

A PROMISED LAND, A PERILOUS JOURNEY: THEOLOGICAL PERSPECTIVES ON MIGRATION. Edited by Daniel G. Groody and Gioacchino Campese. Notre Dame, Ind.: University of Notre Dame, 2008. Pp. xxxvii + 332. \$32.

Joining a growing number of theological reflections on migration, Groody and Campese's book is structured around four central themes: part 1, the foundations of a theology of migration; part 2, migration in relationship to mission and ministry; part 3, the politics of sovereign rights, cultural rights, and human rights associated with migration; and part 4, a constructive theological exploration focused on migration across the Mexican-U.S. border. While acknowledging the contribution that various interdisciplinary approaches have made to the study of migration, the editors claim that it is "precisely the theological dimension of the phenomenon of migration—beginning with the humanity of the immigrant—that we consider the foremost contribution of this volume" (xxii).

The chapters of part 1 explore the phenomenon of migration from religious, biblical, patristic, metaphorical, and socioeconomic perspectives. The popular faith of migrants is taken up as an indispensable resource that sustains them on their perilous journey. Then, reflections on the NT underscore how "just as the history of Israel is rooted in migration, a similar case can be made for Jesus and the early Christian community" (22). Third, the reality of being an alien in exile becomes a central lens for understanding early Christian perspectives on migration. Special attention is given to the Letter to Diognetus (second or third century)—a letter that describes the ethical postures early Christians adopted with respect to their surrounding cultures, a letter that in turn offers an excellent resource for relating our Christian identity and our own surrounding world. Part 1 concludes with theological reflections on the metaphorical connection between God and desert, and discusses the significance of the option for the poor in terms of the presence of migrants.

In exploring issues related to mission, ministry, and the rights of migrants, the chapters of parts 2 and 3 pursue the ecclesial, sacramental, sociopolitical, and gender implications of migration, addressing central questions associated with the Christian church whose very nature is to exist "always on the move" (90), and, therefore, as a church called to identify and respond pastorally by caring for migrants in holistic, sociocultural, and communal ways. These chapters highlight church teachings concerning the dignity of every person (discussed in terms of legal and natural rights), the common good of society, the universal nature of all goods, and the responsibility of nations to practice solidarity with the most vulnerable in our midst. Consideration of rights and dignity leads to a discussion of women migrants and the sexual violence they encounter in border crossings.

Part 4 highlights migration across the U.S.-Mexican border, taking up issues related to theological method (in an intercultural light), historical experience (suffering), and sacramentality (Eucharist), focusing on migrants' suffering and their eucharistic brokenness and self-sharing. "In the narrative of the immigrants, we see how they take up the difficult

decision to migrate, bless God in the midst adversity, break themselves open so they can feed those they love, and give themselves away for the nourishment of others, even at the cost of their lives" (112).

While the impact of distinct geographical, political, and religious experiences on constructing theologies of migration is not absent, experiential differences and resulting theological differences require more attention. For instance, even though most migrants experience of sense of displacement, not all have crossed borders through perilous land journeys. How might we construct a theology of migration meaningful to the displaced who themselves did not experience perilous journeys (e.g., longstanding Cuban exiles or Haitian refugees in South Florida or the Hmong in Minnesota)? Other particular geographical, political, and religious factors similarly should impact our theology of migration. Consequently, we will then have to ask: To what specific biblical and theological sources might and must we turn in light of different but interrelated experiences of migration?

This book offers fresh and much-needed approaches to migration, providing convincing support for the notion that any serious study of migration, especially with respect to Latinos/as in the United States, must include religious and theological considerations. Beyond social, political, and economic factors, the God-factor is at play; indeed, it is trust in the God who comes to us through life-giving migrations (Christ and the Spirit) that often propels and sustains a migrant's journey. Similarly, trust in this same God who has been revealed in the one who had nowhere to lay his head (Lk 9:58) will continue to prompt theological conversations and gospel-like responses to address the dramatic displacement of peoples who engage in border-crossings throughout our nation and world.

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