

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

this long, therefore treating them merely as a “new” presence. Matovina and Poyo provide us with the antidote to that temptation. Latino Catholics have been *presente* in the US territory for more than five centuries. They are the protagonists of a five-century-old history of missionary work, construction of communities, liturgical developments, evangelization efforts, community organizing, struggles to survive, strategies to incorporate immigrants, and efforts to reflect theologically, among other developments. Unfortunately, major historical accounts of US Catholicism have not always incorporated such moments. I wonder if one could write a serious history of US Catholicism today without including them, especially after reading this volume.

M. and P. have done an admirable work identifying important milestones, which they organized in six parts: colonial foundations, communities in the Southwest, the immigrant experience, the exile journey, struggles for justice, and contemporary theological voices. We have a collection of 78 important documents that give us a better understanding of the group that is redefining US Catholicism in the twenty-first century. Each document is preceded by a brief introduction that sets it in context. This collection is a must-read for any scholar or student of American Catholicism, and anyone engaged in ministry with Latino Catholics. The book was first published in the year 2000 by Orbis Books. Wipf & Stock has maintained the work alive by reprinting it fifteen years later. This is good news. As the editors acknowledge, these essays do not encompass the entire experience of Latino Catholics, and perhaps this is the main weakness of the work: it leaves the reader wanting. Also, much has happened since the year 2000, which has been well documented, thus begging for a companion volume.

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*On the Edge: Religious Freedom and Persecution Across Asia.* By Michael Kelly, SJ. ATF: UCAN Australia, 2016. Pp xviii + 93. \$18.

Kelly's book is a landmark study on religious persecution spanning Asia from Pakistan, Bangladesh, India, Sri Lanka, Myanmar, China, Vietnam, Philippines, to Indonesia. Each of these countries is presented as a case study, examining the historical background of intolerance, the forms of discrimination suffered by religious minorities, as well as glimmers of hope or the way forward.

K. maintains that the unprecedented rate of Christianity's expansion in twenty-first-century Asia is one of the major reasons for the rise in Christian persecution. He points out as well that of four surviving communist governments in the world, apart from Cuba, three are in Asia (China, Vietnam, and N. Korea), where Christianity is either not allowed to exist officially at all (N. Korea) or is subjected to highly developed surveillance.