

American life, especially in terms of racial and ethnic bigotry, as well as economic disparities. Advocacy for the rights of minorities is highlighted in the lives of such friars as Bonaventure Oblasser, OFM, who advocated for the rights of Native Americans in Arizona; Stephen Eckert, OFM Cap, who championed the rights of African Americans in Milwaukee; and Oliver Lynch, OFM, who sought economic and social equity for farm workers and Latinos in California. The establishment of parish schools, especially for the needs of minorities, highlights the dedication of Franciscan sisters who labored alongside their male counterparts, in some cases under difficult and challenging circumstances.

Many Tongues, One Faith is the first in the projected series United States Franciscan History Project by the Academy of American Franciscan History. It is an excellent study to begin such a series of historical research. Endres offers a well-written, well-researched history of Franciscan life and ministry in the United States. It is highly recommended to historians, and others, interested in American Catholic history.

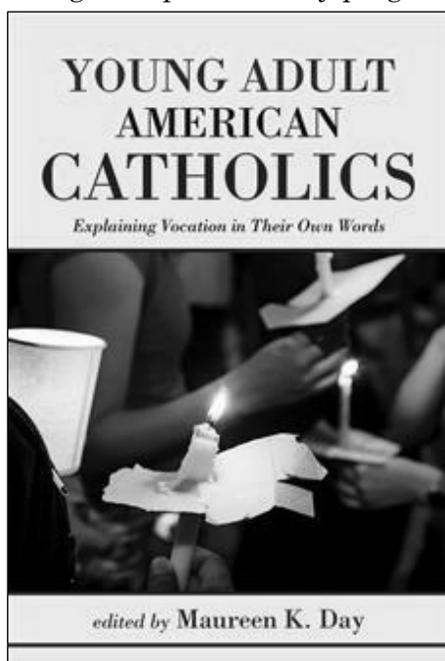
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Young Adult American Catholics: Explaining Vocation in Their Own Words. Edited by Maureen K. Day. New York: Paulist Press, 2018. 403 pp. \$29.95.

Young Adult American Catholics (YAAC) is written primarily for non-academic readers: for youth or young adult ministers in parishes, for campus ministers in high schools, colleges, or universities, for parents of young adults, and for the young adults themselves. The latter audience indicates that the book could also be useful in a college class or Newman Center discussion groups.

The strengths of *YAAC* are many. The book covers a comprehensive selection of topics, beginning with the vocational difficulties faced by college students, single young adults in parishes, and new parents. Subsequent chapters cover Hispanic, Black, and Asian/Pacific Islander young adults, LGBTQ young adults, and marginal or formerly Catholic young adults. There are also sections on young adults in ecclesial leadership (whether as women religious, priests, or lay ministers) and in Catholic lay organizations such as the Jesuit Volunteers, Opus Dei, and the Catholic Worker. Each section is introduced by an analytical summary which describes the larger societal environment which has

impacted the young adults whose personal vocation stories are included in that section. The summaries are concise and accessible, written by the top scholars researching that particular topic. They are followed by short essays in which young adult Catholics describe their experience of Catholicism and propose programs and activities which they urge parishes and campus ministry offices to initiate in the future. At the end of each section there are probing questions for further reflection, which relate the young adults' essays to the opening summary, point out lacunae in the section's contributions, and prod the reader to think how his or her parish or campus ministry could address the needs which the young adult contributors articulate. I would strongly recommend this book to be read, studied, and discussed in every parish and every college campus ministry program in the country.



That said, there are a few areas which I feel could have been improved. The first and most important is that there should have been some mention in the preface (or perhaps in a methodological appendix) of how the more than 50 young adult contributors were located. How much effort was expended to recruit a broad representation of young adult Catholics today? Were there any population categories that were impossible to include? For example, the young priest contributors to the section on priesthood included no diocesan priests, the two contributors in the section on “Asian/Pacific Islander” young adult

Catholics were both Filipinos, and there were only three contributors who were marginal or former Catholics (even though over thirty percent of young adults who were raised Catholic fall into this category).

Other diverse viewpoints are also lacking at times. In the first sections, there was excellent ideological and theological diversity among the contributors, but there was less of this diversity in the later sections. In the section on women religious, for example, there were no contributions from young women who had entered the more traditionalist institutes (i.e., members of the Council of Major Superiors of Women Religious). Similarly, although Mary Gautier's excellent introduction to the section on priests mentions the difference between

those with a cultic orientation (who are mostly young) and those with a servant-leader orientation (who are mostly older)—and this distinction was reiterated in Fr. John Coleman’s “Excursus on Today’s Priests and Ecclesial Collaboration”—there are no contributions by cultic-oriented young adult priests.

This lack of demographic and ideological diversity may simply be because the potential contributors from these groups had refused the editor’s requests for participation. But including a methodological description of how much effort had been made to collect contributions from these missing groups would have shielded the editor from the criticism that she had overlooked them.

Another observation, which was addressed by the questions after only some of the chapters, is that the young adults who fall into various ethnic categories do not comprise one homogeneous culture. Black Catholics include Haitians and Africans as well as African Americans; Asian/Pacific Islander Catholics include Indians, Chinese, and Koreans as well as Filipinos; Hispanic Catholics include Puerto Ricans, Guatemalans, Cubans, and other Central Americans as well as Mexicans. The discussion questions at the end of the section on Asian/Pacific Islander Catholics recognize this diversity and prod the reader to reflect how other Asian ethnic groups might differ; the discussion questions following the sections on Black and Hispanic Catholics do not. It is a serious mistake for diocesan authorities, parishes, or campus ministries to overlook the cultural differences between, for example, Guatemalan, Puerto Rican, and Mexican Catholics, or between African American Catholics and immigrants from Nigeria or the Congo—as has often happened in the past. It was probably impossible to include a contribution from every one of these subgroups, but at least the reflection questions at the end of these sections could have raised the problem.

In the end, however, these academic quibbles do not detract from the book’s great usefulness for its intended audiences. The voices and perspectives of young Catholics need to be heard if the church is to stem their exodus from religious participation. *Young Adult American Catholics* is an excellent start.

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