

J. is cognizant of his own intellectual and cultural frameworks. His “prophetic pragmatism” is theologically shaped by biblical tradition and contemporary social ethics; it is honed philosophically by American pragmatism, especially its current environmental incarnation; and it converses with ongoing discourses in religion and ecology.

The overarching question of how critical reason ought to proceed in light of received traditions and complex, intractable problems in a pluralistic world is one that should be of interest to scholars across disciplines. J. is a nuanced, thoughtful guide to the ethical dimensions of a future that is increasingly of our own collective making.

Christiana Z. Peppard
Fordham University, NY

The Early Church on Killing: A Comprehensive Sourcebook on War, Abortion, and Capital Punishment. Edited by Ronald J. Sider. Grand Rapids, MI: Baker Academic, 2012. Pp. 216. \$27.99.

The book presents readers with translations of material from the first three Christian centuries related to Christian attitudes on killing, arguing that this period is closer to the mindset of Jesus himself than is the post-Constantinian period. To that end the editor provides extracts from mainly Christian literary sources but also from some non-Christian literary sources and relevant epigraphic material.

Reading through this volume leads me to question the value of sourcebooks. How helpful is it to take a passage out of context? The volume has some usefulness, particularly for undergraduate students, but I find significant limitations. Sider has limited himself largely to selecting from texts in the Ante-Nicene Fathers series. While this is sometimes necessary because of lack of alternatives, many texts are available in better English translations based on improved critical editions. More importantly, I question how comprehensive this selection is. In the letters of Cyprian (CCL 52), a Carthaginian bishop accuses one of his rebellious deacons, Felicissimus, not only of being schismatic but also of murdering his wife’s unborn child. This is not mentioned, however. New Testament material is also excluded. There is little from the NT apocrypha apart from *Apocalypse of Peter* and *Infancy Gospel of Thomas* (the latter in a section marked miscellaneous, reflecting the editor’s bias in separating what would later be seen as heterodox material?).

Bias is evident from the start and is emphasized both with a section devoted to “Other Evidence for Christian Soldiers before Constantine” and with the author’s concluding chapter—mainly on war and military service. Where the topic becomes most interesting is with the reasons why early Christian writers impugned military service. S.’s rejection of Hanns Christof Brennecke’s position as being “inconsistent with the evidence” (177 n. 95) without really giving that evidence is bad argumentation. Also, the topic in Tertullian’s *De corona* is much more complicated than S. suggests. Other sorts of killing, like murder or suicide, receive scant attention; and while the topic of Christian attitudes toward being killed is represented by some texts about military

martyrs, attitudes held by other martyrs (Perpetua comes to mind) are ignored. Overall, this could have been a much better volume than it is.

Geoffrey Dunn
Australian Catholic University, Melbourne

Immigration and the Border: Politics and Policy in the New Latino Century. Edited by David L. Leal and José E. Limón. Notre Dame, IN: University of Notre Dame, 2013. Pp ix + 488. \$46.

An interdisciplinary book of this type, dealing with the politics of immigration and the border, does not immediately seem like something this theological journal should review. However, as the method often associated with liberation theologies, “see, judge, act,” returns in popularity with Pope Francis, a closer examination, one that provides a social analysis, or a way to “see,” so as to judge and act responsibly, does in fact contain many good resources for understanding this increasingly complex phenomenon. We face pastoral implications for ministry in an age where a focus on diaspora studies is rendering a necessary perspective to persons whose identities are very much transnational.

The collection, a selection of papers written for the first Inter-University Program for Latino Research (IUPLR) Conference held in Austin, Texas, in 2005, in a nutshell offers a “timely analysis of key issues important to current national debates . . . [and includes] discussions of civic engagement, state and local reactions to immigration, transnationalism, immigrant access to social services, and political lives on the border” (4). The chapters are organized into five sections, the first discussing the binational lives of Mexican migrants. The subsequent four sections, “arranged to highlight more specific political and policy themes: civic engagement; public policies; political reactions against immigrants; and immigrant leadership” (26), demonstrate that immigrants are not only the objects of public policy but also, in many ways, its actors.

Other than its interdisciplinary approach, the collection’s helpfulness results from its inclusion of youth (a sector of the Latino population that is exploding but often not understood or studied), the fact that in several essays the researchers point to policies that are more productive, and an approach that does not ignore those left behind in the sending countries. While I would have appreciated a specific treatment of how religion has played and continues to play a role in immigration and borders, as evidenced by statements from the US bishops and Latino evangelicals, the pastoral implications of the volume are nonetheless not without great merit.

Eduardo C. Fernández, S.J.
Jesuit School of Theology of Santa Clara