

Thus, Pius XII's first act in 1939 was to try to convene an international conference to prevent war, but by then appeasement had had its day. With the outbreak of war, Pacelli assumed a position impartial to the two sides in the conflict, refusing to assign blame to either party and hoping to be in a position to mediate peace. One way to sustain this impartiality was to maintain his silence over the Holocaust.

C. has made good use of the newly released Vatican documents to explore the early career of Pacelli and the contrasting relationship between Pacelli and Pius XI. C.'s argument about the influence of Benedict XV and Gasparri on Pacelli's outlook and his subsequent disagreements with Pius XI are well documented and convincing. It is when the study moves into the period of World War II and after that C., who has effectively outrun his documentation, has little new to say. He raises but leaves unanswered the question of why Pius XII, who so favored conciliatory diplomacy when dealing with the Nazis and the Fascists, was unwilling to practice either conciliation or silence when dealing with the expansion of the Soviet bloc after 1945.

Despite the quality of C.'s argument, the book is a difficult read because of poor editing. It is filled with typographical errors, and the text is excessively repetitive, including dates at every mention of a pope and constantly reiterating the central thesis. A good editor could have made the book a much easier read.

University of New Brunswick, Fredericton

PETER C. KENT

INTO THE LION'S DEN: THE JESUIT MISSION IN ELIZABETHAN ENGLAND AND WALES, 1580–1603. By Robert E. Scully, S.J. St Louis: Institute of Jesuit Sources, 2011. Pp. xv + 468. \$32.95.

This is a vibrant, comprehensive, and well-documented account of Catholic experience and attitudes in the reign of Elizabeth I. It pays particular attention to the role of the Jesuit mission initiated by the arrival in England of Edmund Campion and Robert Persons in 1580. The story has been told many times before, often apologetically or hagiographically, but Scully's survey is clear headed and even handed, taking full account of recent scholarly advances. Although written from a sympathetic viewpoint, it avoids any overly celebratory or partisan air. S.'s approach is narrative, indeed often biographical, but he arranges his material in helpfully thematic fashion, framing discussions around the background to the mission; "the geography and social topography of Catholic evangelization"; Jesuit spiritual and missionary strategies; the role of women in sustaining the mission; the confrontation with the Tudor state; the experience of exile, imprisonment, and execution; and the role of the Jesuits

compared to other orders and the secular clergy. Particularly valuable in light of the characteristic anglocentrism of Tudor historiography is a chapter on Wales in the context of what S. is generally scrupulous to call "the English-Welsh mission." He also gives a good and clear account of the divisions besetting the Catholic community, particularly toward the end of the reign, and of the contours of the often confusing Appellant and Archpriest Controversies.

On the sensitive question of Catholic plotting against Elizabeth, S. sensibly dissociates himself from the position taken by a fellow Jesuit historian, the late Francis Edwards, that the bulk of this was instigated by the government or its *agents provocateurs* in an effort to entrap and discredit Catholics: "some of these plots were real enough" (310). While billing itself as a history of the Jesuit mission (making extensive use of, for example, the wonderfully vibrant memoirs of Jesuit missionaries John Gerard and William Weston), an admirable feature of this account is its determination to place the Jesuit contribution in a wider context, and, where appropriate, to trim it to size. S. recognizes, for example, the much greater contribution, in both manpower and martyrs' blood, made by the secular clergy in this period.

One could take issue with certain elements of S.'s presentation. Some are comparatively minor, such as using the anachronistic and question-begging descriptor "Anglican" for the personnel and character of the Church of England in this period; or a rather unquestioning acceptance of the frankly dubious "Lancastrian" theory about the life of William Shakespeare that has the playwright ensconced in a Catholic house in Lancashire in the early 1580s. One could also argue that S. might have done more to probe the vagaries of recorded recusancy rates as a reliable indicator of the overall strength of Catholic commitment regionally and nationally. Even within the book's generally irenic and scholarly perspectives one finds in places just a hint of point-scoring, if not body-counting: affirmations that Catholics under Elizabeth suffered just as much as Protestants did under Mary, or that the *modus operandi* of the Elizabeth authorities can be profitably compared with that of the Spanish Inquisition. This gives a slight suggestion of tilting at decayed windmills: it is doubtful whether many students of the period still view the Elizabethan regime's approach to religious and political dissent as fundamentally "benign" (433). On the crucial, and long-debated, question of whether Catholic missionary efforts in the reign of Elizabeth should be counted a failure or a success, S.'s ultimate conclusion is curiously, and perhaps unduly, hesitant: "considering what the Jesuits and seminary priests did achieve, often against great odds, we could arguably judge the mission to have been a modest success" (436). Given the achievements that this book documents—the establishment of a sizeable and confessionalized Catholic minority in

a hostile Protestant state at a time when Catholicism was being effectively eradicated from other northern European kingdoms—we could justifiably expect to hear more than one-and-a-half cheers on this score.

The book does not advance any radically new theory or interpretation of the formation of a Catholic community in the core territories of the Tudor monarchy under Elizabeth I. Nonetheless, it is a rich and valuable conspectus of the core evidence and of the recent scholarly interpretations, and written with considerable empathy and insight.

University of Warwick

PETER MARSHALL

GEMEINSCHAFT DER KIRCHEN UND PETRUSAMT: LUTHERISCH-KATHOLISCHE ANNÄHERUNGEN. By the Gruppe von Farfa Sabina. Frankfurt: Otto Lembeck, 2010. Pp. 194. €18.

The Group of Farfa Sabina here presents its agreed statement on the thorny ecumenical issue of the role of the papacy in the service of Christian unity. It is an important contribution to the effort Pope John Paul II called for in his 1995 encyclical, *Ut unum sint*.

The response of the Lutheran and Catholic ecumenists in the report is serious and full of promise. It locates the Petrine ministry in the framework of the *communion of churches*, not the other way around. This perspective is the outcome of careful and (self-)critical historical reflection of the two confessional traditions, starting with Luther's judgment on papal authority and the Roman Catholic reaction (chap. 1), then Vatican I's stance on the primacy and infallibility of the pope (chap. 2). Further careful examination of the state of the question in recent decades leads to a "relecture" of Vatican I (in the concluding chap. 5). The statement critiques some positions taken recently by the Congregation for the Doctrine of the Faith (e.g., *Dominus Iesus* [2000]). Specifically, the nonrecognition of most Protestant ecclesial communities as full-fledged (or at least potential) "churches" would render the approach taken by the dialogue impossible. The Petrine ministry to Christian unity requires the pope to serve as linchpin of a communion of "churches."

In sum, the argument is that Vatican I did not rule out any communion ecclesiology, but simply failed to address that element of the tradition. Vatican II, treating the collegiality of bishops in *Lumen gentium* no. 23, complemented Vatican I with the perspective of a communion of churches by stating that "the one and only Catholic Church" "comes into being" "in and from" "the particular churches" led by bishops.

The extent of the consensus reached here obviates one known theological difficulty after another. It also adumbrates possibilities on the practical level. This remarkable articulation of a common understanding of the need