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by John Corriveau on the theology of communion and by José Casanova on understanding the dimensions of secularization are exceptionally illuminating. There follows a section on "global" approaches, with essays from Eastern/Central European, Mexican, and US scholars, and a section on the nomadic quality of postmodern life, the impact of world poverty, and sacramentality. Next comes a variety of perspectives on Franciscan spirituality, along with essays on modernity (with an emphasis on individuality and pluralism in contemporary life). All this is brought together in prospects of religious life in the future. Here an essay on this topic by Ulrich Engel, given in a series of ten theses, is especially insightful. The volume concludes with the results of an empirical survey of opinions among mendicants in Germany.

For anyone interested in exploring what directions religious life might be taking, especially in Central and Northern Europe, this book is a rich aid to reflecting on how consecrated life is engaging postmodern and (post-) secular societies. In doing so, it goes well beyond Europe and will have relevance for other societies grappling with the latest stages of secularization and modernity.

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Building Catholic Higher Education: Unofficial Reflections from the University of Notre Dame. By Christian Smith and John C. Cavadini. Eugene, OR: Wipf & Stock, 2014. Pp. xvi + 112. $15.

Smith's slim volume reflects on mission at the University of Notre Dame, while John Cavadini's appendix considers the role of theology. S. begins with an analysis of official statements about mission at the university, emphasizing two points: first, that there is a clear, consistent vision of the unity of faith and intellectual inquiry in Notre Dame's mission, requiring a preponderance of Catholic faculty; and second, that faculty who are not Catholic must nevertheless share in the mission of the university without feeling like second-class citizens.

S. elaborates on these two points in the ensuing chapters, proposing both ideas for faculty who share in the mission and caveats for those who actively oppose it. His strongest chapter is a commentary on the role of social science. He suggests from his own experience as a sociologist that scholars have gained enough critical distance from certain strains of postmodern thought to see that "the previous epistemic privileging of secularism no longer enjoys a defensible basis" (68), thereby opening an avenue of inquiry that seeks intellectual coherence and a willingness to engage with Catholic thought in the interest of seeking integration in knowledge.

Cavadini's helpful essay on the role of theology stands alone as a commentary on how this discipline's inclusion in the curriculum helps shape a new "paradigm of intellectual culture as a dialogue between faith and reason" (103). As such, it provides an openness toward the integration of knowledge, acting as a middle road between secularism and sectarianism.

I recommend the book as a conversation starter on campuses wrestling with mission, especially with the difficult "balancing act" (chap. 5) of teaching, research, and fidelity to a distinctive Catholic mission. S.'s frankness will likely receive criticism, but his clarity in addressing neuralgic issues may provide important food for thought about what sustaining a commitment to Catholic higher education entails.

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Master Thomas Aquinas and the Fullness of Life. By John F. Boyle. South Bend: St. Augustine's, 2014. Pp. xv + 85. $14.

Boyle's brief but profound volume, his 2013 Aquinas Lecture at the University of Dallas, would serve as a useful introduction for a class on Aquinas. B. begins with a reflection on wisdom and how a wise teacher passes it on. The wise teacher has a good grasp not only of some particular area of knowledge but also of "the whole of the universe" (9), and is somehow able to convey her grasp to others. The medium of her teaching reflects the ordered splendor of reality. B. not only explains how Aquinas teaches what it means to be alive in a beautifully ordered manner, but he models that wisdom and splendor in his own writing.

B. examines the meaning of the term "life" by turning to Aquinas's *Prima pars* examination of God as living, with its ascending levels of the term "life." In so doing, B. explains exactly how humans, through the interaction of intellect and will, are able to be self-movers in a manner greater than plants and animals, but still in a way more limited than the God who is life. This allows B. to turn to Aquinas's account in the *Secunda pars* of how virtuous human activity allows a person to live more fully, and most fully through the graced-infused theological virtues and gifts of the Holy Spirit. What began as the simple question of what it means to live flows seamlessly into an account of virtue, the graced life, and, ultimately, the beatific vision.

B.'s conclusion turns to Aquinas's Scripture commentaries, which B. likens to a biologist's "field work," as distinct from the more analytic "lab work" of Aquinas's different *Summae* (56). B. points to Aquinas's wisdom in grasping the order of the Gospel of John to then teaching it. For Aquinas, John intends to show the divinity of Christ, the divine Wisdom who has ordered all things (74), and who himself comes as teacher to give life. A book that begins with a simple question on plants and animals culminates in the claim that "life, and specifically human life, . . . [is] inextricably linked to the second person of the Trinity and the redemptive Incarnation" (70).

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