

Toward a Theology of Migration: Social Justice and Religious Experience. By Gemma Tulud Cruz. New York: Palgrave Macmillan, 2014. xi + 260 pages. \$100.00.

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Fifty years ago, when Vatican II issued *Gaudium et Spes*, the Pastoral Constitution of the Church in the Modern World, it sought to offer some response to “the joys and the hopes, the griefs and anxieties” of the people of this age. In a world increasingly marked by political and economic instability, war and human rights violations, this message is as important as ever. With almost 250 million international migrants moving across borders of every sort today, some have called our own times the “age of migration.” Because of its widespread impact, migration is being studied by every academic discipline, and in more recent years there has been an emerging literature on theological perspectives on migration.

Gemma Tulud Cruz’s new book is an exceptional exploration of this multi-dimensional topic, and it offers important critical theological and ethical reflections that have much to contribute to contemporary immigration reform. The author solidly grounds her reflections in the Christian, Catholic tradition, but she also opens doors with other religious perspectives and builds bridges with social sciences. In addition to examining the outer terrain of global migration, she also looks at the inner terrain of the religious experience of migrants.

The book has two parts. The first part is “Migration and Social Justice,” and the second is “Migration and Religious Experience.” The first explores the plight of unskilled migrant workers in general, and women migrants in particular, in light of the phenomenon of globalization. From the vantage point of social marginalization, economic exploitation, and human vulnerability, Cruz then offers an “ethical roadmap” toward a reform of migration policies. The second part of the book looks more specifically at how migrants draw on religious practices, cultural resources, specific devotions, and their own spirituality in order to find hope, perseverance, and community in their process of leaving home, crossing borders, and resettling in a new land.

In addition to looking at economic considerations of our current global system and its impact on the poor and vulnerable, Cruz seeks to take the debate beyond the contentious political wrangling and offers a theological interpretation of the current reality. She names, in particular, the integral connections between migration and salvation.

The book canvasses a broad spectrum of literature both in migration studies and in theological discourse, and it provides an in-depth treatment of Catholic Social Teaching (CST) and migration, which explores how CST can give insight that would contribute to reshaping the contours of the

debate. Cruz's vision has close affinities with Pope Francis' critique of a "globalization of indifference" and John Paul II's call for "a globalization of solidarity." In addition to focusing on traditional themes of human dignity, human rights, the common good, and solidarity, she explores how discipleship animates citizenship and how the encounter with the other is a "sacred encounter."

One of the important contributions of this book is not simply summarizing CST on migration but also pointing out where it needs more development, particularly regarding the plight of women migrants. This "gendered" reflection on migration is particularly significant, as it not only brings to the forefront the feminine side of the migrant experience, but also asks how this same experience transforms the theological landscape in general and a theology of migration in particular.

This book would be a valuable resource for those teaching on issues of social justice, migration, gender, and contextual theology. Not only does it add to important literature emerging on theology and migration, but it is also one of the first to specifically work toward a systematic articulation of a theology of migration. It offers a new way of understanding not only migration but also the discipline of theology and those struggling for a more dignified life.

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Forged in the Fiery Furnace: African American Spirituality. By Diana L. Hayes. Maryknoll, NY: Orbis Books, 2012. xi + 228 pages. \$22.00 (paper).
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Forged in the Fiery Furnace is the work of a systematic theologian, Diana Hayes, who narrates the emergence of the distinctive spiritual beliefs and practices of African Americans by emphasizing stories over systematics, and by portraying a characteristic personality in the place of a coherent philosophy. Her account of African American spirituality is told in a sequence of eight chapters covering the following topics: roots of African traditional religion, slavery, conversion, the spirituals, the black church, the civil rights movement, the role of women, and the scholarship of African American male theologians and ethicists. Although some mention is made of Delores Williams, Jacquelyn Grant, Kelly Brown Douglas, Emilie Townes, Shawn Copeland, and other womanist scholars in the penultimate chapter, the final chapter seems to attribute the last word on the subject of African American spirituality to a significantly greater complement of black male scholars, including Walter Fluker, James Evans, Peter Paris, Carlyle Stewart, Cornel West, Gayraud Wilmore, Robert