

instruction for successful dealings in the land of barbarians” (303). The pope indicates that the heretics in Bohemia are not as bad as “the monstrosities of the heretics of Germany” (*Nuntiaturreichichte aus Deutschland*, 2: 60), but his instruction never dismisses Germany as barbaric. The absence of the discourse of barbarism in this and other sources undermines confidence in R.’s repeated appeal to this discourse.

At times R.’s sources undermine his emphasis on the Reformation as a cultural contest between Italy and Germany. As nuncio, Aleandro could not believe how “the august and pious German nation” could be deceived by a single monk (203). He denounced the monk in a theological, not nationalistic or cultural, category as “the new Arius,” which does not readily correspond to a superiority complex towards “a barbarian counterworld” (162). Travelling in Germany, Aleandro often exclaimed: “Here is our Italy!” (268). True, Pietro Paolo Vergerio studied the “heresies of this perverse nation” (270), and yet he predicted the outbreak of insurrection if Paul III did not convince “this nation” of the coming of a reform council (276). This nuncio, R. reveals, “spent his twilight years after various twists and turns and adventures as a Lutheran pastor in Tübingen, where he died in 1565” (270). How could an Italian have gone over to the barbarian German heretics?

Luther’s response to Paul III’s decision to call a reform council, the lengthy treatise *On the Councils and the Church* (1539), escapes R.’s attention. In principle, Luther supported the convocation of a council to reform the church, but he believed that under the papacy such a council would be an exercise in futility. The treatise is ecclesiological, not nationalistic. It reviews the history of the ecumenical councils from Nicaea I to Chalcedon, sets out the duties of a council, and establishes the external marks of the church. Luther casts himself as an opponent of papists, not Italians. The only adversarial “devils” he identifies are his German Catholic opponents, such as Hieronymus Emser and Johann Eck (WA 50: 630).

R.’s epilogue posits an ongoing “clash of cultures” (325) between Italy and Germany that gave rise to the Reformation. “Without wanting it (or perhaps even often without knowing it),” modern Lutheranism has moved closer to “Catholic notions” (327), although the papacy remains the main obstacle to complete rapprochement. R. ignores two important developments within modern Catholicism: the church since the 20th century has become a self-consciously global church and the popes since 1978 have not been Italian—indeed, Benedict XVI was German. One can no longer pit an Italian papacy against German Lutheranism. No doubt, agreement “between the churches and nations” requires historical understanding (328). But that understanding should not place more emphasis than can be historically demonstrated on cultural conflict.

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*A Companion to Ignatius of Loyola: Life, Writings, Spirituality, Influence*. Edited by Robert Aleksander Maryks. Brill’s Companions to the Christian Tradition. Boston: Brill, 2014. Pp. xiv + 345.

The historiography on the Society of Jesus has greatly expanded in recent years, including that of its primary figure, Ignatius of Loyola. This volume aims to assess the current state of research and point to fruitful trends as well as areas that need further investigation. Maryks is well versed in Jesuit and Ignatian history; here he has written an introduction, conclusion, and one of the essays. In his introductory "Quest for the Historical Ignatius," M. lays out some of the myths surrounding Ignatius, such as "the myth of the ultra-orthodox Ignatius" (3), and stresses the need for a more historical (and intriguing?) Ignatius, within his late medieval and early modern context. Fifteen essays follow; rather than review them in numerical order, it may be more helpful to examine them in three broad categories: Ignatius's relationship to contemporary people and the Society that he helped to found; his relationship to other major religions; and his writings, especially the *Spiritual Exercises*.

Ignatius and his attitudes toward women has long been a topic of interest. Elizabeth Rhodes shows that, despite his misogynistic culture, Ignatius had an important range of interactions with women. Still, the early Jesuits arguably had a significant blind spot: "Limiting female participation in the Society to donor positions and secret admissions . . . reveals one of the major limitations in the group's otherwise revolutionary character" (21). Stefania Pastore looks at Ignatius's years at Alcalá, where purportedly heterodox Erasmian and *alumbrado* currents abounded. She raises some interesting questions about how Ignatius and later Jesuits navigated the limits of orthodoxy. In a related discussion of "A Saint under Trial," Sabina Pavone points out that Ignatius experienced a total of eight trials, from Spain to Italy, in his lifetime. Though absolved in every case, this clearly shows that he, like his Society, sometimes faced serious scrutiny for allegedly unorthodox practices such as accommodation to various cultures on worldwide missions.

In sync with historiographical trends, José García de Castro Valdés, in his essay on Ignatius and his "First Companions," stresses that, as pivotal as Ignatius was, developments in the early Society were truly a group effort. He correctly urges greater research on a number of the first Jesuits. Markus Friedrich places "Ignatius's Governing and Administering the Society" in historical context, stating that hierarchical and centralized models were the order of the day. Still, absolutism is something of a myth, whether of the state, the Catholic Church, or the Society. Like his contemporary, Juan de Ávila, much of Ignatius's life and work were devoted to the spiritual renewal of the laity. Rady Roldán-Figueroa provides a number of examples of how this reflected currents in sixteenth century Spanish spirituality, though some practices such as frequent communion were not universally accepted.

With regard to other religions, M. addresses the "Converso Question," arguing against some overly simplistic notions of Ignatius as a Judeophile, while stressing that, despite divergent views in the early Society, Ignatius's stance was central to the early Society's non-discriminatory policy toward *converso* candidates. William David Myers's comparison of "Ignatius Loyola and Martin Luther" shows how much of the writing on this topic is anachronistic. In fact, Luther was largely absent from Ignatius's life and only in retrospect was the "heresiarch" made Ignatius's great foil. While fundamental differences existed, both were reformers who tried to expand laypeople's

religious experience. Addressing Ignatius and Islam, Emanuele Colombo also wisely cautions against facile generalizations. Ignatius's stance was somewhat ambivalent, combining hawkish and dovish elements. Thus, while he urged action against Islamic advances in the Mediterranean, he also urged missionary outreach, including accommodating the *Spiritual Exercises* to Muslim sensibilities. In his wide-ranging essay on "Ignatian Spirituality and Buddhism," Javier Melloni Ribas draws some intriguing parallels between Ignatius and Buddha, including surprising similarities as well as significant differences in their spiritualities.

Pierre-Antoine Fabre's "Writings of Ignatius of Loyola as Seminal Text" works as a valuable introduction to the topic. He argues that "the seminal text *constitutes* a community," which has a "*polyphonic* dimension" of overlapping voices (103, 105). He also stresses the collective nature of many early Jesuit writings, though he argues that the *Constitutions* were fundamentally the work of Ignatius. In "The Jesuit Instrument," Christopher van Ginhoven Rey argues for Ignatius's "modernity." While the *Spiritual Exercises* are clearly Christocentric, they are also person-centered. Through self-realization, founded on grace, the individual Jesuit (and implicitly others) can become "an 'instrument' in the hand of God" (211). On a similar track, Moshe Sluhovskiy connects the *Spiritual Exercises* to the "Modern Self," in that they were a harbinger of the "turn to the subject," and promoted lay spirituality and self-actualization. David Marno focuses more specifically on "Attention and Indifference" in the *Exercises*, emphasizing the ideal of undistracted prayer and openness, leading to the goal of a decision. In the final essay, "The *Spiritual Exercises*: From Ignatian Imagination to Secular Literature," Frederic Conrod highlights ways in which this rich religious text has influenced literature, theater, and philosophy.

These essays significantly expand our knowledge of Ignatian and Jesuit history and spirituality, but more specific coverage of schools and missions as well as interactions with church and state would have provided additional dimensions.

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*The Roman Inquisition: Trying Galileo.* By Thomas F. Mayer. Haney Foundation Series. Philadelphia: University of Pennsylvania, 2015. Pp. viii + 354. \$89.95.

Was Galileo's clash with the church about science or about legal procedures that he had apparently neglected? Was he ultimately condemned for heresy or for violating a legal precept by publishing the *Dialogue on the Two Chief World Systems*? Many assume that he was a heroic scientist martyred by an obscurantist church, bent on squashing the nascent scientific method. Few, however, are aware of how little the juridical process had to do with genuine scientific arguments.

This book throws new light on precisely these interesting points. It represents a comprehensive study of the complex and dramatic legal proceedings in which Galileo was involved roughly between 1614 and 1634. His problems started in Florence with