

earliest of the Jesuit colleges in the United States. His involvement in the early educational enterprises of the Jesuits highlights a focus for which the Society is still known today. The chapter also examines the “Americanist” controversy of the period, when the concept of church/state separation lay at the heart of conflicts over education and religion.

The sixth chapter explores the Philippines at end of the century, after the Spanish-American War (1898). Tensions between the devout Catholic inhabitants and the new American democracy now in place created an atmosphere of old vs. new, Americans vs. Spaniards, and the Jesuits found themselves in the middle. These events reflect the larger picture of the Society working in the emerging global sphere, dealing with governments possessing different goals and ideals.

The nineteenth century was an era of great conflict. Between the US Civil War and the revolutions in Europe that sent many Jesuits abroad, the world the Jesuits entered postrestoration was decidedly different from the one in which they had been suppressed. The nationalistic, anti-Catholic spirit of the United States often set the Society at odds with the members of their communities. McGreevy’s investigation of issues including education, immigration, and nationalism is both important and timely. His book will be of great value to scholars and graduate students interested in the concept of freedom of religion in this era. Individual chapters can be read on their own to examine specific cases, and these could easily serve as selected readings for undergraduate students as well. Overall, this book makes an important contribution to the field and is highly recommended.

ALISON C. FLEMING

Winston-Salem State University

Religious Life in the 21st Century: The Prospect of Refounding. By Diarmuid O’Murchu. Maryknoll, NY: Orbis Books, 2016. ix + 251 pages. \$26.00 (paper). doi: 10.1017/hor.2017.105

Evidence of a decline in religious life is dramatically apparent today, and yet Diarmuid O’Murchu finds great reason to hope. He offers an empowering vision for consecrated life in the twenty-first century. After first tracing the history of religious life, O’Murchu launches into an assessment of its evolution focusing on the way that it came to be associated with “fleeing from the world” in order to achieve holiness and oneness with God. He calls for the emphasis to shift from individual heroic holiness to empowering community wholeness. The gospel call to announce the advent of God’s kingdom emerges as the “Companionship of Empowerment” expanding the understanding of God’s

reign to all of creation. It is not by escaping the world, but by embracing a deeper engagement with God's creation, that religious are called. The result of this prophetic approach to religious life extends its horizons beyond creed, denomination, or ethnicity.

O'Murchu, whose early scholarship examined religious life and the need for refounding, in this work focuses his attention on what he sees as the place that religious life must take at this juncture. He uses the concept of liminality to position religious life on this broader horizon. Liminality designates a threshold connecting both sides of a boundary. It is a marginal space, a new frontier, the cutting edge. Rather than immortalizing history and the way that religious life has functioned, it calls for making all things new. Liminality and the vowed life bridge the gap between the secular and the sacred.

Vowed religious are called to serve the wider community rather than to be apart. Engagement in the mission of the kingdom of God implies the embrace of daring horizons. It requires a desire to witness the presence of God in the world. O'Murchu's vision of religious life involves a prophetic call. Prophets are able to read the signs of the times and to interpret their meaning through the framework of God's will for humankind and the world. It is the role of religious, positioned at the threshold, to incarnate the values of the "Companionship of Empowerment" and to live them overtly with passion. For O'Murchu, the threshold predominates, and the Spirit is at the helm.

What of the vows that have traditionally been associated with consecrated life—chastity, poverty, and obedience? The vows are revisioned as a set of values, which radiate into the world and the culture. Celibacy involves inner transformation, being overwhelmed by the divine embrace. This is the vow of "Liminal Relatedness" that expands beyond humanity to the entire universe, the heart of the Godhead intimately bonded with all creation.

Obedience is reframed as "Mutual Collaboration," suggesting a group that is committed to reflection and discernment on alternative ways to empower life. This understanding of obedience involves three key elements. First, the primary obedience is to God. Second, to be obedient is to give allegiance to prayer, study, and reflection; and third, to be vigilant against the abuse of power.

Poverty is revisioned as "Mutual Sustainability." This approach places a preferential option for the poor at the heart of every decision. Contrary to the consumerism that dominates our world, this vow of sustainability means care for all, a nonviolent approach to life, and a prophetic witness to the world.

As a vowed member of a religious order, it was exciting to read this book with its liminal vision for consecrated life. It accurately assesses the pitfalls of the evolution of religious life and presents a new vision for reclaiming the original call with a new expansiveness making religious life a witness in the

world not set apart from it. O'Murchu highlights the need to return to a transforming response to the signs of the times. His vision of the kingdom, as the "Companionship of Empowerment," demands a reappropriation of the founding charism of our congregations and a renewal in life, and prayer, and above all, a faith centered on Jesus. This book will be especially helpful to congregations focused on refounding their communities in response to God's call in the twenty-first century.

SHANNON SCHREIN
Lourdes University

Justice as a Virtue: A Thomistic Perspective. By Jean Porter. Grand Rapids, MI: William B. Eerdmans, 2016. xiii + 286 pages. \$40.00.

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How can justice be both a virtue or perfection of the human person and an external normative ideal? In this book, Jean Porter shows how, for Thomas Aquinas, both the virtue of justice, which governs the will, and external ideals of justice are acquired through human relationships, in particular, through the emotions or moral passions. This extraordinarily clarifying study of Thomas' virtue of justice sheds light on many aspects of his ethics and moral psychology, including the role of will, reasons, and emotions, and the formation of moral ideals.

Porter begins with a chapter outlining Aquinas' descriptions of justice as a virtue and as a normative ideal. Thomas' account of the ideal of justice treats all human beings as worthy of equal regard, as seen in his account of sins against justice. The equal worth of each human being is both a theological claim and a truth intelligible through natural law.

Chapter 2 offers a clear summary of Thomas' view of the will, showing that even though an understanding of our good is innate, the will needs habits in order to pursue it. While the choices we make aid or hinder us in pursuit of our final end, we also discern the final end through the process of living out and reflecting on those choices.

The next chapter explores the ways Aquinas' account of justice is and is not an understanding of rights inhering in the individual as a subject. Porter's model of formation of the will through action and reflection reappears, explaining how we incorporate explicit rules of justice into our schema of the good life as we live, interact with others, and come to understand what is due to them.

Chapter 4 asks how norms of justice act on the will. Porter introduces cognitive science and shows how it parallels Aquinas' understanding of the role