
Catholic Church
 and approval of Guadalupana Society, 3
 care for poor and unemployed, 35
 as common enemy, 131
 elder Latinas as faithful daughters, 4, 11, 13, 20, 57, 93, 136, 138
 female leadership in, 12, 19, 140, 154
 and gender roles, 13
 increase in observant Latina/o, 153
 increase of Spanish-speaking parishes, 39–40
 Latina leaders in, 18, 124
 and limited power for women, 3, 9, 11, 12
 and Mexican American population in Kansas City, 39–40
 patriarchal control of, 7
 and sanctioned female organizations, 4
 traditional role of women in, 66, 106
 Vatican II, 156

- Catholic Diocese of Kansas City, 63
- Catholic parishes
- closing of, 44, 45
 - image of Our Lady of Guadalupe
 - in, 3
 - increase in, 40–41
 - increase in observant Latina/o, 153
 - and parish boundaries, 41, 67
 - school sponsorship, 41
- Catholic schools
- closing of, 44, 45
 - conversion to charter schools, 45, 160
 - and desegregation, 43
 - and development of Latina/o
 - leaders, 44
 - quality of education, 40
 - refusal to provide language
 - translators, 44–5
 - student demographics, 45
- census, 8, 48, 52
- Chaurand, Jean Paul, 44, 46–7
- Chaurand, Maria, 47
- Chinese Exclusion Act (1882), 30
- Christian Foundation, 51
- Christmann, Fr. Toribius, 64, 65
- Cinco de Mayo, 50, 136, 140
- Círculo Literario*, 37
- civil rights activism, 43
- Clara (interviewee), 71, 78, 79–82
- Guadalupe as mother, 93–4, 95
 - self-identity, 98
 - Shrine as home, 100–1
 - transformative experiences of, 97–8
 - web of relations, 99
- Cleaver III, Emmanuel, 46
- Club de Madres Mexicanas*, 37
- Club Mexicano de Kansas City* (Kansas), 37
- communitas*, 56, 59, 70, 104, 119, 122, 125
- community organizing, 13–14, 106, 107, 127, 129
- confirmations, 4
- conocimiento*, 151–2, 154, 156, 160
- blowup, 152, 157
 - Coyolxauhqui*, 151–2, 156–7
 - El Arretrato*, 151
 - La *Coatlicue*, 151, 155–6
 - nepantla, 151
 - shifting, 151, 157
- Corbato, Rev. Cirilio, 63
- Corbin, Juliet, 93
- Coyazo, Valerie, 47
- cultural memory
- of the community, 7
 - and elder members, 144
 - enculturation, 135, 137
 - and faith beliefs, 93
 - of Guadalupanas, 5, 135–7
 - identity as community, 135, 136, 138–9
 - and limited view of self, 156
 - and Mexican American identity, 21
 - moral obligations, 135, 136
 - reconstruction, 135, 137, 141–2
 - reflexivity, 135, 137, 142
 - and rituals, 145
 - and the Shrine, 7, 71
 - transmission, 137, 139–41
- data collection, 72–3, 73, 74–5
- Davalos, Karen Mary, 15, 17–18
- De La Salle Alternative High School, 43
- Delgadillo, Theresa, 150
- Delgado Bernal, Dolores, 13, 15
- diaspora, 2, 31
- Díaz, Porfirio, 29
- Díaz-Stevens, Ana María, 15, 18
- Disciples of Christ Christian Church, 38
- discrimination
- and first generation immigrants, 39, 52, 143
 - against Guadalupanas, 77
 - and lack of agency, 147

- and leadership, 27
- need for education/training, 130–1
- and religious beliefs, 129
- resistance to, 28
- in schools, 89
- and second generation
 - immigrants, 41
- through mutual solidarity, 27, 101, 104
- understanding of, 107, 130
- in urban environments, 14
- domestic abuse, 77
- Dougherty, Jim, 43

- Ebach, Fr. Al Ebach, 69
- El Grupo Altotlonilco, 47
- Elizondo, Virgilio, 17
- emancipatory leadership, 9, 14, 15
- employment
 - agriculture, 28
 - and day laborers, 50–51
 - during Depression, 35–6
 - of first immigrants, 30, 31
 - railroad, 28, 29, 30
- Espín, Orlando, 16, 17
- ethnic identity
 - and activism, 70, 128, 130
 - analysis of, 21
 - in the barrio, 34
 - within Catholicism, 71
 - central to Latinas, 17
 - evolution through residency, 28
 - loss of, 41
 - and Our Lady of Guadalupe, 94
 - and personal testimonies, 7, 20
 - progressive nature of, 27
 - and religious celebrations, 29
 - and residency, 28
 - and self-identity, 94, 95, 98
 - and the Shrine, 119
 - strength of, 77, 130
- ethnic parishes, 41, 61, 67
- ethnographic research, 20, 75, 106

- feast day celebrations, 10, 16, 29, 58, 136, 137, 140, 144
 - in 1999, 10, 107, 108, 113, 114–16, 121, 124
 - in 2000, 10, 16, 107, 108, 113, 116–17, 121, 123, 124
 - in 2001, 16, 107, 111, 113, 117–19, 121, 123, 124
- female agency
 - and *Coyolxauhqui*, 151
 - development of, 15, 158
 - and discrimination, 147
 - empowerment of, 71, 159
 - of Guadalupe, 9, 20
 - and history, 15
 - lacking in Catholicism, 18, 74, 106, 142
 - limits to, 71, 104, 155, 156
 - within patriarchy, 21
 - reduced opportunities for, 111
 - stereotypes of, 129
 - strength of, 3, 74, 134
 - as subaltern, 142, 159
 - trajectory of, 18
- feminism
 - and faith, 15
 - and female priests, 142
 - and feminine sphere, 153
 - and Latina scholars, 15, 17, 19, 33, 134
 - women and private sphere, 125
- Feminism without Borders* (Mohanty), 17
- Fierro, John, 46
- first communion, 4, 5
- Fortier, Ted, 135, 139, 142
- Frances (interviewee), 78, 85–8
 - Guadalupe as mothers, 95
 - self-identity, 98
 - Shrine as home, 100–1
 - transformative experiences of, 98
 - web of relations, 99, 141

- fundraising
 amongst elders, 128
 capital campaign, 62
 during Depression, 64
 and parish school, 140
 support of parish, 66–7, 109, 136
 taco dinner, 66, 108–12
 and tamales, 66
- funerals, 5, 58, 92, 100, 134, 138, 140, 160
- Gallagher, Dorothy, 38, 45
- García, Juan, 28
- García, Rafaela “Lali,” 47
- Geertz, Clifford, 98
- gender construction, 20, 21, 134
- Gentleman’s Agreement (1907), 30
- Goizueta, Roberto, 98
- grassroots organizing
 Chicana/o civil rights blow-outs, 13, 14
 and crises situations, 14, 18–19
 development of, 21
 long-term effects of, 14
 against patriarchy, 21–2
 training of Guadalupanas, 13, 14, 62, 70, 106, 127, 128, 130, 149–50
 in urban areas, 15
- Grimes, Ronald, 112–13, 119
- grounded theory, 20, 71, 93, 94, 95
- group activism, 15, 158
- Guadalupanas
 activism of, 47–8, 48, 53, 62, 74, 78, 92, 125–8, 130, 133, 134, 142, 154, 160
 adaptability of, 157
 as case study, 16
 civic leadership of, 72, 106–7, 156, 157
 commitment community, 13, 15, 47, 48, 103, 107, 125, 130–1, 135, 141–5, 149
 commitment to Shrine, 5, 6, 13, 56, 61, 62, 66, 85, 88, 97, 99, 107, 126, 137, 138
 compared to Chicanas, 13–14, 43
 connection to ancestors, 59–60, 62, 78, 131, 142, 145, 148
 diversity amongst, 19–20, 126
 economic backgrounds of, 126–7
 familial relations with Jesus and God, 98, 143–4
 gender limits, 154–5, 159
 history of suffering, 143–4, 148
 interconnectedness of, 137–8, 142, 143, 144–5
 joined merged parish, 58
 leadership of, 3, 7, 18, 21, 45, 85, 89, 92, 110, 123, 124, 149, 155–6
 leadership styles
 male/female differences, 110–11, 112, 114–16
 long-term survival of, 13, 142, 149
 and male dominance of, 11, 142, 152
 moral obligations of, 138–9
 narratives of, 143–4
 negative memories of Sacred Heart Church, 60, 61
 organizers of rituals and celebrations, 9, 18, 20–1, 113–14, 140
 power of, 1, 3–4, 9, 10–11, 12, 14, 20–1, 74, 112, 129, 134, 136, 150, 154–6, 157, 159–60
 religious identities of, 13, 19, 101, 119, 126, 131, 134, 159, 160
 stereotypes of, 34–5, 37, 38–9, 78, 129
 strength of, 93, 94, 100, 101–2, 104, 125, 131, 134, 143, 147–8, 149
 and traditional gender roles, 106, 107, 109, 128–9, 142
 training as community organizers, 13, 14, 62, 70, 106, 127, 128, 130, 149–50
 working collectively, 127–8
 during WWII, 65

- Guadalupe Society of the Shrine of Our Lady of Guadalupe
 aging membership of, 7, 9, 139, 140–2
 autonomy from diocese, 11
 by-laws, 65
 community value, 5
 conflicts with Catholic Church, 78
 conflict with pastor, 13, 60, 85–6, 150
 control of, 3
 establishment of, 4–5
 history of, 19
 lack of young members, 7–8, 11, 13, 139–40, 140–1, 152–3
 and male members, 110
 membership, 65–6, 84, 86–7, 137–8
 membership in, 90–1
 membership of, 2, 5
 and neighborhood demographics, 7–8
 opening of, 55
 and parish council, 9
 participation in, 107
 Save Our Church Committee, 57–8
 saving of, 1–2, 5
- Guadalupeños
 interviews with, 16, 19, 27, 75
 joined merged parish, 58
 leadership of, 53, 110–11, 112, 117
 and leadership of male president, 117
 as members, 47
 negative memories of Sacred Heart parish, 61
 and prayer leading, 114
- Guadalupe Center (GCI)
 and Alta Vista High School, 47
 as center of community, 65
 and Dorothy Gallagher building, 45, 46
 leadership of, 45
 in 1930s, 23
 renovated main building (2003), 24
 separation from diocese, 45
 social services provider, 49–50
- Guerrero, Gilbert, 43, 44, 46
 Gutierrez, Eligio, 37
 Hale, Fr. Bernard, 64
 Handlin, Oscar, 27–8
 Hernandez, Cecilio L., 37
 Hernandez, Jimmy, 47
 Hernandez, Michael, 48
 Hernandez, Robert, 42
 Hines, Sr. Regina, 43
 Hispanic Development Fund, 47
 Hispanic Economic Development Corporation (HEDC), 8, 46
 Hispanic Scholarship Fund, 47
 Hogan, Fr., 64
 Hollan, Douglas W., 72–3
homenaje, 16, 114, 117, 123
 Hoover administration, 36
 HUD (Housing and Urban Development), 42
 Hurtado, Eduardo, 37
- identity
 birth generation, 133
 collective, 28, 107, 135
 and *communitas*, 56, 119
 as community, 125, 129, 135, 137, 143
 cultural, 18, 21, 39
 and cultural memory, 7
 ethnicity, 133
 gender, 74, 129, 133
 as Guadalupeños, 139, 141, 156, 159
 intricacies and confluences of, 134
 loss of, 41
 Mexican American, 2, 21, 39, 41, 71, 101, 103, 145, 146
 Our Lady of Guadalupe as icon of, 96
 reconstruction of, 10
 ritual, 113
 and self-understanding, 4
 social location, 133
 studies of, 28
 as victim, 151
 of women, 105, 107
See also ethnic identity; religious identity; self-identity

- interviews
 Anita (interviewee), 78, 83–4, 92,
 97–8, 99, 100–1
 Clara (interviewee), 71, 78, 79–82,
 93–4, 95, 97–8, 99, 100–1
 data analysis, 73
 Frances (interviewee), 78, 85–8, 95,
 98, 99, 100–1, 141
 participant demographics, 75–7,
 76, 77
 research questions, 74–5, 78
 Roberta (interviewee), 78, 88–92,
 95, 96, 98, 100–1
 selection of participants, 75
 Irene H. Ruiz Library, 49
 Isasi-Díaz, Ada María, 79, 94–5, 144
- Jaime, Nicolas, 37
- Jesus
 devotion to, 60, 65
 and John the Baptist, 115
 prayers to, 82, 84, 90, 91
 relationship with, 98
- John the Baptist, 115
- Juan Diego
 appearance of Our Lady of
 Guadalupe, 2, 95, 101, 114,
 121, 123, 124, 138–9, 147,
 148, 155
 compared to Shrine, 59, 147
 message to, 6, 102
 as role model, 115, 121
 and songs of, 125, 145
 statue of, 120
- Juárez, Benito, 37
- Kansas City
 barrios, 31
 demographics of, 8, 32, 33, 52
 downtown redevelopment of, 51, 52
 enclaves within, 31
 flooding of, 6, 41, 53, 70, 144,
 146
- increased Mexican American
 population, 39–40
 major road expansion, 42
 Mexican immigration to, 29
 neighborhood population in 2000,
 32
 neighborhood population in 2010, 33
 residents from Central Plateau
 region, 30–1
 suburban growth, 41–2
See also Westside community
- Kansas City Economic Development
 Corporation, 46
- Kansas City Neighborhood
 Alliance, 42
- Kansas City public school system, 39,
 40, 43, 44
- la fuerza* (the strength)
 and collective experiences, 104, 105,
 125, 128, 131, 143
 Our Lady of Guadalupe as model,
 101–2, 148
 as study of rituals, 93, 94, 149
 and transformative experiences, 147–8
- labor agreements, 39
- Laird, Judith, 30
- Las Hijas de Juárez*, 37
- Las Mañanitas, 105
- Lasso de la Vega, Luis, 2
- Latina Latino Studies Program, 43
- Leadership Conference of Women
 Religious and Network, 11
- Levy, Robert I., 72–3
- lo cotidiano* (quoditian), 93, 95, 98,
 99–100, 102, 103–4, 145, 149,
 158
- Lona, Charles, 43
- Lopez, Beto, 47
- Lopez, Lisa, 47
- Los Caballeros de Nuestra Señora de
 Guadalupe* (The Knights of Our
 Lady of Guadalupe), 25, 65

- Lynda Callon Westside Community
Action Network Center, 8, 51
- Mary, 117
- Mass of Our Lady of Guadalupe, 16,
18, 108, 123
- Matovina, Timothy, 29
- Mattie Rhodes Art Center, 8, 50
- Mattie Rhodes Center, 8, 46, 50
- Medina, Cris, 43–4, 46, 47
- Medina, Lara, 15, 17–18
- Mendoza, Valerie, 38
- Methodist Mission, 38
- Mexican American women
advocates for community, 21
agency of, 111–12, 15
collective experience of, 15
as field laborers, 37
gender inequality in Catholic
Church, 12
influence on religion, 12, 153–4
limited role within Catholic Church,
3–4, 20
participation in civic
communities, 125
perceived as victims, 125
political activism of, 126
religion and ethnic identity of,
17–18, 21, 71, 94, 95, 130
singlehood, 11, 12
stereotypes of, 129
vision of, 148
- Mexican Americans
assimilation of, 27–8
displacement after WWII, 41–2
ethnic identity of, 21, 28–9, 41
exploitation of, 34
first generation struggles, 52–3
manual labor employment, 30
Mexicano colonia, 30, 52
migration to Kansas City, 28
migration to midwest, 29, 30
move from Westside, 40–1
and railroad employment, 29, 30,
31, 34
seasonal employment, 30, 31
segregation of, 35
solos, 30
solteros, 30
suburban living, 48
during WWII, 39, 41, 65, 146,
148
- Mexican Christian Institute, 38
- Mexican Revolution, 30
- Misión Mexicana*, 38
- Mohanty, Chandra Talpade, 17
- Muñoz, Fr., 63–4
- Murguia, Janet, 44
- Murguia, Ramon, 44
- National Benevolent Society, 37
- National Register of Historic
Places, 38
- nepantla*, 12, 151, 152, 154–5, 158–9,
160
- “New Mestiza Consciousness”
(Anzaldúa), 21
- North American Free Trade Agreement
(1994), 51
- novena
and cultural memory, 136
organized by Guadalupanas, 9, 18,
113–14, 140
participation in, 62, 64, 65, 89
reinforced *communitas*, 125
research of, 16
as ritual celebration, 145
and singing, 121
as symbol of ritual, 120, 144
and 2000 celebration, 116
and 2001 celebration, 119
“Now Let Us Shift” (Anzaldúa), 150
- Ocampo, Rev., 63
- Oppenheimer, Robert, 35
- Osorio, Pedro F., 37

- Our Lady of Guadalupe
 appears to Juan Diego, 2, 95, 101,
 114, 121, 123, 124, 138–9,
 147, 148, 155
 compared to John the Baptist, 115
 connection to, 6, 71, 81, 82, 90, 98,
 99, 103, 120, 136, 144, 146
 devotion to, 2–3, 6–7, 60, 70, 77,
 80, 87, 107, 125
 difference between Guadalupe, 91
 education about, 83, 86, 89
 first memory of, 87
 identified as, 90, 91
 images of, 2, 83, 120
 importance of, 80–1
lo cotidiano, 149
 as Mary, 90, 98, 102, 115, 121, 148
 message of, 6, 139, 143
 as mother, 83, 91–2, 93–4, 95–6,
 97, 101, 102, 105–6, 146, 158
 mother of Jesus, 80, 86, 92, 93–4,
 95–6, 102–17, 121, 145
nepantla nature of, 155, 156–7
 pilgrimages to, 2
 and popular Catholicism, 17
 and popular religion, 16
 presence in parishes, 2
 rituals and celebrations, 18, 20–1
 symbol of, 83–4, 86
 as Tonantzin, 2, 102
- Our Lady of Guadalupe Church
 as center of community, 65
 closing of, 1, 48, 55, 56, 57, 101,
 104, 154
 commitment to parishioners, 70
 decline in membership, 67
 establishment of school, 64
 as ethnic parish, 41, 61, 67
 family connections to, 77, 81–2, 86
 founded by Fr. Muñoz, 63–4
 and Guadalupe Center, 37–8
 merge with Sacred Heart Church,
 57, 60, 61, 69, 71, 147
 and parish boundaries, 67
 and parish pastors, 64–5
 and parish societies, 65
 proximity to Sacred Heart Church,
 68, 69
 as Swedish Lutheran Church, 5, 64
- Our Lady of Guadalupe Kansas City
 Shrine Association
 board members, 147
 female leadership of, 8–9, 116
 financial responsibility of, 116
 fundraising activities, 61
 goals of, 58
 group solidarity of, 59, 101, 104
 involvement in, 59–60, 99
 mediator with parish priest and
 diocese, 58–9
 as nonprofit organization, 9, 58
 opposition to Church hierarchy, 8–9
 and Save Our Church Committee
 (SOCC), 57–8
 support of, 48
 tension between presidents, 109–10
 viability of, 9
- Our Lady of Guadalupe School, 48,
 58–9, 62, 64, 66
- Our Lady of Guadalupe Shrine
 altar, 24, 55, 71, 81, 114, 120, 122
 autonomy from pastor, 59
 and capital fundraising campaign, 62
 commitment to parishioners, 62–3,
 66, 70, 73, 107
 as cultural and religious home, 71,
 92, 100–1, 103, 124, 145, 146
 desire for Sunday mass, 61
 establishment of, 10, 58, 104, 156
 family connections to, 77, 86
 financial responsibility for, 14, 59,
 61, 66–7
 and image of Our Lady of
 Guadalupe, 55
 limited access to, 139, 140, 141
 limited liturgy, 4–5, 58–9, 59, 61, 140
 maintenance of, 136
 as mother, 145, 147

- and parish pastors, 69
 preservation of cultural heritage, 19
 as ritual place, 119–20
 saving of, 1–2, 5, 11, 13, 19, 142, 155
 significance of, 6, 80–1
 as struggle of Mexican Americans, 145, 146, 147
 symbolism of, 7, 62–3, 87, 140
 as womb, 145, 146, 147
- The Paradox of Latina Religious Leadership in the Catholic Church*, 3, 18
 methodology, 16
 significance of, 15
- Pardo, Mary, 15, 125–6, 128, 129, 130
 Parra, Robert, 45
 participant observation, 10, 16, 20, 75, 95, 107, 108, 130, 135, 143
 Pecina, Adriana, 44, 47
 Pecina, Uzziel, 47
 Peña, Milagros, 15, 17, 129
 Pérez, Emma, 103
 popular Catholicism, 17, 18, 71, 155
 popular religion, 16–17
 poverty, 27, 35, 39, 40, 101, 106, 107, 125, 129, 130, 131, 139
- prayer
 call to, 102
 forms of, 77, 82, 84, 87–8, 89, 90
 importance of, 82, 91
 power of, 88, 89–90
- Primera Iglesia Bautista Mexicana* (First Mexican Baptist Church), 38
 Primitivo Garcia Elementary School, 44, 49
 Purcell, Dr. Thomas, 64
 Putnam, Robert, 11–12, 152–3
- quinceañeras, 5
 quotidian (*lo cotidiano*), 93, 95, 98, 99–100, 102, 103–4, 145, 149, 158
- racism, 17, 53, 60, 61, 63, 77, 149, 152, 154
 railroad employment, 28, 29, 30, 31, 35–6
 Ramirez, Bernardo, 44, 46
 relationality, 93, 98, 104
See also web of relations
- religious identity
 centrality of, 18
 community connection and, 7, 131
 and female agency, 21
 within Guadalupanas, 4, 13, 19
 importance of, 18
 limitations of, 128, 130, 134
 as Mexican American, 159
 and Our Lady of Guadalupe, 94, 95, 98
 outside of traditional Catholicism, 12
 reconstruction of, 4
 and the Shrine, 101, 119, 126
 strength of, 130, 134
 tensions with ethnic and gender identities, 133–4, 150, 153, 154
- repatriation, 36, 53
 ritual celebrations, 7, 107, 111, 123, 145
See also feast day celebrations
- rituals
 analysis of, 112–13
 importance of, 21
 movements and boundaries, 112, 122–3
 1999 celebration, 114–16
 place, 119–20
 and the Shrine, 145
 sound, 112, 121–2
 space, 112
 symbols of, 112, 120–1
 time, 112, 123–5
 2000 celebration, 116–17
 2001 celebration, 117–19
See also novena

- Roberta (interviewee), 78, 88–92
 Guadalupe as mothers, 95, 96
 self-identity, 98
 transformative experiences of, 98
 web of relations, 99
- Rodriguez, Jeanette, 15, 98, 104, 135, 139, 142
- Rojas, CiCi, 47
- role models and mentors, 45–6
- Ruiz, Genaro, 46
- Sacred Heart Church
 decline in membership, 59, 67
 exclusion of Mexicans and Mexican Americans, 59–60
 and Fr. Christmann, 65
 and Fr. Muñoz, 63–4
 growth of, 40, 67, 69
 limited liturgies, 59
 merge with Our Lady of Guadalupe Church, 57, 58
 and parish boundaries, 41, 67, 69
 proximity to Our Lady of Guadalupe Church, 4, 68, 69
- Sacred Heart-Our Lady of Guadalupe Church, 4, 10, 59, 62, 90
- Saint Teresa, 100
- saints
 within parish societies, 65
 prayers to, 82, 88, 92
 relationship with, 84, 85, 99, 104, 105
 statues of, 140
- Salazar, Carlos, 44
- Salazar Cauldillo, Irene, 44
- Salazar, Tony, 42, 48
- Sánchez, George J., 28–9
- Santa Fe Railroad, 31, 34, 35, 37
- Save Our Church Committee (SOCC), 57–8
- “Scarce more than Apes” (Weber), 34–5
- segregation
 neighborhood, 34, 35, 101
 of schools, 35, 40, 43
- self-identity, 93, 94, 95, 98, 101, 103, 104, 136, 146
- sexism, 77, 130, 131, 149, 154
- Sisters of Social Service, 45
- 16 de Septiembre*, 136, 140
- Smith, Michael, 38
- social activism, 22, 72
 in Boyle Heights, 125, 126, 127, 128
 in Monterrey Park, 125, 126, 128
 religion as basis for action, 129
 training as community organizers, 13, 14, 62, 70, 106, 127, 128, 130, 149–50
 women’s participation in, 126
- social drama theory
 breach of norms, 55, 57
 creating *comunidades*, 59, 70
 crisis, 55, 57–58, 62
 lasting schism among groups, 55, 56
 redressive action, 55, 56, 58–61
 regression to crisis, 55–6
 reintegration of social group, 55, 56, 61–3
- Sociedad Mexicana de Señoras y Señoritas*, 37
- Sociedad Mutualista Mexicana*, 37
- Sociedades Mutuales Benito Juárez*, 36
- Society of the Precious Blood, 69
- Soltero, Bob, 47
- Spanish Catholicism, 2, 154
- spiritual mestizaje, 21, 150
- Spiritual Mestizaje* (Delgadillo), 150
- stereotypes, 34–5, 37, 38–9, 78, 129
- Stevens-Arroyo, Anthony, 17
- Strauss, Anselm, 93
- Sullivan, Dave, 43
- Swedish Lutheran Church, 5, 64

Tejano Religion and Ethnicity
(Matovina), 29

Tony Aguirre Community Center, 49, 50

Tony Aguirre Scholarship, 46

Torres, Theresa

background of, 9–10

becomes Guadalupe member, 10, 74, 108

ethnic accountability of, 12–13

experience as researcher, 19

identity reconstruction, 10–11

member of Guadalupe Center

Board, 46

participant observation, 73–5, 108

reflexivity of, 12

teaching in Catholic schools, 44

transformative experiences, 93, 94, 95, 96–7, 101, 102–3 104, 147–9

Turner, Victor, 55, 56, 59, 62, 70

underemployment, 29

unemployment, 29, 36

Union Cultural Mexicana, 37

Unión Mexicana Benito Juárez
(UMBJ), 37

U.S. immigration policies

Chinese Exclusion Act (1882), 30

Gentleman's Agreement (1907), 30

Valdez, Ana, 47

Valenciano, Rita, 44, 47

Velarde, Eduardo, 37

Via Crucis (Way of the Cross), 18

web of relations

centrality of Our Lady of

Guadalupe, 103–4

collective unity as a group, 131, 138, 144–5

and feast day celebrations, 124–5

focus on relationships, 98–9, 103–4

limitations of, 139

and *lo cotidiano*, 99–100, 104

as study of rituals, 93, 95, 101

and women's strength, 131

Weber, David, 34–5

weddings, 4, 5, 58, 92

Westside CAN Center, 51

Westside community

access to schools, 35, 43, 44–5, 53

business district, 19, 34

centrality of barrio, 31, 39

city council representation, 49

civic engagement, 47

community activism, 106, 130

crime, 51, 106

cultural identity of, 39

and day laborers, 50–1

demographics of, 8–9, 48, 52

development of, 19

establishes UMBJ, 37

GCI Guadalupe Center (GCI), 46, 47, 49–50, 65

gentrification of, 51–2

and Guadalupe Center, 38

and immigrant population, 19, 30, 31

Irene H. Ruiz Library, 49

isolationism, 106, 130

largest barrio, 31, 33, 34

leadership of, 45–7

loss of parishes, 53

and major road expansion, 42, 50, 53, 67

Mattie Rhodes Art Center, 8, 50

Mattie Rhodes Center, 8, 46, 50

Mexican American leadership, 27

mutual aid societies, 36–9

need for viable housing, 42–3, 48–9

poverty, 106, 130

segregation of, 34, 35

similarities to Chicago Pilsen

neighborhood, 18

social agencies, 38–9

Westside community—*Continued*
ties to, 5, 8
and Tony Aguirre Community
Center, 49, 50
urban decay, 21, 41, 130
urban renewal developments, 53,
67, 130
Westside Education Committee, 43

Westside Housing Organization
(WHO), 42–3
White, Jimmy, 42
Wuthnow, Robert, 11, 152–3

Zamorra, Danny, 47
Zamorra, Pedro, 47
Zumárraga, Juan de, 2, 101