

communities” (213), but almost certainly signifies the breadth and weight of the task the book takes on, far beyond particular histories of Focolare or Communion and Liberation. F. insists that the “new Catholic movements” can be misunderstood unless a person traces their roots back to the 19th century. As F. puts it, “the more our reconstructions zoom in on the present, the more difficult it is to unravel the knot and make sense of the different [characteristics] . . . that distinguish each single movement” (198). In fact, F. does not offer many historical details on each single movement, but sketches an overall picture of the emergence and influence of, and issues raised by, this flourishing new approach to the Catholic Church’s mission and identity.

F.’s history examines a century and a half in the evolution of the Church’s relationship with the modern world: the late 19th-century rise of a defensive “Catholic movement” confronting new liberal European states; the “mass mobilization” of Catholic Action between the two world wars as a response to both Fascism and Communism; and the brief flowering after Vatican II of “progressive” movements seeking greater cooperation with contemporary Western society. It is the “outpouring and blossoming” (197) of the preconciliar legacy of Catholic Action, however, that has borne the weight of postconciliar developments. Paradoxically, movements have promoted both a certain decentralization (increasing autonomy and internal focus) and a certain centralization (competition for attention and favors from the papacy). Without attempting resolution, F. exposes complex ecclesiological tensions that this paradox raises. Are the movements tools of papal strategy, or vice versa? What becomes of the role of the bishops? Where is the balance point between clerical authority and a theology of the laity? What becomes of parish communities amid the movements’ parallel structures? What will the contemporary development of the movements mean for the future relationship between church and society?

The complexity of the subject and an occasionally awkward translation somewhat hinder the book’s readability. Its strong European perspective (both a strength and a limitation) is broadened but never abandoned in this revision for English readers. Nonetheless, F.’s effort to “sort out” the origin and influence of the movements should evoke sustained discussion of both their dynamism and the nature of the Church they seek to revitalize.

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Bishops on the Border: Pastoral Responses to Immigration. By Mark Adams, Minerva Carcaño, Gerald Kicanas, Kirk Smith, and Stephen Talmage. New York: Morehouse, 2013. Pp. xxxii + 128. \$18.

Aiming at a broad audience, religious leaders from several Christian traditions offer spiritual and moral reflection on the present humanitarian crisis of immigration over the US–Mexico border. Its authors are all leaders of local religious communities in Arizona and northern Mexico: Presbyterian Church (USA), United Methodist Church, Roman Catholic Church, the Episcopal Church, and the Evangelical Lutheran Church

of America. Together they aim to speak “from the heart, not from the head,” offering the reader “a part of our spiritual autobiography” (viii) drawn from encounters with the border’s present inhabitants and the most tragic victims of current immigration and economic policy.

The book begins with an introduction by Presbyterian clergyman Mark Smith, who situates the present crisis in a broader historical context that examines the multinational history of demographic change and social and economic policies that have created, populated, militarized, industrialized, and criminalized the border since its 19th-century origins. This succinct and effective primer (including the creation of the US Border Patrol in the 1920s and the impact of NAFTA in the 1990s) offers important context for the testimonials that appear in the book’s main section. Each testimony aims to move the reader beyond the partisan and polemical tone that often frames the immigration crisis by drawing on each minister’s daily struggles to both reconcile political differences and meet the essential demands of human dignity for all people. Reminding readers of their common identity with the border’s victims as fellow travelers, the authors engage and articulate a common prophetic message that speaks both from and to their respective traditions. This volume is essential reading for religious congregations and communities called to reflect on and engage the present crisis.

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Fleshing the Spirit: Spirituality and Activism in Chicana, Latina, and Indigenous Women’s Lives. Edited by Elisa Facio and Irene Lara. Tucson: University of Arizona, 2014. Pp. xi + 272. \$29.95.

As its title indicates, the volume weaves together the concepts of spirit(s), Spirit(s), spirituality, healing, and social activism. The book’s editors define spirituality as “a conscious, self-reflecting way of life and a way of relating to others, to ourselves and to ‘s/Spirit’” (4). In this way, the authors describe the spiritual journeys of Chicana, Latina, and indigenous women who struggled against oppressive social and religious systems to find wholeness and empowerment in indigenous and feminine images of the divine, and to continue to resist injustice.

The book is divided into four sections in the tradition of Native American spirituality associated with “the Four Directions—East, West, North, and South”—emphasizing the interconnectedness among all beings as a central component of spiritual activism (13). Part I proposes an indigenous feminist spiritual anthropology and practices that can heal the mind–body split and decolonize one’s sense of self from oppressive systems. La Virgen de Guadalupe is experienced as “the feminine energy of Tonantzin” (67). Tonantzin/Guadalupe is “a spiritual figure symbolizing the humanity and subjectivity of indigenous people and the need to work towards social justice” (53). Part II presents Tonantzin/Guadalupe, among Cihuacoatl and Tlazolteotl, as “Mother, the Mother Earth promoting the ongoing process of renewal, transformation, and the remaking