

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