

memoirs showed that he blamed the war and heightened anti-Catholic sentiment on nativism and antislavery agitators. McG. makes the case that both Jesuit Unionists and Confederates felt that the Republican Party was populated with anti-Catholic liberals (90).

Liberals were met with uncompromising Jesuit resistance and European models were adhered to. In Rome, the Jesuit journal, *Civiltà Cattolica*, defended papal claims of infallibility, and refuted less ultramontane-thinking churchmen. Jesuits in the USA followed suit, establishing their own journal, *America*. To serve the growing Catholic population, an extensive educational system outlined in the *Ratio Studiorum* was built; “European-style” cathedrals, such as the Gesù in Philadelphia, were erected and traditional devotions encouraged, especially devotion to the Sacred Heart. Even the Miracle of Grand Coteau fit traditional patterns. A cure of a suffering convert by a Jesuit “would-be” saint, John Berchmans, attested to both God’s favor and Jesuit skills in managing the canonization.

A native-born American Jesuit identity did not exist for most of the century. But by the 1870s a new generation of Catholic leaders arose that sought accommodation within the American system. Jesuits generally did not support the optimism of Archbishop John Ireland of Saint Paul, but they did seek to make some accommodations. It was the American conquest of the Philippines that gave American Jesuits an opportunity to demonstrate their ability to work within an American system. Superiors in Rome had been reluctant to remove the Philippines from the authority of the Spanish Jesuits. But with time, it proved inevitable that American thinking and American manpower would replace the more traditional-minded Spaniards. American-born Jesuits were often better able to relate to the Protestant US officials than they were to their Spanish brethren. Over the next century, American Jesuits continued to adapt to new realities both at home and in the missionary field. A certain flexibility that would have been strange and intolerable to mid-nineteenth-century European Jesuits was now becoming normative. In part, this was due to the improving relationship with European governments. But in a real sense, American Jesuits, and their more pragmatic attitudes, helped pave the way to a more global and less Euro-centered Catholicism. This process of globalization brought European Catholic beliefs and attitudes to other parts of the world, but it also helped change those attitudes. Without these changes, it would be impossible to conceive of a Pope Francis, a South American and Jesuit.

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The Jesuits and Globalization: Historical Legacies and Contemporary Challenges. Edited by Thomas Banchoff and José Casanova. Washington: Georgetown University, 2016. Pp. viii + 299. \$32.95.

This is a well-written, well-edited book, the result of a three-year, international, multidisciplinary project on the Jesuits and globalization, supported by Georgetown University.

The fact before the word. The Society of Jesus from within a few decades of its founding in 1540 was involved in the fact of globalization, thus long before the word “globalization” came into existence. It is defined broadly here as “a set of processes involving the world becoming a single place with increasing global connectivity and global consciousness” (3). Jesuits were living and working throughout the world from the Netherlands to Brazil, from Ethiopia to the Philippines, from Sicily to India, from Mozambique to Japan, and communicating by letters and personal experiences among other members of the Society and to the wider public.

An introductory chapter by Banchoff sets the scene broadly for the two parts of the book, “Historical Perspectives” and “Contemporary Challenges.” Among other things, it makes clear that this Jesuit enterprise was not at all simply a part of world capitalist expansion nor simply of the political expansion of the European colonialist powers, nor even simply a desire to spread the Gospel. It also involved a patient attempt to understand and dialogue with both the common and the diverse “other.”

The first three chapters deal both sympathetically and critically with the Jesuit encounters with the major traditions of Asia, Confucianism and Buddhism (M. Antoni J. Ucerler, SJ), Hinduism (Francis X. Clooney, SJ) and Islam (Daniel A. Madigan, SJ). Ibero-American missions follow in the next chapter (Aliocha Maldavsky). Anti-Jesuitism in both its national and global dimensions persisted until recently in the history of the Society of Jesus (Sabina Pavone). After the tragedy of the worldwide suppression of the Society in 1773, the Jesuits, following its worldwide restoration in 1814, rapidly took up again its global history (John T. McGreevy). A magisterial chapter, wide-ranging in time and space, takes on historical perspectives on Jesuit education, a major work of the Society of Jesus throughout its history, and globalization (John W. O’Malley, SJ).

The second part of the book, “Contemporary Challenges,” begins with an essay on the several ways in which St. Ignatius Loyola’s vision of the “more universal good” and several of the Jesuit contributions to Vatican II have contributed to the work of contemporary Jesuits in the presently increasingly globalized world (David Hollenbach, SJ). The “preferential option for the poor” that arose at Vatican II, especially in Latin America, is a striking regional witness of a movement that spread globally in and outside the church (Maria Clara Lucchetti Bingemer). The other side of the world again comes into play in the chapter on global human development and the Jesuits in Asia (John Joseph Puthenkalam, SJ, and Drew Rau). Jesuit globalization in several wholly new contexts, the Jesuit Refugee Service, and Jesuit global online education for refugees, arises out of its response to the worldwide refugee crises of the last several decades (Peter Balleis, SJ). The Jesuit educational enterprise in both its global and civic dimensions has changed in many ways in response both to secular developments and to changes internal to the church and to the Society of Jesus (Thomas Banchoff). The last chapter of the book engages, as it were, in conversation with the other contributors thereunto and looks at contemporary social scientific theories of globalization from the respective prisms of Jesuit history and of globalization (José Casanova).

In the course of this project, the two editors that produced the book and twelve other authors met together several times to share reports about their work on their individual

contributions for the overall project. As a result of those extended opportunities for personal interaction, an essay on a particular theme often refers to and interacts with one or several other such contributors, giving the whole book a happy sense of inter-relatedness not often found in such a collective work.

To its credit, this is not always an easy book to read. It presents challenging facts and sometimes abstruse theories. Equally to its credit, this is always an interesting book to read for Jesuits and others alike, a help to understanding our several pasts, our present circumstances, and our yet-to-be lived-out futures in an increasingly globalized world.

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Maximus the Confessor: Jesus Christ and the Transfiguration of the World. By Paul M. Blowers. Christian Theology in Context. Oxford: Oxford University, 2016. Pp. 367. \$110.

Blower's latest study on Maximus secures his place among the foremost scholars of the Confessor's life and thought. Published in a series that highlights the social, cultural, historical, and political background of seminal Christian thinkers, B. depicts Maximus as a figure "betwixt and between" in a society itself "betwixt and between" different historical epochs and competing imperial forces. While B. explores the range of influences on Maximus's thought, he maintains throughout that the Maximian synthesis is a genuine innovation that cannot be reduced to its contexts.

The book comprises four parts: "Backgrounds," "The Cosmic Landscapes of Maximus' Theology," "Maximus' Vision for the Transfigured Creation," and "Maximus' Afterlife East and West," with a brief epilogue. While attending to the multiple perspectives in Maximus's "kaleidoscopic approach" (194), B. returns to common themes, especially the christocentric economy at the heart of the Confessor's theology as well as his emergence as a public figure in the imperial and doctrinal struggles of his time.

"Backgrounds" focuses on the tumult facing seventh-century Byzantium as Maximus rose to prominence during the reign of Heraclius. The early period of Maximus's career witnessed the emperor's struggle to confront major internal conflicts within Constantinople and to repel threats from Persian forces in the East and Germanic tribes in the West. As B. notes, despite the chaos of his life and times, Maximus rarely mentions contemporary personalities and events. Rather, he works to weave a seemingly timeless vision of the cosmos and the human person, drawing on threads from the treasury of the Christian tradition in a "scholastic" synthesis.

B. challenges readings that interpret Maximus's scholasticism as a reflection of the empire's ideological quest for a "total discourse" (65, quoting Averil Cameron). Thus, B. contrasts Maximus's writings with the poetry of George of Pisidia, who