Konieczny's detailed portrait defies easy summary here, as should be expected with an ethnography of this caliber. One of key findings to emerge from this volume is the way in which different strands of Catholic family life are created and sustained through the importation of ecclesial metaphors into parishioners' homes (again, church as "traditional family" vs. church as "community of equals"). Assumption congregants, for instance, generally reject contraception, while those at Saint Brigitta typically do not. I was most impressed by Konieczny's use of William Sewell's variant of structuration theory ("A Theory of Structure," *American Journal of Sociology* 98 [1992]: 1–29), particularly her ability to discern the manners in which people to import (or transpose) religious ways of thinking and being from one context (congregational worship) to another (domestic life).

I left Konieczny's book convinced that a deeper understanding of what contemporary American Catholics believe, and why they hold such beliefs, is not only to be found in conducting more polls of this roughly one-quarter of the U.S. population, as illuminating as such polls might be. Instead, researchers could spend more time examining what happens during communal worship in Catholic parishes to gain deeper insight into the convictions that animate this rich religious tradition. In a Weberian sense, Catholicism is large enough to feature priestly forms of worship that reinforce traditionalist orientations (gender difference, hierarchical family relations, exclusive support for heterosexual marriage, etc.) and prophetic forms of worship that open up new horizons of meaning (gender egalitarianism, lateral family relations, support for marriage equality, etc.). The volume concludes with a sustained consideration of scope and implications of such diversity for contemporary Catholicism. In brief, Konieczny is justifiably concerned that divisiveness on such critical issues is capable of fragmenting modern-day-Catholicism. But, at the same time, it is difficult to dispute that a church capable of electing popes as different as Benedict and Francis quite intentionally offers an institutional presentation of self that is diverse, multifaceted—a church, as was said of Thomas More, "for all seasons."

One Family under God: Immigration Politics and Progressive Religion in America. By Grace Yukich. New York: Oxford University Press, 2013. Pp. xii+290. $99.00 (cloth); $24.95 (paper).

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In her exciting new book *One Family under God*, Grace Yukich offers a detailed ethnographic portrait of the New Sanctuary movement from its start in 2007 through its development in 2009. She tells this story against the backdrop of the 1980s Sanctuary Church movement that focused on

immigrants from Central America, as well as the very different (and more hostile) political and religious contexts in which immigrants found themselves in the United States in the 2000s. Theoretically, she utilizes this case study to develop an argument about multitarget social movements—those that seek to simultaneously change multiple institutions. This theoretical framework runs throughout the book and helps Yukich explain how and why the movement selected the sometimes counterintuitive frames, strategies, and tactics that it did.

The volume opens with the story of Liliana, a Mexican woman without documents, and her U.S.-born son "taking sanctuary" on the grounds of a United Church of Christ in Southern California in 2007. When the research concludes in 2009, Liliana is still living on church grounds, leading to the research questions at the core of the study. How did activists in the New Sanctuary movement create a situation in which rather than changing her status, Liliana lived in this church for two years? Why did these activists create their own religious network rather than joining existing social movement organizations? Why was sanctuary selected as a legal strategy? To what extent and why were mixed-status families, rather than individuals or all immigrants regardless of legal status, the focus? Why and how—despite the focus on immigrants—did the activist network become largely white, middle class, Christian, and native born? And what did religion have to do with all of this? The answers Yukich offers to each of these questions grows out of close to two years of ethnographic research with New Sanctuary movement activists in New York and Los Angeles (which included 70 interviews) and participation in numerous related conferences and events.

At the core of Yukich's argument is her claim that the New Sanctuary movement had both religious and political aims. While focusing on one set of aims explains some decisions, fully understanding both is essential to making sense of their strategic choices. Rather than focusing exclusively on changing immigration policies or the state, the movement also aimed to keep immigrant families united, to change the way people of faith thought about immigration, and to challenge dominant—often conservative—visions of what it means to be religious in contemporary American public life. Few in the movement subscribed to all of these goals, leading to delicate balances and difficult conversations at many key points.

The first chapter explores the birth of the movement with particular attention to punitive changes in immigration policy and enforcement in the 1990s and 2000s and the reasons that those who became involved in the New Sanctuary movement sought a distinctly religious response. In the second chapter, Yukich analyzes how the movement emerged and developed goals focused as much on changing immigration policies and halting raids as influencing religious institutions and developing a religiously progressive

voice on immigration. The third chapter explores how and why New Sanctuary movement activists placed the development of relationships between undocumented immigrants and congregations at the center of their approach to social change. While perhaps not wise when considered from a political perspective, Yukich shows how this choice makes sense when analyzed from a religious one.

Subsequent chapters focus on movement frames, conflicts, and later participants. Chapter 4 explores why the movement decided to focus on mixed-status families and how, in so doing, participants aimed to influence public religious discourse about family values more influenced by conservative than progressive religious voices. As the movement developed, chapter 5 shows how participants grew from crossover actors or those working at the intersection of different institutions to also include single institutional actors more focused on a single sector. Yukich carefully analyzes conflicts that resulted as some participants saw religious and political goals in conflict and argued for focusing more attention in one area—usually the political—than the other. More broadly she shows that such conflicts are likely endemic to multitarget movements. And chapters 6 and 7 focus on participants, pointing to the barriers to immigrant participation over time and the challenges, partially overcome, to including diverse religious constituents in the movement as it developed.

With the election of Barack Obama in 2008, declining emphasis on the war on terror, and the lack of a national religious movement against immigrant rights, the political and cultural climate was quite different when Yukich completed this research than when she began. Sanctuary as an identity, strategy, tactic, and even moniker was being challenged from within the movement, and related efforts in New York, Los Angeles, and other cities were shifting. The volume concludes with Yukich both explaining some of these changes and clearly articulating the theoretical implications and hypotheses that emerged from this case for future studies of multitarget social movements.

This volume adds much to current thinking in the sociology of religion, particularly related to the role and significance of religion outside of congregations and to the ways religion can be both a cause and effect of social movement activism and other social processes. The theoretical focus on multitarget movements will likely inform related studies in social movements and further related thinking connected to religion and culture broadly. The research on which this book is based was meticulously conducted and the stories and people whose lives it illuminates come alive in its pages. This book is an obvious choice for graduate-level courses in social movements, culture, religion, and organizations and would also be an excellent text for related upper-level undergraduate courses.