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D. Scott Hendrickson

Loyola University Chicago, dhendrickson@luc.edu

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When in March of 2013 the Argentinian Cardinal Jorge Mario Bergoglio came to occupy the Chair of St. Peter and for the first time a Jesuit would be elected pope—an event seemingly unlikely to many—the question of how the Society of Jesus has interacted with the papacy in the almost five centuries of its existence suddenly emerged with even more relevance than perhaps it had before. According to the historian John W. O'Malley, a comprehensive approach to the question has never been done. In his latest book, *The Jesuits and the Popes: A Historical Sketch of Their Relationship*, O'Malley addresses the question by providing an accessible and eloquent overview of the most significant moments in that still unfolding story. He begins by describing the relationship as a “partnership” between two institutions both tending to the spiritual health of people, but also reminds his readers that while the papacy could exist without the Jesuits, the opposite is not true (3–4). O'Malley's brief sketch therefore concentrates on those moments when the relationship between the two has been at its best, and strained to its worst.

O'Malley's overview is divided into eleven concise chapters. The first is a helpful introduction to the relationship that developed between the papacy and the most important religious orders that emerged in the centuries before the Society of Jesus was founded in 1540. The next six chapters concentrate on the pre-suppression Society and form, as is to be expected, much of the book's content, from the Society's foundation under Pope Paul III to its missionary activities overseas, and include several crises—some of which stretched on for decades. Chapter eight gives an account of the Society's suppression under Pope Clement XIV, while Chapter nine explains its restoration under Pope Pius VII. Chapter ten focuses on how the Jesuits and the papacy came for the most part to form a most congenial relationship in the century following the French Revolution. The final chapter explains the election of Pedro Arrupe as the Society's superior general and the events that unfolded in the wake of Vatican Council II, including John Paul II's appointment of Paolo Dezza to govern the Society in 1981, and concludes with some brief observations on the significance of Pope Francis, the Jesuit pope.

The Jesuits and the Popes is a helpful approach to the question because it introduces readers to the context of papal authority in light of Society's own structure of governance. For example, the issue of how the superior general of the Jesuit order is elected, the significance of a general congregation, and the most important interventions different popes have made in them are laid out.

The book also offers clarification to certain issues concerning the Society of Jesus and the uniqueness of its relationship to the papacy. One regards the fourth vow Jesuits profess and their obedience to the pope to be sent forth on apostolic mission. Another concerns the bond the Society has to the institutional church in the light of civil, royal, and national interests that have come to play. Here, O'Malley gives special attention to the case of sixteenth-century Spain, where personages of rank, both Jesuit and non-Jesuit, have tried to sway the Society in its governance. For example, while the Jesuit José de Acosta is often remembered as a missionary to Peru and for his contribution to the study of natural philosophy, here he is signaled for his connection to King Philip II and the attempts made to oust Claudio Acquaviva as the Society's fifth superior general.

The book is also helpful for the coherent way in which it brings together some highlights and difficulties that have arisen in the Society's history. For example, O'Malley explains how the Jesuits came to run the Roman College (today's Gregorian University) and how special papal permissions were given to them in overseas missions. But he also makes note of the main polemics in which the Society became entangled, namely the *de auxiliis* controversy, the Chinese Rites debate, the issue of philosophical probabilism and the emergence of probabiliorism. He even calls attention to the "Jesuitical way" in which the Society at times dealt with these controversies (64). Not surprisingly, O'Malley also gives context to the way in which the Society was suppressed by a pope who came to be the pawn of other religious and civil authorities, and the events that unfolded in Portugal and France in the decade before King Charles III would expel the Jesuits from the vast territories of the Spanish crown.

In his final section O'Malley treats Pedro Arrupe's tenure as superior general and the challenges he faced in adapting the Society to a changing church in a faster changing world. *The Jesuits and the Popes* is a welcome resource in that it brings together many issues of Jesuit history related to papal authority, and is convincing in its appeal that a more comprehensive study be undertaken. Since the book is a "sketch" without notes, a section for further reading is included. O'Malley ends by making special mention of the visit Pope Francis made to St. Joseph's University in Philadelphia during his official trip to the United States in 2015. While it certainly was the first time a pope would specifically request dropping in on an American Jesuit school, unscheduled at that, readers can also recall how during the World Youth Day events in 1993 Pope John Paul II was greeted by then President Bill Clinton on the campus of Regis University in Denver.

Published by St. Joseph's University Press in the high quality customary of this editorial, the book contains only a very few minor errors in copyediting,

such as missing punctuation. Nineteen illustrations and color photos add to the edition and pair nicely with the eloquence characteristic of O'Malley.

D. Scott Hendrickson, S.J.

Loyola University Chicago

dhendrickson@LUC.edu

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