

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.

Francis T. Hannafey, S.J.  
Fairfield University, CT

*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.

The relationship between O'Connell and Slattery illuminates the relationship between Americanism, with which O'Connell is closely identified, and Modernism. P. advances the revisionist challenge to the "phantom heresy" historiography of Americanism, arguing for a substantively theological dimension to the latter and showing connections between republican liberty and freedom of intellectual inquiry. P.'s narrative of the second relationship introduces with McSorley a figure who generally does not figure in studies of Modernism, making a case that his *Sacrament of Duty* (1909) represents a principled response to issues raised by both Americanism and Modernism. Both sets of relationships engage the question of the moral integrity of those who remained and those who left.

P. sets the paired biographies in the larger context of the diffusion of reformist ideas in the United States, adding materially to our sense of their exposure to American Catholics. His study makes an important contribution to our understanding of what progressive Catholics understood themselves to be, embarking upon prior to the condemnation with its definition of "Modernism"; it clarifies and deepens our perception of connections between Americanism and Modernism; and with McSorley, it emphasizes a somewhat neglected dimension of the Modernist crisis—spirituality.

The volume challenges and changes the standard perception of Modernism in the United States as being restricted to a handful of figures and largely to the *New York Review*. P. takes his place with Émile Poulat, Lawrence Barmann, Pierre Colin, and others who have significantly advanced our understanding of this period and its aftermath.

C. J. T. Talar

University of Saint Thomas, Houston

*Die Anerkennung der Religionsfreiheit auf dem Zweiten Vatikanischen Konzil: Texte zur Interpretation eines Lernprozesses.* Edited by Karl Gabriel, Christian Spieß, and Katja Winkler. *Katholizismus zwischen Religionsfreiheit und Gewalt* 4. Paderborn: Ferdinand Schöningh, 2013. Pp. 287. €36.90.

This volume on religious freedom in recent Catholic thought includes the relevant ecclesial documents in Latin and German, a German translation of John Courtney Murray's "On Religious Liberty," and eight German-language essays by important theologians, legal thinkers, and political philosophers. All this material has previously been separately published; together it makes a useful collection of major thinkers considering what kind of development *Dignitatis humane* (*DH*) represents.

Benedict XVI's 2005 Christmas address to the curia on the "hermeneutic of continuity" begins the conversation and is the most recent text in the collection. Reinhold Sebott contributes a comparison between *DH* and *Quanta cura* (*QC*) that contextualizes the principal areas of difference. Fridolin Utz and Cardinal Walter Kasper narrate the history from *QC* to *DH* as an authentic development in light of a century of theological and cultural change. Ernst-Wolfgang Böckenförde, on the other hand, describes