

While it is unfortunate that the book contains many gaps and factual errors, it ultimately makes important informational contributions and adds to the knowledge base of both Salafism and sectarianism.

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Early Modern Jesuits between Obedience and Conscience during the Generalate of Claudio Acquaviva (1581–1615). By Silvia Mostaccio. Translated by Clare Copeland. Burlington, VT: Ashgate, 2014. Pp. xvii + 200. \$124.95.

Almost from the start, the Jesuits' fourth vow of absolute obedience to the Pope and the culture of obedience that it reflected became a distinctive part of the order's identity. It also profoundly shaped the perceptions of their opponents, who for centuries propagated an image of the Jesuits as an order made up of blindly obedient individuals carrying out every command of their superiors without question. But the accusations of their harshest critics were always based much more on myth than reality. Recently scholars from a variety of fields have emphasized how Jesuits had to balance their obligation to obey their superior's instructions with their understanding of their order's teachings and values as well as the local circumstances in the often distant or isolated places where they worked. These sometimes conflicting or competing requirements created circumstances where individual Jesuits drew on their own judgment and conscience. In this context the tensions between obedience and conscience played out in nuanced and sometimes novel or unexpected ways.

In her study, Mostaccio explores this theme from several very different perspectives identifying what she terms "an ambiguous or 'accommodated' obedience" (7) that shaped internal Jesuit culture and interacted at times with wider developments in European society more generally. No single conception of obedience took shape. Instead a range of views coexisted, sometimes uneasily, in a variety of specific political and religious contexts. M's study explores a range of individual Jesuit responses to the requirement of obedience, and it is her focus on debates that sit at the intersection of governance, spirituality, and theology that will undoubtedly interest many readers of this journal.

Much of this book has already appeared in print in French or Italian and so will be familiar to specialists, but here it is brought together for the first time in English translation with the inclusion of some additional material. While the author sought to tie these chapters together into a single study, in the end it is more of a collection of four essays held together by the themes of obedience and conscience than it is a traditional monograph. Chapter 1 explores how at the opening of the 17th century prominent Jesuit figures addressed the topic of obedience as a political necessity both within the Jesuit order and in the context of the intense political debates across Europe over regicide and papal authority. Chapter 2 examines the theme of obedience in the Jesuit constitutions, comparing Jesuit teachings to those of other religious orders, especially

the Franciscans. Chapter 3 explores how Jesuit concepts of obedience came under scrutiny from the papacy and the Holy Office during a controversy sparked by the Jesuit Julian Vincent's denunciation of his order's teachings. Finally, chapter 4 shifts focus to the engagement of women with Ignatius's *Spiritual Exercises*.

While each chapter provides a coherent case study of a context in which the Jesuits addressed the subject of obedience during Acquaviva's generalate, the book as a whole would have benefitted greatly from a more systematic contextual chapter that placed the issue of obedience in a broader political, historical, and cultural context. Obedience was indeed a topic of some importance both within the Jesuit order and in society more generally at the opening of the 17th century, but this broader context is only partially addressed and in a fragmented manner. This omission makes it difficult for a nonspecialist to fully engage with the central chapters of the book and also hinders the development of broader themes mapped out in the introduction concerning the individual's place in early modern European society. Nonetheless, for the attentive and dedicated reader these four case studies do provide nuanced pathways into the Jesuit culture of obedience during a critical period in its development. In doing so, it also highlights how Jesuit debates about legitimate obedience played out in a variety of political, spiritual, and theological contexts.

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Krypta: Unterdrückte Traditionen der Kirchengeschichte. By Hubert Wolf. Munich: C. H. Beck, 2015. Pp. 231. €19.95.

Church history, according to Hubert Wolf, has long lingered in “theological insignificance” (205). The prolific professor of Church history at the University of Münster and diligent researcher in the archives of the Holy See aims to reinvigorate his discipline. The key is Church reform. In an essay of 1989 that Wolf cites in his bibliography, Konrad Repgen (“‘Reform’ als Leitgedanke kirchlicher Vergangenheit und Gegenwart,” *Römische Quartalschrift* 84 [1989]) 5–30) reviewed the changing concept of reform in the history of the Church. He concluded that it was beyond the capacity of the theologically oriented Church historian to assess the success or failure of a reform within “the Church as Church over the course of time.” Furthermore the Church historian should in all modesty “resist the temptation to wish to judge and condemn everything from the perspective of the understanding and awareness of the present” (Repgen, 23–24). Wolf, however, has bolder plans for Church history in his obvious distaste for what he sees as the all-too-centralized and clerical Church of the present.

Church history should promote Church reform, namely a *reformatio in pristinum* to return the Church “to the tried and true of the good old days” (“zum guten und bewährten Alten”) in order to eliminate the “deformations and false innovations” that have emerged (20). By descending into “the crypt of Church history” (21), we shall unearth alternatives—the “foundations of the Church” (27)—forgotten or suppressed—that afford “relevant insights for today’s burning questions” and allow Church history to take up its responsibility “in the context of the necessary reform of the Church” (21). Wolf claims