

not always been pastorally embraced or seen as genuinely Catholic. Over the last several decades, however, the pioneering publications of Virgilio Elizondo, the academic and pastoral work of Hispanic Catholic theologians (ACHTUS), and the emergence of supportive theological publications have exonerated the faith expressions of the people as authentic ways of worshipping God.

As M. demonstrates, the power of such faith not only promotes active efforts on behalf of the poor but also influences public policies, such as immigration and the outcome of presidential elections, which directly affect the lives of US Hispanics. While not all Latino Catholics believe that their faith requires them to be involved in public life, M. argues that the challenging realities of everyday pastoral work of Latino Catholics “are the ordinary means through which the church lives out its mission to transform lives, communities, and society” (218).

Finally, according to M., the critical concern for the future of Latino Catholicism is passing on the faith to the next generation. While traditional programs have addressed the needs of immigrants, young Latinos born and raised in the United States are challenged to live Latino Catholicism within a complex US society. How the church chooses to respond to this reality remains to be seen.

Further research by M. might include the assessment programs of the Pew Charitable Trusts and Lilly Endowment in the late 1980s and 1990s regarding the needs of those in pastoral preparation and of theologians working with Hispanic American Catholics, as well as efforts of the then National Conference of Catholic Bishops and the US Catholic Conference.

In this fine work, M. has succeeded in mapping out a radically new understanding of Latino Catholicism. For those concerned with pastoral work among Latino Catholics, this thoughtful, comprehensive study will serve as a point of reference for a long time to come.

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THE SOCIETY OF JESUS IN IRELAND, SCOTLAND, AND ENGLAND, 1589–1597: BUILDING THE FAITH OF SAINT PETER UPON THE KING OF SPAIN'S MONARCHY. By Thomas M. McCoog, S.J. Burlington, VT: Ashgate, 2012. Pp. xiv + 467. \$134.95.

Through his extensive and ever-expanding body of work, McCoog has proven to be a very impressive and gifted archivist and historian. In addition to being one of the most prolific Jesuit historians, he is probably the premier contemporary historian of the Jesuit missions in Britain and Ireland in the 16th and 17th centuries, and is in the process of writing what will likely be the standard scholarly account of these missions. He began

this history with *The Society of Jesus in Ireland, Scotland, and England 1541–1588: “Our Way of Proceeding”?* (1996), which covered the period from the Society’s founding to the disastrous year of the Spanish Armada. The monograph under review here continues this narrative but focuses on a much briefer period (1589–1597). The 1590s were filled with various activities, hopes, and failures that collectively had a very significant impact on the Catholic community and, directly related, the Catholic and Jesuit missions in the Tudor and Stuart realms. Parenthetically, McC.’s next related volume will cover the turbulent years 1598 to 1606.

With regard to the historiographical context, McC. correctly points to the important insights and advances of the new British history, which stresses the interplay and interdependence of events among the three kingdoms of England, Ireland, and Scotland. Due to its larger population, wealth, and impact, England was predominant—as it appropriately is in McC.’s account. At the same time, important developments in Ireland and Scotland are incorporated into the discussion of these difficult and often dangerous missions. On the one hand, recognizing the unique challenges and opportunities of each of these kingdoms, while also discussing similarities and interactions among them, is a real strength of McC.’s approach. On the other hand, it is to be regretted that there are relatively few references to the fourth “kingdom”—Wales—which, especially with regard to England, at times affected a number of important issues, including finance, personnel, and strategy. Still, the predominance given to the English mission is appropriate.

As the subtitle, “Building the Faith of Saint Peter upon the King of Spain’s Monarchy,” suggests, the book focuses on political and diplomatic as well as ecclesiastical history. The missions in England, Ireland, and Scotland, in addition to being viewed in relation to one another, are also analyzed in connection with myriad continental developments. In order to give form to a complex narrative, McC. uses a chronological approach, within which the discussion alternates between events on the mission and the activities of Catholic exiles on the Continent, including their interactions with and dependence on various individuals and institutions. In the later categories, the roles of the popes and the papal Curia were often significant, as was, often controversially, the role of Spain and its powerful monarch, Philip II. Within the Catholic communities on both sides of the English Channel opinions ranged widely on the appropriateness of such dependence on Spain, not only financially and diplomatically, but even more so militarily. The “Bloody Question” of whether one could or should support a Spanish or papal invasion, as opposed to taking up arms to protect one’s country and monarch, entailed a complex and potentially perilous mixture, if not, as it was for some, or for some a clear conflict of political and religious loyalties. Although probably most Jesuits, including

much of their leadership, were not in favor of what seemed to be the overly political, if not military, options of Robert Persons and others, the Jesuits in general were unfairly tainted with charges of treason and conspiracy in support of papal and Spanish religious and political pretensions.

McC. shows clearly that the successes of the Catholic and Jesuit missions in Britain and Ireland were limited due not only to the imbalance of resources and the determined opposition of the Tudor and Stuart establishments, but also, sadly, to a range of conflicts within the Catholic body itself. The English government, in particular, had more than a little help from some within the Catholic community in carrying out its policy of divide and destroy.

This impressive work of research engages a host of important questions about how and why a relatively small number of Jesuits and other Catholic clergy and laity were willing to risk so much against often-enormous odds. While the density of the material can at times impede the narrative flow, the reader is rewarded with an in-depth exposition of some of the early Society's most daring endeavors.

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READING AUGUSTINE IN THE REFORMATION: THE FLEXIBILITY OF INTELLECTUAL AUTHORITY IN EUROPE, 1500–1620. Arnoud S. Q. Visser. Oxford Studies in Historical Theology. New York: Oxford University, 2011. Pp. xiii + 240. \$74.

Divided into three parts, Visser's study explores the reception of Augustine of Hippo in the Reformation and Counter-Reformation. Part 1 deals with the production of the early editions of Augustine's oeuvre after the introduction of the printing press.

Most of us grew up with the corpus of Augustine's works readily available in the many volumes of the *Patrologia Latina* and have more recently come to enjoy the ease of electronic searches of not only that edition but also of modern critical editions of most of Augustine's works. We now also have a much more precise knowledge of the authentic works of the bishop of Hippo as well as those that had been mistakenly attributed to him over the course of the Middle Ages and even later. Hence, Part I is extremely enlightening with regard to the early editions of Augustine's works in the Renaissance, their various assets and deficiencies, and their role in the reception of Augustine by various Reformation thinkers. V. clearly illustrates how the humanist editions were read or not read by Catholic and Reformed theologians.

The edition by Johannes Amerbach gave Christian Europe access for the first time to one of its most revered authorities. Two successive versions followed; the first was the Erasmus edition with its many revisions, and