

readers to have the letter open as they read; that is an excellent thing, as it invites students to contemplate what Paul actually wrote. P. gives an admirably clear account (perhaps sometimes a bit too clear) of difficult texts such as the First Adam and Second Adam texts in chapter 15, and offers the acute insight that “the simplicity of Paul’s own argument obscures the mess he makes of philosophical exegesis” (188). Included is an excellent appraisal of the importance of the collection issue for Paul, though I think that P. misses a point about the mistrust within the community revealed by 16:1–4.

P.’s final theological reflections are characteristically perceptive on the notion of growth into a single church. Not all scholars will agree with all of her conclusions, but that is not important; she always plays fair in building her case, and her great strength is in the careful disentangling of the interwoven threads that can make Pauline argumentation so baffling at first sight. I warmly commend the book.

Campion Hall, Oxford

NICHOLAS KING, S.J.

JEWES ON TRIAL: THE PAPAL INQUISITION IN MODENA, 1598–1638. By Katherine Aron-Beller. *Studies in Early Modern European History*. New York: Manchester University, 2011. Pp. xii + 278. \$100.

Drawing from the rich inquisitorial archive of the Archivio di Stato in Modena, Aron-Beller presents a wonderfully rich, engaging, and valuable study that simultaneously explores the fate of Jews and *convertos* at the hands of the Inquisition and the status of Jews and Jewish-Christian relations more generally in the duchy of Modena.

The Holy Office, established in Modena (as well as neighboring Reggio) in 1598, contains nearly 400 *processi* (eight percent dealing with practicing Jews) from that time until its close in 1785. The focus of the book is on the first 40 years of inquisitorial activity—the most active period, which ended with the ghettoization of the Jews. A.-B. provides important details for the history of the Inquisition in Modena, as well as an intelligent and useful overview of the papal Inquisition (including its development, processes, and political tensions), its historiography, and the nature and interpretation of the documents it left behind.

A.-B. crafts a very useful context by examining the political conditions existing between the Este dukes and the papacy, the history and status of the Jews in the Duchy of Modena (particularly informative for the 16th and 17th centuries), and the creation and functioning of the Inquisition in Modena. Tense and unstable relations between local secular authorities and the tribunal impacted the scope and efficiency of the Holy Office

throughout Italy, and such conditions were particularly clear in Modena until 1620. A.-B.'s focus in this study is on professing Jews; she traces the history of inquisitorial jurisdiction over Jews generally and throughout early modern Italy—permitted when it was believed that Jews acted against laws of morality defined by the papacy and left unpunished by the Jewish courts, or when they were alleged to have tempted baptized Jews to return to Judaism.

A.-B. provides an overview of the 186 *processi* against Jews between 1598 and 1638, including preliminary investigations and subsequent interrogations. She describes the general processes, with specific examples related to imprisonment, torture, and use of witnesses. She offers valuable comparison between treatment of cases involving Jews and Christians, noting, for example, that the sources provide no suggestion that Jews were subjected to harsher tortures than Christians. Reviewing the punishments doled out by the Holy Office, A.-B. asserts that the tribunal sought to establish Jewish guilt, even as it was restrained in its authority over Jews. The Inquisition was also concerned with the censorship of books, including Jewish books suspected of blaspheming Christianity; A.-B. details this aspect of its activity as well. In the concluding pages of chapter 2 she proffers important discussion on Jewish responses to the Inquisition.

In Part II of the study, A.-B. mines the sources for what they can tell us about the Jewish household in Modena, with particular attention to such themes as Christian servants (e.g., wet nurses) in Jewish households. Here, as elsewhere, she provides rich context and comparative materials from other Italian communities and draws important conclusions that deepen our knowledge of Jewish and Christian relations at many different levels in the early modern world. A.-B. also includes a chapter on *processi* against Jews dealing with alleged verbal assaults in the form of blasphemy and insults committed in public, again with useful context and a close examination of three illustrative cases that provide wonderful discussion of the multifaceted daily interactions of Jews and Christians as well as social dynamics within the Jewish community itself.

In Part III A.-B. turns to three rich and provocative microhistories to further explicate Jewish and Christian relations as reflected in the trials: the temptations of a young Jewish woman to convert to Christianity; accusations of Jews mocking the Passion and disturbing Christian worship from their apartment in the vicinity of a church; and accusations of Jewish proselytizing stirred up when one Jewish banker withheld what some local Christians expected as a customary monetary gift at the holiday of Purim. In each case A.-B. reads the sources with great care, provides useful context—drawn from an impressive reading of relevant secondary literature and careful analysis of the trial records—on the social and political dimensions of the cases, while also opening the door to the experiences

of individual Jews. She consistently, productively, and to great effect ties her narratives and conclusions back to central questions of the study.

A sensitive, careful, and creative reader of notoriously difficult sources, A.-B. has produced a brilliant book that is well researched, intelligently constructed, and beautifully written. She balances broad historical development with nuanced microhistorical research to craft a volume that is engaging and helps advance the field in significant ways, by continuing to challenge the supposed limitations on interaction between Jews and Christians, providing some engaging and illuminating case studies, and offering a well-grounded and thoughtful reassessment of important aspects of the Inquisition.

Spiritus Institute of Jewish Studies, Chicago

DEAN PHILLIP BELL

A HISTORY OF THE POPES: FROM PETER TO THE PRESENT. By John W. O'Malley, S.J. Lanham, MD: Sheed & Ward, 2010. Pp. xvi + 351. \$19.95.

O'Malley has produced yet another remarkable text and places us all in his debt. To take on such a monumental task as compiling a single-volume historical account of the 266 generally accepted church leaders who have followed in the footsteps of Peter is a truly daunting task. J. N. D. Kelly, James Walsh, and Eamon Duffy have produced other such volumes and have their personal papal favorites along the way. But to this list will rapidly be added the "O'Malley" edition, for this volume is a gem that will inform, entertain, amuse, and inspire countless readers from widely differing backgrounds. The work originated as a lengthy series of lectures delivered by O'M., and the text retains the vibrancy and edge of those lectures throughout. O'M. has deliberately written this book for a wider audience, and its prose, as ever, is wonderfully lucid and stylish, peppered with fascinating anecdotes and lesser-known aspects of history that grip the reader's attention throughout.

O'M. divides up his task into six distinct eras. The period from Peter to Gregory the Great charts the emergence of an institution "From the Margins to the Center of the Roman World." Part II explores the order that emerged out of chaos among the differing European tribes, culminating in the rhetorical question posed as the title for the chapter on Gregory VII, "Who's in charge here?," as O'M. charts the eleventh-century reforms that elevated the sense of papal power to an entirely new level. An age of "Compromises, Crusades, Councils and Concordats" is bookended in the next section with the Western Schism and the age of three popes at one and the same time. In Part IV, "Renaissance and Reformation," covering the Roman restoration to the aftermath of the Tridentine reforms, O'M. returns to familiar territory and yet in a manner