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In the history of print and publishing, encyclopedias are above all associated with the eighteenth century, also the period in which the Society of Jesus was expelled by several states and then suppressed by the pope. This was the age of the Enlightenment, an age in which certain publications played an exceptionally prominent role, and none more so than Denis Diderot's *Encyclopédie*. The Enlightenment era has even been called the Age of the Encyclopedia. Diderot's consisted of seventeen volumes, first published between 1751 and 1772, with some 24,000 entries, by many contributors. The subtitle of his encyclopedia indicated that the topic was sciences, arts, and the professions. In these volumes, reason was exalted and traditional religion marginalized; progress was imagined as requiring leaving a priestly past, including the Jesuit past, behind.

Diderot's massive encyclopedia helped to change the world, in no small ways, for good or for ill. And it was so influential that even now the very genre of an encyclopedia may bring his volumes to mind. An encyclopedia of the Jesuits would, I dare say, have horrified Diderot, unless it were but a relentless catalogue of Jesuit misdeeds.

A Jesuit encyclopedia proposed by, and published by, Cambridge University Press, a press that was founded in Elizabethan England – a time and place hardly friendly to the Jesuits, to say the least – helps to show just how much times have changed. All of the entries for this *Cambridge Encyclopedia of the Jesuits* were written during the pontificate of Pope Francis, the first Jesuit pope. I am and my associate and assistant editors are delighted to dedicate this encyclopedia to him.

Thus, what is in and what is not in this encyclopedia? What matters enough to be included? This one-volume reference work was commissioned as a publication of no more than 500,000 words, with some 600 entries, to appear in hardcover and electronic versions. It has required a great many decisions as to what's in and what's out, who's in and who's out, and so on. This process of selection required a lot of time; in Jesuit terms it required discernment. What I believe matters most about the Jesuits is in; no doubt some will contest some of these decisions. But in fact the decisions were made collaboratively with the other editors and in the light of the generous advice of a great many people, Jesuits and others, from across the world, ranging from graduate students to professors emeriti/ae. Of the 600 entries, approximately 230 are biographies of individual Jesuits and of other persons important for Jesuit history; approximately 370 entries treat concepts, terms, places, institutions, events that matter for Jesuits. Depending on the topic, some entries are as brief as 300 words, while some are as long as 3,000 words; many are about 800 words. Most entries include a bibliography. Entries are signed by their authors, of whom there are 110, a distinguished and international group of scholars, ranging from



Figure 1 Pope Francis mural in New York, September 2015. Photograph Theresa Racht

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Church historians and cultural historians to theologians and art historians, from Jesuits and other Catholics, to persons of other faiths or of none. Opinions expressed in entries represent the views of the authors, not necessarily those of the volume's editors. Some seventy images/illustrations point to the visual dimension of Jesuit experience.

One way of approaching Jesuit history is to focus on ideals, and on their expression in the writings of the founder, and/or in official Jesuit documents. Thus, if this is the way to get at what matters most about the Jesuits, one will emphasize reading the autobiography of Ignatius, his *Spiritual Exercises*, perhaps some of his thousands of letters, and then the *Constitutions*, of which he is the principal author. And there have been important studies done recently on these topics. One could also turn to decrees of Jesuit General Congregations, up to the most recent, along with perhaps letters and other documents from superiors general, from Ignatius to superior general Adolfo Nicolás. Many of these topics are included in this encyclopedia.

Yet even though all of these writings, decrees, and so on are certainly very important, I am not convinced that they are always what matters most, or where one might glean what matters most, about the Society of Jesus. How ideals and the prescribed have actually been lived out (or not) is something much, much messier, and much more time-consuming to access and study. But I believe that how Jesuits have lived their lives and what they have actually done are essential topics if one is to be able to talk with any credibility about Jesuit history. I am not suggesting that there has always been a huge gap between ideal and reality, but I suspect that there has usually been at least some significant disparity, human nature being what it is. Jesuits are human beings, with strengths, weaknesses, inclinations and actions ranging from heroic sanctity to deep-seated evil. Most Jesuits are somewhere in-between, most of the time.

The sources for studying what Jesuits have done over the centuries are phenomenal; an amazing quantity of manuscripts, printed sources, and other primary sources – such as Jesuit architecture, painting, other visual arts – have survived, despite expulsions of the Society from various countries, despite the suppression of 1773–1814, despite the vicissitudes of time. Archives and libraries rich in Jesuit sources have helped to make this reference work possible.

Expulsions and suppression: These kinds of events recall the fact that the Society of Jesus has not always been appreciated or well received. The extremely varied reception of the Society of Jesus is surely one of its characteristics: Jesuits have been used as scapegoats for just about everything wrong with culture and society; some Jesuits have been killed for simply being Jesuits, while others have been revered as saints and heroes in their lifetimes, whether or not they are ever officially beatified or canonized. The Society itself, as an institution, has experienced just as broad a range of responses, from demonization to an embarrassing flood of unqualified praise. Enemies of the Jesuits, as well as their friends, must be given ample space in this encyclopedia.

The bicentennial of the “restoration” of the Society in 2014 was not a minor anniversary. The significance for Jesuits of the decision of Pope Pius VII, promulgated on August 7, 1814, can hardly be exaggerated. Without it, there would be no Society of Jesus today, there would be no Jesuit schools, no retreat houses, or anything else. In Jesuit history, Pope Pius VII matters a lot. He was also a witness for the Church's freedom in the age of Napoleon's imperialism.

Questions remain for historians to sort about the Society post-1814. This is a period of Jesuit history that has yet to gain the kind of intense attention currently being given

to the pre-1773 Jesuits. Among the key questions: To what extent was post-1814 a restoration of what had existed before? Or was it really a new Society of Jesus, inspired by the old Society in many ways, to be sure, but really something new? This question of continuity and discontinuity pre-1773/post-1814 is a question that informs many of the entries that follow.

But many people approach Jesuit history as a matter of great individuals: both Ignatius and other first-generation Jesuits such as Francis Xavier or Peter Faber, and then as we move along chronologically, to consider superiors general and other Jesuit administrators. Or perhaps to focus on Saints, Blesseds, and martyrs, from Ignatius and Xavier, to Peter Canisius, to Robert Bellarmine or Aloysius Gonzaga, to Claude La Colombière, the North American martyrs or, in the twentieth century, Miguel Pro, Alberto Hurtado, and the Jesuit martyrs in El Salvador. Or Jesuit scholars, theologians, writers, artists and scientists, from Christopher Clavius to Athanasius Kircher, Daniel Seghers and Andrea Pozzo to Gerard Manley Hopkins, Pierre Teilhard de Chardin, John Courtney Murray, Karl Rahner, Walter Ong, Jean-Yves Calvez, Pedro Arrupe, Avery Dulles. Jesuits such as these have their own entry in this work.

Lists of names may shed light on the accomplishments of some great individuals, but these lists may also be a bit tedious and, worse, may also occlude a key dimension of Jesuit life. Most of the time, most Jesuits are not simply lone warriors, as it were, carrying out a mission given to them as individuals and that's that. Jesuits are formed in community, and most of them spend most of their lives in community. To put this another way, what matters most about the Society of Jesus may not be a list of great individuals, but a Jesuit collective identity, or corporate culture. Shared priorities, attitudes, values, experiences; a shared project, shared goals, shared commitments, shared resources. These change somewhat, or perhaps a great deal, over time. Each generation of Jesuits may have a specific identity.

The Jesuit vows of poverty, chastity, and obedience may reveal shared values, priorities, shared commitments, and thus at least some of what matters most about the Jesuits. The Jesuit vow of poverty, I would suggest, has been and is a promise to let go of rugged individualism and independence in favor of mutual support and interdependence. This goes against what capitalist culture tells Jesuits they ought to be. The Jesuit vow of poverty is profoundly counter-cultural; my students are invariably shocked, indeed astonished, if I mention that Jesuits sign their salaries over to their Jesuit community. Jesuit obedience, too, means putting choice of works and other major life choices in a much broader context than simply individual preferences. It means opting for a life in which personal preferences may give way to more significant considerations. Availability for works one would not, on one's own, be likely to choose, is a central part of Jesuit obedience and identity. An effort to serve others, to help to meet their needs, not solely one's own needs and preferences, is at the heart of the matter. Jesuit chastity is articulated in a similar way: availability for mission, for serving others, those most in need, anywhere in the world, perhaps on short notice.

And yet, as I say these things, I am also concerned to caution against ahistorical generalizations, and to insist on paying attention to the particularities of Jesuit practice in different times and places. The encyclopedia entries on schools or anything else Jesuit must take account not so much of a timeless meaning, but of change over time. History means change, and since the sixteenth century the Society of Jesus has been no more exempt from change than anyone else. There is no direct or short path from what John

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O'Malley called the “first Jesuits” to Jesuits today. There is, rather, a complex path, winding and meandering at times, doubling back, and then perhaps moving forward in some way.

Is a close look at periods of growth for the Society the way to elicit what matters most about the Jesuits? My own field as a historian is the seventeenth century, the religious history of seventeenth-century France and Italy in particular. That era was in some ways the golden age for Jesuits in Europe, with rapid expansion in many other parts of the world as well. In 1640 the centennial of the Society was celebrated, and such celebration included publication in Antwerp of a self-congratulatory commemorative book, *Imago primi saeculi Societatis Iesu*. In France, there was strong royal support for Jesuits, and a growing and large number of Jesuit colleges, churches, publications, etc; a Jesuit was the king's confessor, and Jesuits ministered to all levels of society, from the court in Paris and Versailles to poor workers and peasants. And yet it was also a period of intense opposition to the Society of Jesus.

Another key question is who are/ or have been the real leaders, the ones that actually matter, in a given era and venue of Jesuit life and work? Many Jesuits would say that Fr. Pedro Arrupe, superior general 1965–83, was a great leader, but if he was, was it as an administrator, or as a charismatic and prophetic figure? Did he perhaps lead by the example of a holy life rather than by his administrative decisions? If leaders are not necessarily administrators, are they perhaps spiritual directors and confessors? Preachers? Teachers? Writers? Scholars? Advocates for and agents of social justice? Chaplains in hospitals and prisons? No doubt for various times and places the answer may differ. Some would say that in recent decades the voices for social justice stand out. One may think, for example, of the Jesuit Refugee Service, founded in 1981. It may be that leaders in the Society are those that serve where the needs are greatest, and this can be a lot of different places.

One may also think of leaders as innovators. Is innovation what matters most? Though the word ‘innovation’ had very negative connotations in the time of Ignatius – more or less equivalent to heresy – today it has a rather positive resonance for most people. And I think that Jesuits tend to think of the Society of Jesus as innovative, from its very beginnings. For example, unlike monastic orders, and even unlike the friars such as Franciscans and Dominicans, Jesuits do not chant the divine office in choir. Jesuit spirituality is centered on the *Spiritual Exercises*, not on a liturgical calendar, especially not on the divine office in common. Jesuit spirituality is not tied to the seasons of the liturgical year, and yet the Eucharist has been at the heart of Jesuit spirituality. That no female branch of the Society developed was also a kind of innovation, but one Jesuits may find embarrassing today. But this lacuna is one of the things that distinguished Jesuits from monastic orders or from the mendicant orders: they had male and female branches. And yet, to be fair, religious life for women in the sixteenth century was almost always cloistered monastic life only. This began to change by the seventeenth century, and Jesuits did at times support efforts to create active women's communities similar to the Jesuits: for example, Fr. Jean-Pierre Médaille, SJ, played a central role in the establishment of the Sisters of St. Joseph, in seventeenth-century France.

As an active religious order, indeed some might say the active religious order par excellence, the Society of Jesus may tend to be identified by its works, by what its members do. Is then what matters most about the Jesuits *what* they do? In a similar vein, are Jesuits best understood as hyphenated priests? Priest-teachers, priest-scholars, and so on?

But perhaps *how* Jesuits do what they do is a better gauge of what matters most than what we do. Ignatius was very keen to prevent greed from taking hold of what would be the Jesuit way of doing things. Ministry was to be offered gratis, and this included not only pastoral or sacramental ministry but also education. Up to the Suppression, Jesuit schools did not charge tuition. As I tell my students, perhaps those really were the good old days! And yet those days are not completely gone. In recent times, in the United States, where high-priced tuition and fees are the norm in private schools, Nativity middle schools actually live out the older tradition and provide a free education. Generosity is at the heart of Ignatian ideals, and Jesuits today do at times manifest this in a variety of ways, not just in some schools.

One may also ask: Is what matters most *who* Jesuits are? Jesuits call themselves companions of Jesus and the company of Jesus: Is this companionship what matters most? Jesuits have often had a reputation as men of hope and optimism, as men who live in the world and see it as filled with the presence of God. Jesuits have often been seen as taking a very positive view of human nature, emphasizing human dignity and freedom and how human beings are created in the image of God. And Jesuits tend to be optimistic about where God may be found: everywhere, not just in church, not just among the pious, and the good people; not just among the respectable but also, and perhaps especially, among the outcasts, the outsiders, the despised, the excluded, the marginalized, in all corners of the earth, Christian or otherwise. Jesuits commit themselves to following and walking with the Jesus who favored the scorned people, the ones that were wrongly thought not to count or somehow to be inferior. Pope Francis is relentless in drawing attention to the marginalized and in insisting that priests, Jesuits among them, give priority to their needs.

Attention to the *Spiritual Exercises* of St. Ignatius reveals a spirituality that is grounded in dependence on God's abundant and utterly undeserved grace, but it is also a spirituality that emphasizes the freedom and the ability of the human being to make a choice to cooperate with that grace, to engage in a cooperation rooted in a love that manifests itself in deeds. There is a kind of balance of hard work and radical dependence on grace. Indeed the very notion of "exercises" suggests an important role for human effort, for human practice, not merely for some passive reception of, or submission to, something entirely external to oneself and one's actions. Thus Jesuits embrace not nature or grace, but both nature and grace. Jesuit spirituality is focused on Jesus, his life, his ministry, his death and resurrection. Jesuits are Christocentric, but at the same time Jesuits, following Ignatius, also find God in all sorts of places others might spurn as godless. God, for Jesuits, is revealed in Jesus Christ in a particular way, but God is also revealed in an amazing array of places, persons, and situations that many people would find unlikely to reveal the presence of God. "Both ... and" may be a Jesuit way of thinking. The *Spiritual Exercises* are thoroughly Christocentric, and they are more than that too.

In relation to the *Exercises*, and in many other places, including daily life and how they talk about it, Jesuits often use a specialized vocabulary. Is this Jesuit language, is this Jesuit-speak, perhaps the key, the entrée, to what matters most? The encyclopedia entries that follow include many examples of Jesuit terminology. Jesuit terminology grounded in the *Spiritual Exercises* includes the principle and foundation, composition of place, the examen, discernment, and three degrees of humility. There is contemplation and the *Suscipe*. And Jesuit language goes well beyond the *Exercises*; Jesuits speak of novices, scholastics, regents, temporal and spiritual coadjutors, professed fathers, the

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provincial. Jesuits are called to be zealous for helping souls. There are Jesuit houses, regions, provinces, and assistancies; there is the *ratio studiorum*, the preferential option for the poor, men and women for others, the *magis*; there is AMDG and the faith that does justice. There is villa; there are *informationes*; there are *degentes*; there is much, much more.

Jesuits belong to particular local Jesuit communities and to Jesuit provinces. But they also belong very much to the entire, worldwide Society of Jesus. The international dimension of the Society goes back to its very origins. The first Jesuits, Ignatius included, were foreign students studying at the University of Paris. This fact points to two central characteristics of the Society of Jesus: its international membership and identity, and its focus on education. Ignatius understood himself as a pilgrim, on the road. And pilgrimage, in various ways, is a part of a Jesuit's formation. A Jesuit is formed to be available to be sent to the ends of the earth, wherever the needs are greatest. The great variety of places to which Jesuits have been sent must figure in this encyclopedia. Jesuits are called to transcend national, ethnic, cultural, and racial boundaries; a good Jesuit is an antidote to the fear fostered by xenophobia. For a Jesuit, the pope is the universal pastor, a pastor able to transcend national barriers. When Jesuits make a vow to God of obedience to the pope, they mean obedience to one concerned to provide for the needs of persons all around the globe.

Recent historical work has documented that many European Jesuits in the first two centuries of the Society's existence wrote letters to provincials and to Fr. General asking to be sent overseas to the missions; some of these volunteers were accepted and some were not. At the margins, yet in the center: Jesuits in China is a topic that seems to fascinate a very large numbers of scholars in recent years, a fascination that was further energized by the 400th anniversary, in 2010, of the death of Matteo Ricci. But in some ways, the Jesuits in China were not typical of what Jesuits did in the sixteenth to eighteenth centuries; for one thing, they founded no school in China. By most standards their work in China was not very successful. But then what criteria do we use to gauge Jesuit success? Are they somehow different from criteria used elsewhere?

To return to the theme of education, a few years ago I was asked at the College of the Holy Cross to write a brief summary of what Jesuit education is all about, and this summary was to help a college committee on strategic planning do its work. This is what I wrote:

Optimistic in its assessment of human possibilities, the Society of Jesus views each person as an image of God. Jesuit education values the beauty and dignity of that image, and cherishes the diversity of ways in which human beings manifest the glory of God. Academic excellence is understood to play an indispensable role in making that glory evident.

Interdisciplinary in its structure and rationale, Jesuit education privileges the links between the humanities, the sciences, and social sciences. Respecting and valuing the particular methodology of each discipline, Jesuit education also poses broad questions of ultimate meaning and purpose, questions that cut across the curriculum and shed light on its interconnections.

Jesuit education spares no effort in developing as fully as possible the unique potential of each student for growth in knowledge and wisdom.

One may ask: Are Jesuit schools the premier example of Jesuit success? Though the Society of Jesus was not founded as a teaching order, that is, as a religious order devoted

exclusively or almost exclusively to teaching, within the lifetime of Ignatius Jesuit schools were founded and began in various ways to take precedence over most other work. More and more Jesuits were missioned to work in the schools. Of the hundreds of Jesuit schools, from those for young children to research universities for graduate students, selected institutions have their own entries in this encyclopedia, institutions representative of the diverse countries and cultures where Jesuit schools have been founded.

It should be kept in mind that the Jesuit community attached to a school has very often included men working in other ministries such as itinerant preaching or hospital chaplaincy. But is education in fact what matters most about the Jesuits? Jesuits themselves are often highly educated, beyond the already long formation in philosophy and theology required for ordination. It is not uncommon to hear Jesuits in studies joke about being in the 20th grade or higher. And some Jesuits along with others would say that Jesuit schools are what matters most about the Society of Jesus.

Jesuit schools have often done a lot with the arts, with the visual arts, and with performing arts, theater in particular. Indeed, Jesuits tend to be very aware of the pedagogical power of images. The plain, bare style of some monastic traditions and of many Protestant churches is not a Jesuit style. Jesuits have known how to use images in teaching, and in propagating the faith. Jesuit spirituality is incarnational: There is emphasis on seeing and on other senses as a way to believing and to living out the faith. The visual imagination plays a major role in the *Spiritual Exercises*; Jesuit spirituality focuses on God as taking on flesh in Jesus, thus on a transcendent God who chose to be made as visible and tangible as any human being. Some seventy images are included in this encyclopedia, and not as mere “illustrations” somehow ancillary to the text but as integral parts of Jesuit history and identity, as central to what matters most about the Jesuits.

In their efforts to teach something about God to peoples in Asia, in the Americas, and elsewhere, Jesuits often relied on images, even as they worked hard to learn local languages. Jesuit missionaries, in some parts of the world, made the founding of schools a priority, for the benefit of both the children of European colonists and the native population. In North America, the first Jesuit school was founded in Quebec City, in 1639. From the sixteenth century on, as Jesuits went all over the world, they often gained a reputation, through their preaching and teaching, for accommodating local cultures. That is, rather than take a *tabula rasa* approach, as some other missionaries did, to the cultures they encountered in places such as Asia or the Americas, Jesuit missionaries tried to separate Christian faith from European cultures and to respect local cultures. And this kind of accommodation got the Jesuits into a lot of trouble in Europe, where some popes and other authorities saw the Jesuits as soft on paganism (e.g., Chinese Rites Controversy). In recent decades, most scholars working on this kind of topic tend to view favorably Jesuit efforts at accommodation, even if by post-colonial standards (post-1945 perspectives) Jesuits remained limited by, and at times gave way to, European arrogance, racism, condescension.

But it was not necessarily a good thing to always embrace accommodation. Is it a good thing for Jesuits to accept the caste system of India and to despise those considered of low caste or as untouchable? Or if a Jesuit were to find himself in Nazi Germany, would accommodation of Nazi culture be appropriate? Jesuits once owned slaves in the southern United States – a case of accommodation of local culture, but hardly a witness to the Gospel.

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Collaboration with others is something Jesuits have never done without, certainly in a time and place of declining Jesuit numbers, as is the case in parts of the world at present, but it is also true that Jesuits have always needed co-workers, supporters, allies. This is part of the Jesuits' story, too. Benefactors have always been needed, and so too at least tacit tolerance of Church and State authorities for Jesuit schools and other works; lay collaborators were envisioned as playing a role from the beginning. In the early modern period, confraternities and Marian congregations had Jesuit chaplains but were largely run by and for persons other than Jesuits.

As for Jesuit schools, Ignatius insisted that Jesuits not administer corporal punishment, though they could have such punishment meted out by a corrector, a person other than a Jesuit. This may seem a rather odd, perhaps awkward, example of persons collaborating with Jesuits, but the point here is simply that, from the sixteenth century on, Jesuits did not engage in their works without collaborators. It is not merely a recent development, though General Congregation 34 of the Society of Jesus, meeting in 1995, issued a decree on cooperation with laity in mission as well a decree on women. Both decrees acknowledge the dependence of Jesuit works on contributions of persons other than Jesuits.

In 2008, at the 35th General Congregation, Pope Benedict XVI called on Jesuits to serve the universal Church, especially by going to the frontiers, not only geographic frontiers, but cultural and intellectual ones, in order to live out a faith that is harmonious with reason and with science, a faith that promotes justice for the poor and the excluded. And in a talk in Mexico City in 2010, Fr. General Nicolás pointed to a “world of globalized superficiality of thought” and called on Jesuits and their collaborators to “promote in creative new ways the depth of thought and imagination that are distinguished marks of the Ignatian tradition” (“Depth, Universality, and Learned Ministry”).

This encyclopedia considers not only the history of the Jesuits since their founding in 1540 but also the contemporary Society of Jesus.

Though it may seem self-evident to say that an encyclopedia is encyclopedic, in the sense of all-inclusive, in fact this one-volume reference work does not and cannot cover everything about the Jesuits. Even ten volumes or twenty volumes would not suffice for that. No doubt some readers will regret this or that silence or absence. In order to stay within the word limit of the project, tough choices have had to be made, but they have been made with a view to putting forward what matters about Jesuits, from a variety of perspectives, and including religion, culture, education, and the arts. The goal has been to include what sheds the most light on the significance of the Jesuits since their founding in the sixteenth century, and to do so in a reference work of manageable size, accessible and useful for a multiplicity of audiences: students of various levels, an educated public, scholars, Jesuits, and other clergy and religious. Many readers of this encyclopedia will already be aware of the *Diccionario histórico de la Compañía de Jesús*, published, after various delays, in Spanish only in 2001. Among the *Diccionario's* obvious limitations is a complete lack of illustrations or images. Its entries are already somewhat dated, having been commissioned and written some two or three decades ago; yet it remains a useful reference work, especially for basic biographical information on a great many obscure Jesuits.

Entries for this *Cambridge Encyclopedia of the Jesuits* were commissioned in 2013 and later; an English-language project for Cambridge University Press, it is far more concise than the the *Diccionario* and includes as its authors both well-known experts

and younger scholars charting new paths in Jesuit studies, a burgeoning, lively field for the twenty-first century, a field given fresh energy by a Jesuit pope full of surprises. This encyclopedia has sought to take into account Jesuits from the time of Ignatius to the first years of the papacy of Pope Francis. Some of the possible topics have been very much moving targets, as it were. Changing boundaries and names of Jesuit provinces offer a good example of such movement, and they are a topic on which whatever is said may be outdated very quickly. So that the ever-present prospect of one more update not delay publication, any Jesuit events or developments later than mid-2016 are not included in this encyclopedia.

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