

(readers of this journal will recall William Spohn's same move in *Go and Do Likewise* [2000]). Second, while he attempts to engage with Christian theological ethicists (such as Margaret Farley) and is aware of the views of other traditions, especially in the Roman Catholic tradition, his attention is often short-lived, and his engagement with ethicists is thin. Still, B.'s book is an ambitious challenge to Christians to read the Bible imaginatively if they wish to understand more fully elements found in committed same-sex relationships.

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KINSHIP ACROSS BORDERS: A CHRISTIAN ETHIC OF IMMIGRATION. By Kristin Heyer. Washington: Georgetown University, 2012. Pp. x + 198. \$29.95.

What does it mean to be a Christian in the age of migration? More specifically, what does it mean to be an American Christian in the context of millions of undocumented immigrants marginalized by the injustice of the current immigration system? These are the key questions that Heyer deftly engages in a book that makes a compelling case for a more Christian stance and action regarding undocumented immigration.

H. convincingly lays out her case by exploring the complex moral dimensions of undocumented immigration through the lenses of Christian anthropology, ecclesiology, and especially social ethics. She does this by taking the reader on a thoughtful journey through the tragic nature of undocumented immigration. On the way, she poses an ethical challenge that is especially directed to Christians because she finds them implicated in the injustices that plague current immigration policies and practices. People manifest their implication through inhospitality and direct and indirect participation in a system that creates what liberation theologian Ignacio Ellacuría regards as the "crucified people." In fact, theologians writing on migration, such as Daniel Groody and Gioacchino Campese, refer to undocumented immigrants, particularly those crossing the southern border of the United States, as crucified people.

The book's well-grounded theological and ethical analysis of undocumented immigration drives home the moral imperatives arising from the issue. Indeed, by using a Christian ethical framework and by drawing heavily from the Catholic social tradition and feminist and liberationist theologies, H. makes a case for the full and legal incorporation of undocumented immigrants into American society. She helpfully lays out an ethical alternative through one grounded on human experience rather than through empty rhetoric or purely abstract discourse. Examples of this include the experience of workers forced to put up with unjust wages and

exploitative working conditions, families that suffer from induced separation, children of undocumented immigrants who are routinely farmed out to the overburdened foster care system, “dreamers” who are caught in legal limbo, and women who are subjected to sexual, physical, and psychological abuse. H. cleverly opens her chapters with excerpts from Martin Espada’s poem “Imagine the Angels of Bread,” quotations that lend esthetic character and eloquently set the stage for the academically rigorous content of each chapter.

Real life stories serve H. as both backdrop and support for her argumentation. Although the book might well have included a few more powerful stories and mentioned more real people to give life to the statistics, the book is nevertheless reasonably well grounded on human experience.

H.’s interdisciplinary method also results in a more comprehensive treatment without watering down the book’s ethical character: the sociological, economic, and political dimensions of immigration are ethically framed. Finally, I am most appreciative of H.’s person-centered approach. For her, human solidarity rooted in Christian anthropology and compelled by moral argument is key to a theological ethics of immigration, as relationality is constitutive of our humanity. As she cogently argues, we are all members of the household of God, and we are our brothers’ and sisters’ keepers no matter who they are, what country they come from, and how they may have come into their receiving countries. God’s great economy of salvation must find room and bread for everyone.

While H.’s central claim and argument for kinship are clearly discernible throughout the book, perhaps the concluding chapter, “Civic Kinship and Subversive Hospitality,” could have better fulfilled its role by beginning it with a more purposeful and systematic synthesis, or by recalling the key points on kinship presented in the preceding chapters before moving on to the policy implications. The sociological data presented in this chapter tend to divert the focus on kinship as the moral leitmotif. Ultimately, however, the book is a groundbreaking contribution toward a much-needed Christian ethics of immigration.

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THE ECONOMY OF DESIRE: CHRISTIANITY AND CAPITALISM IN A POSTMODERN WORLD. By Daniel M. Bell Jr. *The Church and Postmodern Culture*. Grand Rapids, MI: Baker Academic, 2012. Pp. iv + 220. \$19.99.

Bell presents a compelling moral and theological exploration and evaluation of capitalist economic life. The book proposes that the work of Michel Foucault and Gilles Deleuze, two leading French political philosophers, sheds needed “light on the postmodern economy of desire” (38).