

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.

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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

that brings still further originality to this much-studied age. The political, social, and intellectual upheavals of the 17th century begin Part V, which continues throughout the modern era and features particularly insightful discussions of Pius IX and Pius X. Finally, Part VI, "The Papacy as a Global Institution," charts the story of the long 20th-century papacy with a lengthy essay on John Paul II rounding off the volume. Benedict XVI features only in the final pages of this wider plot, with election being almost the final word, save an intriguing epilogue that poses several pertinent questions about the nature and future of the papacy as institution, featuring musings both retrospective and prospective. This begins with the salient reminder that "the history of the papacy . . . is not the history of Catholicism" (325) and ends with the sobering reflection: "'The gates of hell will not prevail against it.' These words of Jesus apply to the church, not to the successors of Peter. But popes have a penchant for forgetting the distinction and identifying the two as one" (329).

O'M. is not afraid to get embroiled in the most contentious historical questions along the way, including some of the most significant of all in this field of study. So, for example, he comes down in favor of perceiving Peter as the first pope by dint of what entails when one reflects on the fact that this apostle would hardly have come to Rome and then played no decisive role of leadership among the Christian communities there. If this is granted, he could (O'M. making a small leap of historical faith here) be considered the first bishop of Rome (one could say that it is just as, if not more, likely that someone else might have exercised oversight for the Roman followers of Jesus before Peter). If that is granted, therefore, as the first bishop of Rome, "he is [also] the first pope" (12). Nor is O'M. afraid to broach, albeit briefly, (and dismiss as fact) the legend of Pope Joan (131–32). His observations on some of the most critical questions pertaining to the papacy and the church in general are consistently thoughtful and measured, although the depth with which such questions can be treated in such a relatively small volume that is essentially a historical overview is understandably limited.

Throughout, with characteristic succinctness, wit, and historiographical elegance, O'M. explores the personal and social origins and backgrounds of his subjects and tries to discern their personalities throughout. He rightly explains to his reader that sometimes popes were dwarfed in significance, influence, and impact on the church by other figures, both secular and religious. So along the way the focus is sometimes turned on such figures, from emperors to saints to theologians. There are too many gems to recount, but among them are his title for chapter 9, covering the beginnings of institutional reform in the late-tenth to the mid-eleventh centuries, "Saving the Papacy from Itself." Chapter 13 covers the hubristic

Boniface VIII, famed for his uncompromising bull of 1302, *Unam Sanctam*, with its bellowing “extra ecclesiam nulla salus.” The subtitle of the chapter, which tells the tale of a pope who died a man broken by secular rulers tired of his megalomania is simply “Big Claims, Big Humiliation” (129). O’M.’s assessment of Pius XII’s papacy during World War II is evenhanded and refreshing in its candor and realism concerning the impossibility of a neat answer to the question “Saint or Sinner.” O’M. reminds readers of the endearing words John XXIII spoke on hearing the diagnosis of his terminal stomach cancer: “My bags are packed” (303). O’M.’s warning that Paul VI, a pontiff who fell “between two superstars,” is in danger of “becoming like Benedict XV a ‘forgotten pope’” (311) is a pertinent observation. Likewise his penetrating conclusion that the papacy under John Paul II often “seemed to have surrendered its traditional role as arbiter of disputes among Catholics and instead both ‘prematurely’ and ‘counterproductively’ took sides and ‘sharpened differences’” (321–22). O’M. draws the conclusion that the church Benedict XVI presides over is “a church beset with problems”—but as his volume demonstrates this “is nothing new” (324).

The book will make a wonderful textbook at various levels, as well as a discussion text for parish groups and perhaps especially for ecumenical discussion groups. It will also be a cherished companion for readers seeking a less dense but nonetheless stimulating immersion into nearly 2000 years of history, regardless of their level of theological and historical training. Above all else, time and again O’M. stirs the reader to think about individual popes, historical periods, and ecclesiological questions in a different way—no mean feat, given the multitude of similar textbooks that have passed under the bridge.

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GERARD MANNION

CONFUCIUS SINARUM PHILOSOPHUS (1687): THE FIRST TRANSLATION OF THE CONFUCIAN CLASSICS. Latin translation (1658–1660) of the Chinese by Prosper Intorcetta, Christian Herdtrich, François Rougemont, and Philippe Couplet. Edited and translated into English by Thierry Meynard, S.J. Monumenta Historica Societatis Iesu, new series 6. Rome: Institutum Historicum Societatis Iesu, 2011. Pp. vii + 449. €50.

Meynard has given us a fine critical edition of writings that made Chinese philosophy available to a Western audience for the first time in history. He translates the work into English, adds some 80 pages of introduction (First Section) contextualizing Chinese philosophy (1–78), contributes extensive footnotes, and adds appendixes and a comparative chart of the various texts.