

Gilson's account of human cognition. Lonergan's project attended to the process of understanding (*what am I doing when I'm knowing*) and, through a rich reading of both Aquinas and Newman, came to emphasize the centrality of judgment (*Is it so?*) in order to correct a naïve realism (akin to Hegel's "sense certainty") that reduced knowing to taking a look. Ormerod sides with Lonergan and highlights Gilson's naïve realism: "Lonergan would then counter Gilson's claim to idealism with the suggestion that Gilson himself is not completely free from a counter-position that the real is to be found in the already-out-there-now of extroverted consciousness" (128), while also noting Gilson's failure to incorporate judgment as an active, human process (133).

Ormerod is at his best in this book when he shows how Lonergan's appreciation of science charts a path that protects one against the temptations of secular atheism, which disparages religion as irrational and violent (150–61), and Radical Orthodoxy, which dismisses scientific discourse as dressed-up narrative, as if science were not describing reality but merely telling a story (161–71). After these pages I was left wondering whether a better book might not have been one opposing Lonergan and Milbank, which would build on Ormerod's brilliant 1999 article, "It Is Easy to See: The Footnotes of John Milbank."

Reading Ormerod's work is always an occasion for learning, but a few complaints can be registered. Despite much talk of being and God, Ormerod omits any discussion of Heidegger and Marion, whose roles in the development of Christian metaphysics in the past and current centuries are unquestionable. The book's title could have hinted more directly at the subject matter. Gilson is not in the same philosophical league as Lonergan, and nothing in the book convinces me that pairing the two yields the kind of mutual reinforcement that these pairings should ideally generate. Those quibbles aside, it is a book that most theologians will learn from.

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*Every Catholic an Apostle: A Life of Thomas A. Judge, CM, 1868–1933.* By William L. Portier. Washington, DC: The Catholic University of America Press, 2017. xvi + 546 pages. \$34.95.  
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William L. Portier's book, *Every Catholic an Apostle: A Life of Thomas A. Judge, C.M., 1868–1933*, brings its central character to life. Fr. Thomas Augustine Judge was a Vincentian missionary priest in Philadelphia who

fostered an early twentieth-century lay missionary movement that grew into two religious communities, one male and one female. Portier's book chronicles the events of Judge's life in an engaging way, such that the reader can envision the man throughout. This is the case not just physically, with his "merry laugh, his bright sparkling eyes, jet black hair and erect carriage" (36), but also through his zeal for reaching people and his struggles as he attempts to provide support for the congregations and regularize their canonical status.

Much of the book comes from archival material, especially Judge's letters and papers, and the tapestry that is presented to the reader is of such a relatable man that the reader feels invested in his challenges and accomplishments. We journey with him through the Great Depression, his cooperation with Mother Boniface, and then see his work threatened by financial challenges, and his vision for the congregations "fragmented" (527). The last section of the volume, "Times of Trial and Loss" (1926–1933), which follows "Beginnings" (1868–1915) and "Creative Center" (1915–1926), is by far the longest part of the book.

The content of the book goes beyond the history of an individual, a particular historical period, and even the history of the congregations, the Missionary Servants of the Most Blessed Trinity and the Missionary Servants of the Most Holy Trinity. In fact, the congregations themselves came from a lay missionary movement that Fr. Judge fostered. After preaching along the East Coast, while serving in the Vincentian Alabama Mission, he invited lay apostles to come help meet the dire needs. The lay apostles themselves had begun to move in the direction of vowed religious communities, and he followed their lead.

Fr. Judge is a leader of laypeople, and this history traces the development of the theology and ecclesiology of the laity within the Catholic Church. Portier describes his goal at the beginning of the book: "The aim of this biography is to tell the story of Fr. Judge's life and work from the documentary sources to contextualize him in the broad sweep of the history of the United States and more specifically in the history of U.S. Catholicism. To the extent possible, I hope to reconstruct the worlds in which Father Judge made sense and bring both him and his lasting significance to life in the present" (6). He accomplishes this, and Portier's extensive and wide-ranging contexts include insights into canon law, constitutions, church movements, immigration waves, and the particular socio-politico-economic conditions that led to, and grew from, them, and more.

*Every Catholic an Apostle* is an important and helpful book, one that makes a unique contribution to our understanding of Fr. Judge's life as well as ecclesial development, canon law, religious life, the ordained, and lay apostolates. The

context Portier covers includes movements within spirituality, from the early modern Bérulle School of French spirituality to that of Vatican II.

It is a long book, at 536 pages (excluding end matter). It is, however, engaging, as Dr. Portier hoped: “a long but, I pray, not tedious, book” (6).

This book is recommended for theology and religious studies scholars, especially historians and those who specialize in practical theology; libraries; and, of course, the religious congregations involved.

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*Resurrecting Wounds: Living in the Afterlife of Trauma.* By Shelly Rambo. Waco, TX: Baylor University Press, 2017. viii + 188 pages. \$29.95.  
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This highly anticipated book comes seven years after Rambo’s *Spirit and Trauma* (Louisville, KY: Westminster John Knox, 2010), which distinguished her as a leading theologian of trauma. There, Rambo brought trauma theory to bear on the Christian redemption narrative and exhorted theologians to remain with survivors amid the irresolute suffering of Holy Saturday rather than rushing to the joyous healing of resurrection.

*Resurrecting Wounds* is in many respects a sequel. It continues Rambo’s reflection on trauma, focusing on the intergenerational trauma born of US white supremacy and the psychological scars of US veterans. Because she does not frame these examples within an in-depth overview of trauma theory, as in her previous book, this book is best read after her first book or at least after the reader has foundational knowledge of trauma theory.

The book’s theological focus also positions it as a sequel. Whereas *Spirit and Trauma* centered on Holy Saturday, this book meditates on the subsequent resurrection appearances in John 20. Rambo’s intertextual readings of the glorified and still-wounded body of Christ trouble a linear read of this gospel sequence, however. Healing is not a clean break. Christ’s marked body discloses the enduring presence of suffering’s wounds within resurrected life. In fact, wounds serve as ongoing sites of resurrection, though not in the instrumental fashion of redemptive suffering.

Rambo offers alternative visions of suffering and healing across the book’s chapters, each of them bringing a Johannine resurrection scene together with one or more textual interlocutors. The introduction exposes the limits of standard Christian resurrection narratives through a compelling reflection on the French television series *Les Revenants*. Chapter 1 interrogates the erasure of Christ’s wounds from the glorified body in Calvin’s commentary on the