

bibliography provides ample opportunity for further reading. I do wish, however, that J. had provided a more robust conclusion weaving together a number of the themes so well treated in this valuable work. But that is a very minor quibble in the light of this instructive and enjoyable book.

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Understandings of the Church. Edited by Everett Ferguson. *Ad Fontes* Early Christian Sources. Minneapolis: Fortress, 2016. Pp. xi + 179. \$24.

A recent addition to the series, *Ad Fontes* Early Christian Sources, this volume includes selections from twenty-six patristic texts, from *1 Clement* to passages of Augustine. All focus very clearly on an aspect of early Christians' understandings of church. The selections are accessible in readable English translations and given context in brief, easy-to-understand introductions.

Most of the texts included in this volume are translated by Everett Ferguson himself, who has collected the passages a beginning student of early Christianity would find most helpful. Together they provide the excellent representations of how thinkers in the first few centuries of Christianity approached the question, "What is the Church?" The approaches, of course, are very diverse and come from a variety of social contexts and genres—exegetical, homiletic, exhortatory, polemical.

The series attempts to let early Christian sources speak for themselves rather than to provide a substantive synthesis or interpretation of the texts. In the case of this volume, we do not find a summative essay on patristic ecclesiology. Nonetheless, F. does have a principle of selection, which he discusses in his introduction to the book as a whole. Following the work of Paul Minear on images of the church in the New Testament and of F. Ledegang on ecclesial images in Origen, F. suggests that patristic texts, as a whole, can be organized in terms of a series of six categories. Each of them highlights the deeply communal understanding of Christian faith and life. They include the Body of Christ, the Bride of Christ, Mother, Building/Temple, People of God/Nation, Boat/Ark.

The volume fits well within the larger mission of the *Ad Fontes* series to make available key texts from early Christian sources. Its accessibility, price, clarity and scope of translation would make it an excellent addition to relevant seminary or undergraduate courses.

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Ignatius of Loyola: A Legend and Reality. By Pierre Emonet, SJ. Trans. Jerry Ryan. Ed. Thomas M. McCoog, SJ. Philadelphia, PA: Saint Joseph University, 2017. Pp. ix + 151. \$40.

The Second Vatican Council strongly urged religious orders and congregations to return to the charism of their founders. Given that authority, I would insist that every Jesuit (especially those in formation), and every religious whose spirituality is Ignatian, read Emonet's tour de force. Even those quite knowledgeable in Ignatian studies will be impressed by E.'s originality in shedding light on familiar matters and on crystalizing so much information in only 130 pages. This is also *the* book I would recommend to anyone interested in Ignatius. Why? As the editor Thomas McCoog shrewdly wrote: "Here one encounters Ignatius, the man and the legend, in almost Hemingwayesque simplicity" (viii). This work also contains fifteen images selected from Jean Baptiste Barbé's eighty-one copper engravings that illustrate how the real Ignatius was transformed by hagiography as his followers advanced his canonization cause.

By using the saint's quasi-autobiography as his roadmap, E. lucidly describes Ignatius's evolution from a vain, sensuous, violent lover of gambling, women, and dueling to the extraordinarily holy immobile missionary in Rome. Especially impressive is E.'s skillful delineation of the "gilded legend" (the perfect Ignatius), the "black legend" (the dangerous Machiavellian Ignatius), and the Ignatius undaunted by the most arduous undertaking, yet also ready to commit himself to the smallest. E. also lays to rest the odd view that Luther gave birth to Ignatius—one who neither read one word by Luther nor mentioned his name or Lutheranism in his writings. Ignatius boldly stated that if the Pope were to reform himself, his household, and the Cardinals of Rome, everything else would subsequently fall into place.

Ignatius's innovative mobile order broke with tradition—even to the point of admitting converted Jews. Salient is E.'s exposition of Ignatius's first temporary companions and the companions who became co-founders of the Society of Jesus—and how Simão Rodrigues and Bobadilla almost succeeded in destroying the nascent order. E. instructively points out that Ignatius's decision to educate laymen prompted Jesuits to be proficient not only in clerical subjects but also in the hard sciences and other secular disciplines. The chapter on women in Ignatius's life is exceptionally well done and insightful. Finally, E. notes that Ignatius's *Spiritual Exercises* is better known and more frequented than the sanctuaries dedicated to him.

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Presente!: U.S. Latino Catholics from Colonial Origins to the Present. Eds. Timothy M. Matovina and Gerald E. Poyo. American Catholic Identities: A Documentary History. Eugene, OR: Wipf & Stock, 2015. Pp. xxiii + 280. \$35.

Latino Catholics are transforming the American Catholic experience at many levels. Whether one looks at demographics, culture, the use of language, geographical location or the development of fresher approaches to the traditional theological questions, there is a process of "hispanization" that is redefining US Catholicism. Much of this Latino presence and energy has intensified during the last half century. However, it is tempting to imagine that Latinos have been in the country only