

Nicene orthodoxy. H-B. affirms the priority of *orthopraxis* over *orthodoxy* but correct belief is still necessary particularly if we are to be united in worship. If we pray to Jesus as God and he is not God, we are practicing idolatry. There is no mention of Jesus's divinity in this book. Nicene orthodoxy is simply a matter of imperial decree (the emperor Theodosius declared it the official religion of the empire ca. 381). But it is also a matter of theological discussion and discernment under the ongoing inspiration of the Holy Spirit, the Spirit of truth who "will guide you to all truth" (John 16:13) which is also the main theme of the Acts of the Apostles, which could better be called the Acts of the Holy Spirit. According to Luke, the Spirit guides the church to the "ends of the earth" to proclaim the Gospel to all people. The only reference to the Holy Spirit that I see in this book is the call to reclaim "the anti-imperial power of the Spirit-fueled Good News" (xix).

Two other issues that should be considered are the nature of history and the Bible as revelatory. The one thing about history that is constant is real change that involves zigs and zags, regressions, insights lost, lapses, reversals, rediscoveries, new departures. We are engaged in a continuing process of interpretation that recognizes both successes and failures. Also, the Bible reveals "all those truths and only those truths that are necessary for salvation" (*Dei Verbum* 10). Salvation can be interpreted as hope for eternal life and hope for the transformation of this world. Both are valid and need not be opposed to one another. H-B. associates himself "with what is sometimes called the 'radical discipleship' movement within Christianity" (xxv) in order to discover his true identity as a follower of Jesus. I recommend this book as a rather trenchant view of what that means today in the light of Christian history and its possibilities for the future.

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*The Mestizo Augustine: A Theologian between Two Cultures.* By Justo L. González.  
Downers Grove, IL: IVP Academic, 2016. Pp. 175. \$14.96.

Whether we realize it or not, we are born into and develop amidst a mixture of more than one culture, language, race and sociopolitical entity, a reality which can be expressed by the Spanish word "*mestizaje*," a term whose roots are biological, that is, the fruit of an Indigenous and European union, yet one which can also apply to the cultures which result from such cultural blends. The perspective of *mestizaje* characterizes the life and intellectual legacy of Augustine, one of the most influential theologians and pastors in the history of Christianity. In his most recent work, first published in Spanish in 2013, Justo González looks at Augustine's life and his significant contributions not only through the lens of a historian but also through the experiences of Latino people struggling with their own *mestizo* identity. The work's unique contribution is that in it, G. desires not just to chronicle the biography of Augustine, whose racial origins we would describe today as mixed, but to explicitly explore his struggle as a *mestizo*. G. then draws a concrete pastoral outcome from this study.

In considering Augustine's life and in organizing this book, G. uses quotations from Augustine's works to lay the groundwork for his arguments. The author divides his book into two separate sections. The first three chapters provide a picture of the pilgrimage of a restless Augustine who seeks the truth from his birth, conversion, and baptism until he matures as a priest and later a bishop. This section is quite detailed and is not as challenging for readers as the second section which requires a knowledge of the patristic background, since it deals with how the shepherd Augustine argues and refutes the doctrines of the Manichaeans, Donatists, Pelagians, and pagans.

As G. describes him, Augustine is a *mestizo* since he is one who lives between two cultures, namely "African culture [which] valued emotions and spontaneity" (26) and "Greco-Roman culture [which] valued order and rationality above all" (25). G. suggests that while Augustine embraces both Roman and African identity, he does not belong entirely to either one of them (15). While on the one hand, Augustine was expected to accept the Christian faith from his African mother, on the other, Augustine was educated to become as Roman as possible by accepting the Roman political system and its social values.

G. presents a *mestizo* Augustine who unceasingly struggles with the deepest tensions of human existence in his quest for truth. While seeking ultimate answers in contemporary philosophies, such as the wisdom of Greco-Roman knowledge and literature, the teachings of Manichaeism, Stoicism, and Neoplatonism, nothing completely satisfies his hunger for truth until he discovers and lives the faith of his African Christian mother Monica. Augustine's inner dialogue between reason and the senses reaches the point where, as G. observes, "True knowledge comes to us through an illumination by Christ, the eternal Word of God" (62).

In G.'s work, not only is Augustine portrayed as a *mestizo*, that is, a hybridized person, but his theology as well is the fruit of *mestizaje*. The author argues that from the perspective of a *mestizo*, Augustine uses his mixed background to develop his theology and to defend the beliefs of the church against his opponents. Following Augustine's tortuous path to conversion, G. offers an in-depth insight on pastoral issues that Augustine has to deal with and for which he must be responsible. In these points, readers will obviously see how Augustine draws from his *mestizo* heritage to respond to theological controversies of his time, especially the refutation of the teachings of Manichaeism, Donatism, Pelagianism, and paganism. On the basis of Augustine's criticism of theological issues in the third and fourth centuries, G. demonstrates that "while in his controversy against Donatism Augustine had recourse to Roman principles of authority, in this other controversy [Pelagianism] he leans toward North African principles. Both are part of his inheritance" (149).

G. devotes his concluding words to highlight the profound footprint that Augustine has left on the life and thought of the church. He describes Augustine as a bridge and a lens for Western Christianity. "As a bridge," G. says, "he puts us in contact with Christian antiquity. As a lens, he leads us to understand that antiquity in a certain way" (171).

This book is timely in the sociopolitical context of contemporary United States where many people are immigrants or children of immigrants and struggle with the issue of identity. As an international student, I recognize how the *mestizaje* of Augustine

is extremely relevant to me and many modern readers whose lives, more or less, are characterized by similar tensions. By presenting Augustine's life and legacy, G. helps us recognize that the condition of *mestizaje* is "a fertile field for creativity and a sign pointing to the future" (16).

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*American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global.* By John T. McGreevy. Princeton, NJ: Princeton University, 2016. Pp. viii + 315. \$35.

John McGreevy investigates the transition of the post-French Revolutionary Catholic Church struggle and eventual accommodation with modernity by focusing on its most important religious order: the Society of Jesus. The victory of the anti-revolutionary forces in 1814 did not prevent the rising political power of liberals and nationalists, whose agendas often clashed with traditional Catholic "prerogatives." The result was frequent expulsions of Jesuits and other ultramontane religious from European and Latin American countries. According to McG., these periodic displacements worked to the benefit of many regions of the world, including the United States. During the 1840s, arriving Jesuit exiles found a Protestant society undergoing change, and change brought conflict. Catholics, once a tiny minority, were becoming the single largest religious denomination. Bitter disputes arose, as in Europe, over educational control, loyalty to the nation-state, and cultural assimilation.

Jesuits, as in Europe, rallied to the support of the Roman Church as they sought to protect Catholic identity, convert Protestants, and evangelize native peoples. Constitutional guarantees provided the Jesuits legal protection in theory, if not always physical safety. Careers covered not only continents but also apostolates. A prime example was the Swiss Jesuit, John Bapst. Missioned to Maine, Bapst worked among the native peoples and the area's small group of Catholics. His protest of requiring all students, including Catholics, to read the "Protestant" King James Version of the Bible in the public school led to his being tarred and feathered in the town of Ellsworth. Bapst's experience explains the missionary mentality of the period. Parish missions, sacramental work, and eventually a separate educational system for Catholics were part of the missionary strategy to retain a Catholic identity in the midst of an overwhelming Protestant nation. The downside of this defensive strategy was a narrowing of the "Catholic" mentality to traditional practices that made Catholics often less intelligible to American Protestants. Bapst went on to become the first president of Boston College, thereby completing the pattern of an "American" Jesuit as missionary, pastor and educator.

The Civil War brought the question of loyalty to the nation to the forefront. Jesuit officials in Rome encouraged its members to avoid taking sides. Nonetheless, suspicion of Jesuit sympathies continued. The Belgian Jesuit, Ferdinand Helias, was driven out of his parish in central Missouri for perceived Confederate sympathies (63). Indeed, his later