

OUR GOD IS UNDOCUMENTED: BIBLICAL FAITH AND IMMIGRANT JUSTICE. By Ched Myers and Matthew Colwell. Maryknoll, NY: Orbis, 2012. Pp. xii + 228. \$24.

In recent years, a number of important books have been published on the topic of the faith community and contemporary issues of immigration in the United States. This volume is a welcome addition to these studies. Myers, a writer, educator, and “theological animator,” and Colwell, pastor at Knox Presbyterian Church in California, envision that their book is an “unapologetically theological and ecclesial reflection” (4) on migrant ministry in the North American context. In alternatingly-authored chapters, they provide not only thought-provoking biblical perspectives on the moral aspects of the immigration question, but also the inspiring stories of practitioners of immigrant justice in the United States and Latin America. Some of these perspectives and stories include M.’s comparative exegeses of Genesis 11 and Acts 2, as well as C.’s moving narrations of Amalia Molina, Roberto Martinez, and John Fife. These biblical interpretations and personal narratives are effectively interlaced throughout the book.

The book’s theological thesis is summed up by two concepts: “church without borders” and “prophetic hospitality.” M. and C. first define “illegal” undocumented migrants as victims of a global economy and of military and political oppressions. The vast majority of undocumented immigrants shares the common identity that they have been involuntarily pushed to cross the borders without documentation just to survive. Indeed, as M. and C. note, “neoliberal deregulation, privatization, and free trade policies have functioned to disrupt or destroy countless their-world communities of small landholders and subsistence farmers” (12). NAFTA (North American Free Trade Agreement of 1994) is its prime example. According to M. and C., the Christian churches’ expected response to these displaced people of today’s increasingly globalized world is not to passively condone the state’s criminalization of undocumented migrants, but to proactively express a “pastoral concern” (15) toward them as members of the universal body of Christ. In emphasizing the churches’ pastoral responsibility toward undocumented migrants, M. and C. are adamantly argued on theological grounds that when boundaries, such as the US-Mexico border, function to defend privileges of the “haves” from the desperation of the “have-nots,” “the Bible takes sides on behalf of the excluded” (137). M. and C. find the prime example of embracing displaced others in the ministry of Jesus. M. writes: “Jesus models a way that transgresses borders, embraces the ‘other,’ and embodies the dream of God by welcoming everyone to the table” (137).

C.’s inspirational narratives of justice workers and hospitality agents are particularly helpful. For instance, the story of Amalia Molina illustrates not

only the heartbreaking personal saga of a displaced woman from El Salvador, but also a spiritual journey of an extraordinary person who persistently kept her faith while courageously pursuing justice on behalf of other immigrant detainees. Her story was published in 2003 as a book entitled *The Power of Love: My Experience in a U.S. Immigration Jail*. As C. comments, Amalia's remarkable commitment to justice for others is her faithful "affirmation of their full humanity through ministries of compassion"—the vision of radical inclusion urged by Third Isaiah and Jesus (121). I am glad that C. includes another extraordinary story, that of Reverend John Fife. Fife is one of the two founding leaders of the Sanctuary Movement, and as C. correctly points out, he and his Sanctuary colleagues paradigmatically exemplify the spirit of "prophetic hospitality" by building solidarity with the political refugees from El Salvador and Guatemala as well as by challenging the American body politic, which regards undocumented "outsiders" as a source of political predicament. The last story, that of Roberto Martinez, is an excellent illustration of how an ordinary individual can become an extraordinary agent of justice ministry. Although Martinez was a "quiet, unassuming young father and shy by nature" (182), he emerged as a determined leader of a local Mexican-American community when he courageously stood up against the racist attacks that targeted his own children.

This already fine book would work even better had the authors expanded their brief discussion on racism with an investigation of this critical issue in relation to immigration justice and with a more in-depth analysis of the structural injustice of the American "body politic." In calling for "prophetic hospitality," the book presents powerful proclamation and moving testimonies that should be read and studied in academic circles, faith communities, and churches across the country. It will be good reading particularly for students in theological schools and also for those interested in churches' social justice ministry for immigrant communities.

North Park University, Chicago

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CONSTRUCTING ETHICAL PATTERNS IN TIMES OF GLOBALIZATION: HANS KÜNG'S GLOBAL ETHIC PROJECT AND BEYOND. By Aleksí Kuokkanen. Boston: Brill, 2012. Pp. x + 483. \$227.

Almost 20 years ago, the second Parliament of the World's Religions gathered to consider the challenges facing contemporary society. The importance of finding a way to respond to global challenges in a pluralist age seemed clear. Hans Küng facilitated a conversation that resulted in a "Declaration toward a World Ethic," four commandments designed to frame subsequent pluralist ethical discourse.