

masters' names might be unfamiliar, the inventiveness and high quality of their sculptures merit better recognition and appreciation.

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DOI:10.1163/22141332-10030008-03

Manlio Sodi and Anna Głusiuk, eds., *Bellarmino e i Gesuiti a Montepulciano: Studi in occasione del iv centenario della morte di San Roberto (1621–2021)*. Studi sulle abbazie storiche e ordini religiosi della Toscana, 8. Florence: Leo S. Olschki, 2022. Pp. xx + 270. Pb, €35.00.

This volume consists of sixteen articles plus an editorial introduction, preceded by several pages of letters (including one from Pope Francis) referring to the occasion of a conference held in September 2021 (despite the pandemic) to observe the fourth centenary of the death of Robert Bellarmine, S.J. The contributors, which include five members of the Society of Jesus, are largely Italian scholars. The book is divided into three sections: *Orizzonti* (Points of reference, which is the shortest section), *Esiti editoriali e archivistici* (Editorial and archival outcomes), and *Cultura ed evangelizzazione* (Culture and evangelization).

The introduction, which includes a brief overview of Bellarmine's life, also raises the question of the contemporary relevance of his thought. Ninety years after his canonization and proclamation as doctor of the church, Bellarmine's work in different forms of education (ranging from his catechetical writings to his scientific endeavors), along with his spiritual and controversial writings and homilies, continue to interest those who study early modern European history, but they also continue to influence modern Catholic theology and the work of the Society of Jesus.

True to its title, the collection provides us with studies of not just Bellarmine on the anniversary of his death, but on the personal and professional context of his life (for example, chapters by Robert Danieluk and Federico Lombardi on the Jesuits and their international work during the time of Bellarmine and Roberto de Nobili, fellow Polizian and missionary to India; by Danieluk on another Polizian, Contuccio Contucci and by Giulia Karimi on Contucci's brother Nicolò; and by Francesca Allegri on Mary Ward), his intellectual

development (contributions by Paul Mueller on the history of science; Lorenzo Mancini, Edoardo Barbieri, and Natale Vacalebri on the books he used and collected; Robert Godding on his interest in hagiography; and Anna Głusiuk and Manlio Sodi on his teaching and preaching), his impact on the Society (Danieluk, Lombardi, and Allegri again), and his afterlife (Franco Motta on the canonization process, Alessandro Angelini and Biancamaria Brumana on artistic and musical representations, and Azelio Mariani and Giovanni Mignoni on the archival legacy). The rich combination of studies does not simply suggest that readers revise our understanding of Bellarmine, the Jesuits, and Montepulciano: it guides us through these revisions.

In the interest of space, I can only focus on a sampling of the chapters. Paul Mueller notes that the cause for Bellarmine's sainthood was consistently delayed because of opposition to the intellectual positions he took. It was finally approved in 1930, the year after the Lateran Treaty, because of the usefulness of the early modern theologian's defense of papal power. Francesco Motta's chapter about the canonization process wrestles with the changes in that process and the lengthy historiography associated with sainthood, and notes how characterizations of Bellarmine changed over the three centuries during which the process unfolded. Representations (in print as well as in art) tell a story of changing concerns about and interests in the historical role of the Society, the definitions of sanctity, and the difficulties of confronting the particular challenges this man faced. Motta ends with the observation that Bellarmine's autobiography itself provide the clearest understanding possible regarding the delicate balance between "the tangible world of political expediency and the intangible one of the supernatural vocation that lies behind the very concept of holiness" (47).

Several articles point us to a more personal side of Bellarmine; among these, Federico Lombardi's exploration of his correspondence with both Roberto Nobili and Nicolas Trigault in the context of their missions is the most revelatory of the man's life and interests. We learn of his concern for his own mortality, his thoughts regarding certain difficulties that arose during the missions to India and China, and the feelings he had for his colleagues. This chapter includes four complete letters and extracts from five others.

While most of the articles do draw the reader's attention to Bellarmine himself or his legacy, a handful focus on Montepulciano and/ or the Jesuits without centering him. These chapters include a thorough investigation of the library of the Jesuit college in Montepulciano by Natale Vacalebri and a close study of Giuseppe Fabbrini's oratorio "Le glorie del nome di Gesù" by Biancamaria Brumana, which concludes with the full text of the setting. Both are better integrated into the collection than the chapters about the Contucci brothers,

fellow Poliziani, or the study by Francesca Allegri of Mary Ward's life and work in establishing religious foundations during a period rich in vocations and similar foundations (noting, for example, Francis de Sales and Vincent de Paul). I say this not to fault those contributions, which, like the rest of the volume, are based in primary source research well contextualized into the historiography. The problem lies in the lack of a conclusion, combined with the narrow focus of the introduction on Bellarmine, rather than on Bellarmine, the Jesuits, and Montepulciano. One wishes for a framework that integrates the various studies into a larger whole. The final chapter returns to the issue of canonization, after which the volume simply ends.

As is often true of Italian publications related to conferences, the book's editorial apparatus is weak. There is no index at all, and no explanation for why only two of the chapters have bibliographies.

I recommend the chapters in the book for students of Bellarmine's intellectual and spiritual legacy, and for those who have an interest in the history of the Jesuits in Tuscany.

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DOI:10.1163/22141332-10030008-04

Eric J. DeMeuse, *Unity and Catholicity in Christ: The Ecclesiology of Francisco Suárez*, S.J. Oxford Studies in Historical Theology, 80. New York: Oxford University Press, 2022. Pp. xii + 200. Hb, \$74.00.

Canonizations always arouse the interest of professional theologians. Should some controversy—or some possible controversy—attend a canonization, all the better. Symposia can be held, archives can be ransacked, and narratives can be revised. These tendencies were nowhere more apparent than in the canonization and subsequent reception of St. Robert Bellarmine (1599–1621). Bellarmine's writings had been republished in the second half of the nineteenth century. He was canonized by Pius XI in 1930 and named a Doctor of the Church in 1931. In the space of a generation, however, Bellarmine was vilified as the symbol of all things old, stale, stodgy, and dead. Much of this backlash centered on the new saint's definition of the Church as a community of persons bound by a profession of the Christian faith under the direction of legitimate pastors, especially the Roman Pontiff. (For the full definition, see 3–4.) Rarely