

fare benefits to immigrants will not stymie undocumented immigration since there are stronger pull factors generated by an American economy increasingly dependent on a binational labor force. This recommendation alone can overburden many communities with increased social service costs.

Malkin dismisses by omission the valid complaints of civic organizations concerned with the human rights of individuals caught in an immigration vortex out of a sheer need for survival and their personally validated perception that America needs and will use their labor. There are other dimensions of the complex immigration issue that must be considered before making broad policy recommendations.

The administrative implementation of immigration and national security policies at the points of entry has traditionally remained fallow due to a lack of congressional and executive branch support, in fiscal and political terms. The human and equipment resources now envisioned for border and point-of-entry security under the Homeland Security Act and other legislation had long been requested by the understaffed and overworked agencies and the communities affected daily by the national security policies, to no avail, until after 9/11.

Current bilateral negotiations between the United States and Mexico on immigration issues that place national security at the top of the agenda, if brought to fruition, are more likely to produce positive long-term results, as they are based on a broader and pragmatic vision of immigration. The American government's vision of the current "smart border" strategy encompasses facilitating international trade, commerce and the safe and legal flow of people. Americans undoubtedly should insist on having the failed old policy directives that exposed the nation to terrorist attacks replaced with an efficient and accountable application of immigration policy. However, Michelle Malkin's implied enclosure of the nation won't provide total safety, in spite of the appeal of her suggestions during wartime. The last thing the United States

needs is the false sense of security that an immigration Maginot Line begets.

Border of Death, Valley of Life: An Immigrant Journey of Heart and Spirit. By Daniel G. Groody. Lanham, Boulder, New York, Oxford: Rowman and Littlefield Publishers, Inc., 2002. Pp. 188. \$24.95.

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If international immigration has emerged as an insignia of our times, it has also proved to be one of its principal challenges. As Groody argues, in reference to the struggles, feats, suffering and celebrations of Mexican migrants in *Border of Death, Valley of Life: An Immigrant Journey of Heart and Spirit*, "the stories of migrants touch and dig into some of the most fundamental dynamics of human existence" (p. 15). In short, migrants' lives have become metaphors for what is tearing at the heart of our contemporary human condition.

The book belongs to a growing body of scholarship on the theology of migration and the ministry to migrants. More specifically, it addresses two of the literature's central issues. On the one hand, it looks at how migration shapes peoples' understanding of and relationship with God. On the other, it explores what religious communities have done and can do to respond to migrants' special needs. With these two issues in mind and drawing on both spiritual hermeneutics and the concrete world of daily life, Groody journeys into the macrocosm of Mexican immigration. His vehicle is the human heart. The heart, depicted as "a physical organ with a mystic quality" (p. 47), synthesizes worldly presence and "the innermost mystery of a person ... it is the biblical metaphor that most comprehensively captures the totality of a human person before God" (p. 47). What emerges is a reflection on the presence of God in the lives of migrants and a testimony to the role the relationship with Him/Her plays in the

resilience of their spirits.

Groody identifies four stages in this journey of heart and spirit: el Corazón Destrozado, el Corazón Rehabilitado, el Corazón Animado y el Corazón Florido. Each presents a station along the road from suffering to celebration.

El Corazón Destrozado embodies the hardships of migration. Here, agents of the Border Patrol, coyotes and elements of the natural environment (poisonous snakes, freezing temperatures, to name two) as well as personal feelings of alienation, disorientation and guilt threaten to derail the trip north and the possibility of settling in the United States (pp. 27-28). While Groody acknowledges that these experiences often scar the migrants' psyches, he believes this suffering contains its own antidote: within a community of spiritual family and peers, hardship can lead to the recovery of the migrants' hearts, to the stage of el Corazón Rehabilitado or revelation.

The revelation Groody describes here takes place in the Valley Missionary Program in the Coachella Valley in California. The program, the spiritual offspring of a priest in the Congregation of the Holy Cross, involves a dynamic "ritual presentation of the Gospel message that makes present the mystery of salvation" (p. 69). Along the way migrants begin to imagine new relationships with God, to see God as a loving friend at work in the world (p. 69). Often this leads to metanoia (p. 64), a "profound change of heart and behavior" (p. 64). Rooted in and attuned to the realities that shape the lives of Mexican migrants, the Valley Missionary Program strengthens their faith and builds and nurtures their trust in themselves and their neighbors. This is the essence of the third stage, el Corazón Animado, the migrants' "affective, social, intellectual, moral and religious" conversion, the "transformation that flows from their encounter with God" (pp. 81-86). Finally, in the chapter on el Corazón Florido, Groody examines the story of the Virgin of Guadalupe which, as allegory, provides hermeneutical insight into Mexican migrant spirituality.

If the renewal of the migrant heart and spirit compelled Groody to write *Border of Death, Valley of Life*, that journey has led him to reflect as well on the role of the Catholic Church. Projects such as the Valley Missionary Program invigorate the Church. To the degree that they transform it into a reflection of the migrants' struggles and aspirations, they make it an active, living presence in the lives of these men and women. It is this "element of identity and hope," in the words of Gustavo Gutiérrez, embodied in each migrant, the communities of migrants and the Valley Missionary Program, that has forged the communion Groody narrates so movingly.

The Protestant Ethic and the Spirit of Capitalism. By Rey Chow. New York: Columbia University Press, 2002. Pp. 237.

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Didn't our mothers tell us, "not to judge a book by its cover?" When I was first asked to review this book, my first impression was, "Oh, good! A book on Weber's classic with a new twist!" Rey Chow's book was not what I expected. Early on, the author mentions that her book is neither sociological nor empirical, and later explains that she is interpreting "Protestant" literally to mean "one who protests." The sociologist in me began to ask, "what is this book, then?" The author answers: "The point of this little book, then, is to unravel some of the problems characteristic of the liberalist turns, the well intentioned disaffiliations from overt racist practices, that often end up reconstituting and reinvesting racism in a different guise" (p. 17). In other words, the author focuses on "ethnicity, capitalist commodification and the spiritual culture of protest." Now, that combination piqued my interest, but I still remained very skeptical reading a book that was neither sociological nor empirical.

By focusing on the concept of "ethnicity" in a post-capitalist Western society, Chow examines cross-ethnic representation