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Magnus Lundberg, Church Life between the Metropolitan and the Local: Parishes, Parishioners, and Parish Priests in Seventeenth-Century Mexico

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environment alike. Robins offers a link from the present to the past, arguing that the transformation of "nature" into a "resource" parallels five hundred years of Andean mining history. Through toxicokinetics (absorption of chemicals into the body), the book steers readers back to the era of colonial mining, when Potosí first was saturated with silver and Huancavelica with mercury. Anthropologists call this an "off-stage drama," a Malthusian concealed impact of human action on the environment, in this case caused by the process of amalgamation. Robins underscores mining's devastating heritage throughout this well-substantiated work, which will appeal to historians of mining, the economy, and those interested in the effects of global capitalism on the environment.

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Church Life between the Metropolitan and the Local: Parishes, Parishioners, and Parish Priests in Seventeenth-Century Mexico. By Magnus Lundberg. (Madrid: Iberoamericana, 2011. 277 pp. Maps, tables, notes, appendix, bibliography, indexes. \$39.80 paper.)

The study of the Catholic Church and Catholicism in seventeenth-century Mexico remains mostly uncharted territory. Magnus Lundberg's welcome study focuses on the relationship between the Catholic Church and indigenous communities in rural areas of the archbishopric of Mexico and the diocese of Puebla between 1600 and 1650. Lundberg argues that each indigenous community had a local understanding of the Catholic Church and its theological teachings that filtered from the top/metropolitan clerical hierarchies to the local priests and indigenous parishioners. Relying on a vast array of archival research consisting of sources written in Latin, Spanish, and Nahuatl, Lundberg examines themes such as the use of Indian languages in the Catholic ministry, the sacraments, the extirpation of idolatries, priests' behavior in rural parishes, and Indian responses to clerical abuse. As the author points out, the book is not about popular religion represented by devotions such as *cofradías* (Catholic lay brotherhoods), saint's cults, or pilgrimages, but about how the local and diocesan levels of the Catholic Church operated and interacted with Indian communities in rural parishes.

The organization of the book follows the author's metropolitan-to-local approach in a thematically organized chapter outlay. After an informative historiographical introduction and a brief historical overview of the dioceses of Mexico and Puebla, the chapters zoom in to focus on the local level. Two chapters analyze the theoretical imprints of the Council of Trent and its Mexican version, the Third Council of Mexico of 1585, in addition to three bishop pastoral visitations. Lundberg's goal here is to demonstrate how Church

decisions affected and shaped the local priesthood, the Catholic ministry, and Church relations with Indians.

The rest of the book concentrates on the local church as seen through the lenses of priests and parishioners. Two chapters delve into printed sacramental manuals and treatises on the extirpation of idolatry written by priests to show the ideal ministry and parishioners' most extreme deviations from orthodoxy. The last two chapters are particularly worthy of note, as they reflect upon the local church from conflicting viewpoints. The penultimate chapter centers on in-depth examinations of Indian complaints against their parish priests to higher ecclesiastical authorities. While priests' usury and sexual misconducts were cited, Lundberg points out that most complaints centered on the sacrament of confession, or lack thereof. The last chapter analyzes the priests' self-written reports which employ laudatory discourse to access privileges and promotions.

Church Life between the Metropolitan and the Local is well researched, including sources from archives in Mexico, Spain, the United States, and Great Britain. Furthermore, Lundberg offers a useful guide to archival material in each chapter, explaining why some sources have survived and providing details behind the reasons of their current location. One drawback is that most of the book deals with clerics' theoretical norms rather than with the actual praxis in rural parishes in central Mexico. It is only at the end that the author admits that the book "should not be looked upon as descriptions of actual parish life, but as depictions of both an ideal and of the problems encountered that, according to the bishops, needed remedy" (p. 237). A glossary of terms would have benefited lay readers who are not familiar with the Spanish and Latin terminology. All quotes, however, are included in the original language in the footnotes. While specialized readers will benefit the most, Lundberg's book is a good starting point to better comprehend clerical-parishioner relations in early seventeenth-century Mexico.

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