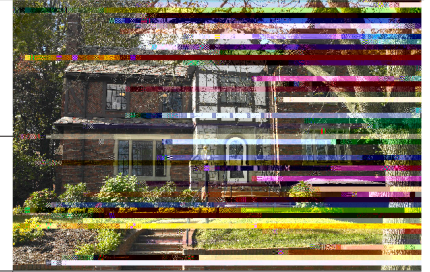
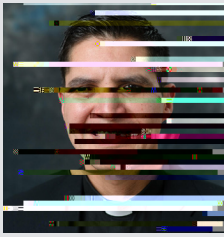


INTERVIEW



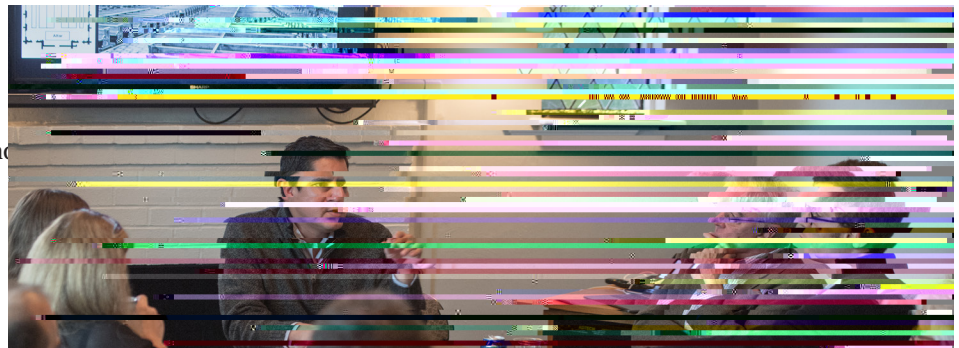
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gion of Latinos responding to a newly-merged bilingual Mass. It has been edited for length, clarity, and content.

Can you begin by talking about the academic subfield of “everyday religion,” and how it helps us understand the intersection of religious institutions with other areas of



the end of my talk, some institutional church

matter, as well, and shouldn't be excluded. In the beginning the pendulum swung too far in the other direction, where following the individual meant you weren't studying official religion. But if the units of interest are the individuals, then the practices they engage at their religious institutions are also worth paying attention to. It is not so much what the belief is or what the official practice is, but trying to follow them. Some of their religious practices will continue to be in

gatherings wouldn't be in the picture.

Just to continue with that, how do you explain the Latino population attending institutional services less while continuing to gather in the home? How does this relate to theories of secularization?

Yes. In my own project, I was looking at how different groups of people from different social classes were approaching everyday religion and interacting in one space. The church was just one of those sites. As we discussed at

What I was finding at my own research site is that the lived religion, or the religion of these people, started to become embodied in home practices because the institutional church was no longer offering what they were

no surprise. But the Latinos, who had the smallest population, were going to lose out in that. We should pay attention to what surveys are saying, because even though numerically you might say this is what the survey results show us, it may not show us how the smallest voices or those who are the most marginalized are going to be affected. Here, losing a Spanish language Mass made sense to the parish council and to the vast majority of the people, but it didn't make sense for the Latinos themselves.

For these institutional decisions, while resources are, of course, limited, if something's a priority, we're going to make space and give resources to it. There have to be ways of testing whether our multicultural frame is really able to be held by the entire congregation with all its diverse members. And in this parish, with the three diverse groups, is it a frame that is consistent with each of the groups, or not?

• • The method that you chose – using in-depth interviews and ethnography – matters, because within the church you have a survey that gives you one picture while it leaves out this other very important picture. Everyday religion seems important as it uses these methods to reveal something that survey results cannot actually get to in the same way or might overlook.

Northeast, in a way. On the West Coast, the Catholic Church is opening new churches. The churches are full. The types of gatherings are different, because communities are bigger. I do think that if this kind of merger were to take place in another setting, it would reveal distinct processes.

The numbers of Catholics in the U.S. are propped up a bit because of Latino immigrants. You look at the numbers and where the growth is, it is due to Latin American immigrants and other immigrant groups, and not so much to the traditional Anglo-Catholic population.

... Could you talk more about place, space, and geography – how you think about those in this research project