Paul Oberholzer, S.J., ed.

Diego Laínez (1512–1565) and his Generalate: Jesuit with Jewish Roots, Close Confidant of Ignatius of Loyola, Preeminent Theologian of the Council of Trent. Bibliotheca Instituti Historici S.I., volume 76. Rome: Institutum Historicum Societatis Iesu, 2015. Pp. xx + 1074. Hb, 60 euros.

It is not easy to review this long book which brings an extraordinary amount of information about Diego Laínez, his role in the Society of Jesus from the early years, his generalate, and the historical context of his actions. The book is written in five languages (nine chapters in German, seven in Spanish, seven again in Italian, five in English, two in French) by twenty-nine historians, including its editor (nine of them are Jesuits). Each chapter is followed by summaries in English and Spanish. The editor authored a short preface, plus five chapters (three in Spanish, two in German). The high number of authors from different countries explains the diversity of scholarly styles, some differences in time limits of what is documented, and other differences in the interpretation of issues. The ordering of the chapters into seven parts is not totally convincing—I shall not follow it in my remarks.

The editor proposed this collection of essays on Laínez because of the lack of recent scholarship about him and his career. In that sense, the book is an achievement. At first Oberholzer recalls the major role of Laínez in the early apostolic activities of the first companions; his intellectual superiority; his close relations with Ignatius; his lack of publications. Laínez was in fact asked to write a *summa theologiae* on which he worked, but he could not complete it. Instead Peter Canisius wrote the important Jesuit *Summa doctrinae christianae* (Vienna, 1555). In his chapter, Patrizio Foresta distinguishes between their endeavors on theological and political grounds. Javier Cia Blasco drafts a biographical itinerary of Laínez; Robert Danieluk analyzes Jesuit historiography about him, and provides a primary and secondary bibliography. Sibylle Appuhn-Radtke studies his portraits and other iconography produced in the sixteenth and seventeenth centuries.

Volker Reinhardt presents the political and papal Italian context for the Society's formative years. Jesuit educational work was well received by social elites, but members of the papal curia were not always pleased with Jesuit opinions and activity about needed reform. Other chapters complete the study of Italy. Flavio Rurale writes about Carlo Borromeo who allowed the Society to settle in Milan (1563), but emphasized the bishop's authority against the Jesuit desire for local autonomy. Andrea Spiriti follows Jesuit chaotic insertion in that city, their moves from houses to parishes and convents, in order to stabilize a visual strategy and to enhance their urban presence. Alberto Castaldini describes

the first Jesuit mission of Antonio Possevino to the duchy of Savoy in 1560–61 and the detailed reports he sent to Laínez about the local elites, the formation given in Jesuit colleges, and the catechetical work for the general public. Two chapters focus on major colleges in Rome: Georg Schmidt deals with the teaching of canon law at the Roman and the German colleges, in order to face confessional controversies and to solve practical issues in pastoral ministry; Urban Fink recalls the attention given to the formation of priests and the Jesuit efforts to support the German College in Rome with their limited resources.

Other chapters survey the European situation. Thomas M. McCoog does it on the limited presence of Jesuits in the British Isles and Ireland, and Paul Begehyn in the Netherlands. Ignacio Vila Despujol explains the ambivalence of Laínez's relations with Philip II: Laínez was more favorable to the king than the king to him. At the royal court, the Jesuit Antonio Araoz acted as a go-between sometimes closer to the king; in Rome, Laínez sometimes was more favorable to the pope than to the king. Enrique García Hernán analyzes the difficult relationship between Laínez and Francisco de Borja, who was a major figure in the Society and also a Spanish grandee with important family charges. Laínez protected Borja from the king, the Inquisition, other Spanish Jesuits, and a vocational crisis. Franz Brendle briefly evokes the quiet situation in Germany after the Peace of Augsburg (1555), which allowed the Society to open residencies and colleges during Laínez's generalate.

Three chapters study the foreign missions. Hervé Pennec stresses that Goa in India was in charge of the Jesuit mission to the Orient, including eastern Africa; the difficulties of written transmission plus the complexity of local conflicts limited the efficiency of instructions from Rome or Lisbon. Matthieu Bernhardt credits the generalate of Laínez with some progress in preparing the Chinese mission, which would later be accepted on the mainland (in 1583). Christopher Shelke emphasizes Laínez's decision that missionary colleges were to offer the same education as the other ones, a decision which would benefit Indian Christians.

A major problem concerned Laínez's Jewish roots. Mariano Delgado summarizes the history of the Spanish *estatutos de limpieza de sangre* and the social causes of the anti-*converso* turn in the Society in 1593. Robert A. Maryks studies the controversy about Laínez's family and edits a document from Possevino, written perhaps to the Jesuit historian Francesco Sacchini. Possevino criticized the silence of Ribadeneira's *Vida de San Ignacio de Loyola* (Madrid, 1594) on the matter.

Laínez attended the three sessions of the Council of Trent, the first two as papal theologian, the final one as general. Niccolo Steiner traces his activities during the council, his work with other Jesuits and with some Augustinian and

Dominican fathers, his votes on some major topics. Oberholzer studies the letters of Jesuits sent to Ignatius from Trent and his replies. None expressed much hope that the council would promote reform in the church, but Laínez was skillful in using the event to emphasize the good works of the Society of Jesus. In another chapter, Oberholzer compares the rules for internal correspondence given by Ignatius and by Laínez. He edits a Latin instruction of 1560 and shows that the rules were getting more precise and specific. Niklaus Kuster compares the Capuchins to the Jesuits about their religious practices, his chapter does not tell much about Laínez.

Education and the arts are also covered. Paul F. Grendler recalls that Laínez never taught in a Jesuit school, but declared that the teaching task concerned all companions. Mirella Saulini says that, under Laínez, there was no great innovation in the Jesuit theatre, but its role was consolidated. Lydia Salviucci Insolera emphasizes Laínez's interest for the arts. In Poissy and in Trent he strongly defended the cult of sacred images; during his generalate he sustained architectural projects. Insolera edits an Italian draft of Laínez's response to Protestant arguments in Poissy. Borja Franco Llopis credits Laínez with a major theological influence on the Jesuit visual language developed in Spain in the sixteenth century.

Even if Oberholzer regrets the lack of scholarship on some issues, for instance on Laínez's letters because of his obscure hand writing, this book draws an inspiring multifaceted portrait of the second Jesuit superior general. Besides, it is easy to use with an appendix on Jesuits present in Trent, some biographical information on all mentioned Jesuits, a rich bibliography and an index of persons and places. It will remain a reference work on Laínez.

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