

Thomas Aquinas: A Portrait. By Denys Turner. New Haven: Yale University, 2013. Pp. xi + 300. \$28.

As an invitation to the study of Thomas Aquinas, Turner's book is of the first rank. In its sinuous eight-chapter sprint through everything from trinitarian relations to medieval Parisian politics, the book provokes, tantalizes, debunks, and—particularly for the general audience for whom T. writes—dizzies. Yet, even if nonspecialists do not always follow the brisk pace or free reformulations of Aquinas's claims, they will certainly grasp that in him they are dealing not only with a prodigious intellect animated by love for God, but also with a man whose sainthood is beheld in its very invisibility, the degree to which Aquinas makes himself a sheer vessel of Wisdom. This evidence of holiness reaches its apogee in the *Summa theologiae*'s "elected incompleteness" (45), parsed not as reversion to the monastic silence of Aquinas's youth, but as unifying consummation of his Dominican charism, theological identity, and Christlikeness: his final—and highest—sermon, *respondeo*, and act of *caritas*.

As a portrait of Aquinas, however, the book's success is less unequivocal, both in composition and in fidelity. Thus, Aquinas's invisibility, lack of "personal style," and eschewal of unnecessary provocation is celebrated in rhetoric that is sometimes Chestertonian (36, 65, 95). Moreover, broad references to "today's theologians" (153) and depictions of opponents do not always reinforce T.'s praise of Aquinas's own precision, patience, and charity (163). As for substance, convincing chapters on Aquinas's "materialism" and conception of soul-as-form vindicate Aquinas and his particularly Christian priorities in his moment and ours, and culminate in an elegantly realized connection to his sacramentalism (97–98), which the final chapter skillfully unfolds. Yet, excellences aside, these and especially intervening chapters occasionally blur distinctions (will's formal object vs. material object), forward unreconciled claims (183, 186), or present as uncontroversial quick readings on exceedingly complex and long-contested topics (desire for God; natural law).

And when T. declares Aquinas's decision to join the Dominicans—perhaps the single most determinative choice of his life—to be "uncharacteristically throwing caution to the winds" (13), one wonders whether, more than T.'s trope of invisibility, it may be Aquinas's single-heartedness, his *non nisi te*, that defines him above all. Still, not since Herbert McCabe has Aquinas seemed so enticing.

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The Text and Contexts of Ignatius Loyola's "Autobiography." By John M. McManamon, S.J. New York: Fordham University, 2013. Pp. xv + 230. \$80; \$25.

McManamon presents an engaging study of the *Acta* (commonly known as the "Autobiography") of St. Ignatius Loyola, carefully exploring the text, its origins, history, as well as its theological and spiritual significance. The book offers new

insights into this seminal Jesuit document and contributes to our understanding of the life and times of Ignatius and his companions in the founding of the Society of Jesus. M. proposes that a deeper appreciation of Luke's Gospel and Acts helps us more fully understand and interpret Ignatius's *Acta*. For M., "the specific geography of Luke's two writings and the theology that undergirds Luke's redactional innovation assisted Ignatius in remembering and understanding the crucial acts of God in his own life" (xi). M. considers four major themes in Luke's writings that are particularly relevant to the *Acta*: the theological significance of geography (especially Jerusalem), the dynamism of the apostolic life, the cost of discipleship, and the universalism of ministry in the Spirit of Jesus (100–101). For M., a greater understanding of Lukan spirituality has the potential to enhance and renew Ignatian spirituality.

The *Acta* narrates the journey of Ignatius's interior life as directed by God. M.'s clear analysis of Ignatius's spiritual journey and his apostolic priorities direct attention to one of the saint's long-time personal struggles—the appeal of vainglory. Members of the Society pursued a ministerial strategy that "primarily sought to facilitate the immediate experience of the Spirit working in the believer's heart" (87–88) as they learned and experienced it in the *Spiritual Exercises*. For M., the Lukan narrative links the themes of journey and mission as does Ignatius in the *Acta*, and these emerge as important emphases in Jesuit life and apostolic practice to the present.

The book offers numerous insights into Jesuit identity and the Order's apostolic goals and strategies. Well-crafted endnotes and an extensive bibliography highlight scholarship in Ignatian spirituality and also provide useful sources that will assist readers and researchers. This informative and inspiring book should be welcomed by those interested in the life and times of St. Ignatius, Christian and Ignatian spirituality, and the history and mission of the Society of Jesus.

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Divided Friends: Portraits of the Roman Catholic Modernist Crisis in the United States.
By William L. Portier. Washington: Catholic University of America, 2013. Pp. 408.
\$39.95.

Roman Catholic Modernism was more than a number of intellectual and political tendencies that surfaced in the Church during the *belle époque* and less than the consciously coordinated movement asserted by the Vatican condemnation in the encyclical *Pascendi dominici gregis* (1907). In *Divided Friends*, Portier notes that the term "Modernism" gained currency only with *Pascendi*; he prefers to speak of the "modernist crisis" in his account of four figures whose paired biographies give access to "the human complexities" of the crisis: Denis O'Connell and John Slattery on the one hand, and the Paulists Joseph McSorley and William Sullivan on the other. In each pair the former remains in the Church, the other leaves.