William L. Portier, *Every Catholic an Apostle. A Life of Thomas A. Judge, C.M., 1868–1933*. The Catholic University of America Press, Washington D.C. 2017, xvi + 555 pp. ISBN 9780813229812. US\$ 34.95.

This is the most comprehensive biography of Father Thomas Judge to date. A Boston native, he joined the Vincentians, making perpetual vows in 1895, and eventually helped found the Missionary Cenacle Apostolate for the laity and grew both the Missionary Servants of the Most Blessed Trinity for sisters, as well as the Missionary Servants of the Most Holy Trinity, a community of priests and brothers, too. Portier provides ample context on Judge's development and leadership, particularly in the beginning of the book when source material is scarce. The result canvasses a broad array of secondary literature that is carefully woven into a well-told narrative.

Judge was born August 23, 1868, the fifth child of a family of Irish immigrants. When his father died, Judge quit his elementary school education and joined the work force. Eventually, he completed his high school degree at night. As a teenager, he took a position at the Post Office, though thoughts of joining the clergy began to occupy his mind. He entered the Vincentian's seminary in Germantown, Pennsylvania in 1890. There he was imbued with the spirit and charism of the founder, St. Vincent de Paul, and embraced a life of charity and simplicity. He would remain there for the next decade, until shortly after his ordination on May 27, 1899, when he was assigned to the Vincentian mission band.

As a Vincentian assigned to giving parish missions—a task that involved the promotion of the order's signature Archconfraternity of the Holy Agony—he threw himself into the work but took his own provincial to task over the lack luster reception by his confreres. Judge proved himself a protean and willing apostle, adaptable and yet irascible over inaction or mediocrity. In part, this led to his decision to take up a new ministry, which grew from his work with the Archconfraternity. In the spring of 1909 or 1910 (Portier is unsure), he invited five women from the Archconfraternity to join him at the Perboyre Chapel of St. John the Baptist Church in Brooklyn, New York. They would form a new apostolate: service to the agonizing Jesus in the poor. From this invitation grew a broad, yet deeply spiritual lay-led movement, the Cenacle—a precursor to more organized efforts at Catholic action. The role of women in this movement cannot be understated and Portier revels in the early reports on these lay apostles and how Judge often preached about the central role women occupied in Jesus' Passion, death, and resurrection.

By 1912, Cenacles began in Baltimore, and had quickly spread to New England and New York State, Ohio, and as far west as San Francisco. The Cena-

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cles' mystical beginnings in the Perboyre Chapel morphed into a fully-fledged appreciation of the Holy Ghost, who empowered its members and served as an organizing principle. Some members became vowed religious. In March 1913, Judge wrote the first Rule of life for those in the "inner Cenacle" focusing mainly on the manner of case work that was at its heart.

All did not go swimmingly. Cardinal O'Connell of Boston suppressed the Cenacles in his archdiocese. Judge's own superior denied him the freedom to attend to the growth of his new ministry and ordered him to give it up. Judge placed it entirely in the hands of Amy Croke, his trusted associate and the Cenacle's "eldest daughter" (p. 109). He was sent to Alabama and was told to "take your social service workers with you" (p. 97). He did, and the Church in the southern tier was transformed by them. They settled in rural areas, in valleys with light industry and clusters of Catholics. They took care of children and educated them, set up clinics and staffed them, and showed how—despite poverty and anti-Catholic prejudice—life could be valued. Their numbers grew and eventually they incorporated as the Missionary Servants of the Most Blessed Trinity. The organization was not canonically recognized, but there was no need. Members were lay people without vows, doing the work of quasi-religious. Potential confusion occurred when people called members Sister or Mother, but for the missionaries it was a matter they held in abeyance. What mattered was the presence of Christ in their midst.

Well over half of Portier's book delves into the exploits of this missionary order of lay apostles and the relationship it had to Father Judge. We learn about its principal characters, including the stalwart Mother Boniface (Lulu Keasey), bishops who supported and defended the Missionary Servants as well as those who blocked its progress. Outside challenges, including the Spanish flu and Depression gave context and urgency to its activities. We see it roll out into the Caribbean, with a special interest in the welfare of Puerto Rico. In all its twists and turns, Judge remains a constant and tireless promotor, though his personality sometimes gets the better of him. By the end of their lives, Mother Boniface (d. 1931) and Father Judge (d. 1933) were rewarded with a permanent base of operations in the Archdiocese of Philadelphia, where their mother house remains to this day.

Though Portier sometimes gets bogged down in minutiae, stretching the volume's overall heft, it recalls an important genre that now has become a lost art, possibly because it requires inordinate patience and skill. Religious biographies of important Catholics have not fared well in the last couple of decades, perhaps owing to the lack of time and resources once enjoyed by academics. Maybe this explains why we find only a few, such as Patrick Carey's massive biographies of Avery Cardinal Dulles or Orestes Brownson, carried forward by

established, senior scholars. Certainly, this volume ranks alongside those, but it may also suggest that this type of history, which has such a profound impact on our understanding of American and Catholic culture, should be taken up with renewed vigor.

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