experiencing the sorrow “of an empathetic therapist,” but instead to embrace the sorrow that is “theirs together on account of their love” (213). Their concerns regarding disposition seem spot-on, but why disparage psychological categories? Similarly, in their discussion of the Examen, I’m disappointed by the absence of Aschenbrenner’s now classic text, “Consciousness Examen” (1972).

A third concern involves the authors’ decision to avoid the common usage of “discerning God’s will,” preferring instead “Ignatius’s teaching on making decisions or choices” (23). They eschew what they tag the “command and obey” model of discernment, wherein we assume that God has a specific intention in mind for a retreatant, who must then follow a process of discerning what, in fact, is God’s will for them (35). Instead, the authors prefer to ground decision making within one’s personal love and friendship relationship with God. It “boils down to this: be one with your Lord in whatever way you can, and then act out of that union” (38). Here, the love map denies the possibility of God desiring a particular will for a person.

Were there more space, I would unfold additional concerns, including the authors’ embrace of gender-exclusive pronouns throughout, with only the rare appearance of a female pronoun or case study; not distinguishing between Ignatian meditation and contemplation (89); and repeated emphasis upon maintaining a “countercultural” reverential tone when addressing God the Father or Christ on the cross during colloquies (97–98; 106; 207; 282). Again, these are more matters of tone, rather than insight; however, each is lamentable.

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Urbano Valero

Pablo VI y los jesuitas: Una relación intensa y complicada (1963–1978). Colección Jesuitas 9. Bilbao: Ediciones Mensajero, 2019. Pp. 374. Pb, €18.00.

As indicated in the full title of this book, relations between Pope Paul VI and the Jesuits were both “intense” and “complicated.” The pope greatly admired the Jesuits but, as the author gently suggests, may have failed to understand them. At one point, he became convinced that they were changing in a way that he mistrusted, and relations became very critical.

The author is well placed to recount the vicissitudes of the pope's interaction with the Society of Jesus, as he was himself a key-player. Urbano Valero (1928–2019) joined the Jesuits very young (aged just sixteen), and he was soon recognized as intellectually gifted. He trained in the legal profession and taught business law before being appointed to a series of administrative posts in the Society. In 1967, he became provincial of Castile, and in 1969 took over the newly created post of provincial of all Spain. He managed the installation of Comillas University in its new Madrid site, and was rector for eight years before moving to Rome, where he served as right-hand man (technically “counsellor”) to the general for a quarter of a century (1963–2008). He was largely responsible for preparing the revised text of the Constitutions, with the so-called “Complementary Norms,” officially accepted at the 32nd General Congregation (1995).

His book is very much a personal reminiscence and is written, understandably, largely from a Spanish point of view. Consequently, it omits many aspects of the relationship between Paul VI with the Jesuits, notably Paul's intellectual debt to Jesuit thinkers. While provincial, Valero had to confront the deep crisis in Spain when a break-away group of devout Jesuits joined forces to oppose the changes initiated by the 31st General Congregation (1965), which had been strongly promoted by the newly elected general, Pedro Arrupe. The “True Society,” as they called themselves, wanted the formation of a “province” independent of the provincial of Spain and with their own provincial. They had influential backers in the highest echelons of the Vatican, among them Cardinal Villot, secretary of state. It becomes clear that it was this cardinal's distrust of the Society (kindled by a “fifth-column” of disgruntled Jesuits) that was a key influence on Paul VI. It was also true that similar-minded Jesuits were to be found, both in Rome and in many other provinces of the Society, so that the threat to its future was very serious. Fortunately, Valero was able to call on the support of an outstanding Spanish archbishop, Mgr. Tarancón, who intervened with Paul VI as a counter-weight to those influences, both in the Vatican and among the Spanish bishops.

The drama of the book lies in its account of the 32nd General Congregation (1974). Prior to this, the pope had repeatedly shown his appreciation of the Society, though there is a hint (53–54 with note 66) that when he was a young priest, he had had problems with some “zealous” Jesuits. He had enthusiastically accepted the decrees of the 31st General Congregation, which some have presented as a re-foundation of the Society in the light of the renovation decreed by the Second Vatican Council. But over the years (1965–74) he began to receive reports on the Society, emanating largely from the so-called “True Society,” which alarmed him.

The new emphasis on combining work for the faith with that for social justice had clearly sent shock waves through the Society's educational and pastoral activities. Moreover, the profound change in global culture, with its acceptance of greater emphasis on the individual and on looser sexual norms, combined with a new intellectual approach (especially in Biblical studies), was calling into question many old certitudes. Typical of this was the question of the function of grades in the Society. There was a general feeling that the system was out-of-date. Many wanted them suppressed. This in turn raised questions about the role of priesthood. As preparations for the Congregation gathered pace (and few congregations had been more carefully prepared, thanks mainly to the enthusiasm of Pedro Arrupe), many proposals suggested that the Jesuit "fourth vow" (of complete disponibility to being sent on mission by the pope) should be extended to all Jesuits, thus to "coadjutors" and not limited to the "professed." This effectively eliminated the "grades." In the aftermath of the Vatican Council and the radical change in *Weltanschauung*, many Jesuits left the order, and questions emerged about the strength of the spiritual life inspiring those who remained. Were spiritual practices being maintained? Were pastoral ventures among the socially deprived being given an excessive importance? The growth of secularism in the Society could not be denied. This was the situation that inspired Arrupe to summon the 32nd General Congregation.

As the congregation gathered, the pressure on Paul VI coming from voices critical of the Society increased. Valero hints that the pope's opinion of the Society came burdened with a certain nostalgic view of its former glories (16) and an exaggerated impression of what the fourth vow entailed. Consequently, when he spoke with Arrupe and accepted the results of the previous Congregation (the 31st, 1965), Paul had chosen the expression "like a corpse" to describe the obedience expected. It is quite true that he had a letter of Ignatius to support him in this, but Valero comments:

One may ask if the Pope is not extending unduly the scope of the fourth vow [...] and if his interpretation of Ignatian obedience *perinde ac cadaver* takes into account the nuances that Ignatius himself formulated in this regard (possibility of representing to the superior the movements or thoughts that occur to the subject against an order given (70–71, and cf. 255).

Paul does not seem to have been aware of the key role of "representation," which consists in the subject pointing out to the superior those objections he can see to an order, even if, as he does so, he is nonetheless willing to submit, should the superior insist. This would have an impact on the course of the 32nd

Congregation. At its opening, the pope made clear that he did not agree with the extension of the fourth vow (abolition of grades), although it was not clear from the letter sent from Cardinal Villot (187) that any discussion of the matter was prohibited. As there was such an overwhelming desire for the change, the congregation opened its sessions with a prolonged discussion of the question. The results were then communicated to the Vatican, always stipulating very clearly that they were *not* intended as definitive, but simply as a “representation” of what the Jesuits were thinking. Villot interpreted this as “disobedience” and so described it to the pope. There were frantic attempts to clarify the situation, but, according to a letter that Cardinal Villot sent to Arrupe, Paul VI was furious (*vivo disgusto*, 194). The effect on Arrupe was one of profound dismay. However, the whole congregation supported him in accepting the pope’s wishes, and the question of changes to the fourth vow was dismissed. When the pope saw how wholeheartedly the congregation accepted his decision, he accepted all its decrees and, three months later, relations between him and the Society were once more on an even keel.

Valero provides a fascinating and well documented account of this episode in the Society’s history. He follows it up with a chapter (ch. 7) devoted to the final years (1975–78) of Paul VI, when he gave repeated expression to his esteem for the Society. Nonetheless, there does seem to have remained some mistrust of the Society within the Vatican, and here one would dearly like to know what role was being played by agents such as Cardinal Villot (cf. 256) and even of Fr. Dezza (240). This mistrust even found expression in the speech that Pope John Paul I had prepared before his untimely death (245n1).

What seems to me a serious defect of the present work is the lack of an index (and of a bibliography); also, a second edition would benefit from the elimination of many minor errata (some twenty noted). There is, however, a feature of this book that deserves special mention. Throughout it, there hovers in the background (and often in the foreground) the figure of Arrupe. Clearly Valero’s heart goes out to this extraordinary man. In what he calls a “complement” to his book (267–91), he studies the role of the general who was responsible for GC 32 and who was most closely in touch with Paul VI. His account is a model of objectivity and balance. Valero acknowledges errors committed by Arrupe: notably of intervening in too personal a fashion between the congregation and the Vatican (202), being excessively optimistic (153n21), and lacking the necessary *savoir faire* in certain situations (210). Valero himself may be painting too rosy a picture (127–28) of the famous visit of Arrupe to Spain (1970), when he was criticized both by the *vera* Society as too progressive, and by left-wing Jesuits (who subsequently left the Society) as too conservative, and Valero accepts without comment the fact that Arrupe felt he had to *kneel* before Paul VI (68).

Overall, however, his trenchant defense of the government of Arrupe in dealing with a major crisis in the Society is a *tour de force* and provides a fitting climax to this excellent work.

In an appendix, Valero has included an important collection of original texts, some from Paul VI and some from Arrupe. The most important of these is the long discourse with which Paul VI opened the 32nd General Congregation. This has been rightly praised by the present pope Francis as “the most beautiful speech ever made about the Society” (178n9).

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