absorbed) in the wonder of things, but also that he eventually lost his bearings (and himself) in that search. But, as with anyone, in spite of the best we can do to inscape and record someone's life as objectively as we would like, we get caught up in that life and are fated in the end to see it through our own eyes. Thankfully, Professor Randall has an exquisite sensibility for theology and poetry, and this shines through on page after shimmering page.

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James Bernauer, S.J.

Jesuit Kaddish: Jesuits, Jews, and Holocaust Remembrance. Notre Dame, IN: University of Notre Dame Press, 2020. Pp. 220. Hb, \$55.00.

This deeply reflective book is part memoir, part historical inquiry, and part theological exploration. It is broadly about the Holocaust and the Jesuits, charting both shortcomings as well as successes in the Jesuit order and among individual Jesuits (especially the fifteen cited as Righteous among the Nations by Yad Vashem) when it comes to Jews, Judaism, and the Holocaust. As such, James Bernauer's approach leads to some valuable and inspiring stories, concluding with some fresh and insightful observations that are important for historians and religious studies scholars.

In Chapter 1, Bernauer points to two attitudes that have historically stood behind Christianity's differentiation between medieval anti-Judaism and modern anti-Semitism: that Christianity is best interpreted "through a particular form of European culture that asserted its spiritual surpassing and discarding of Judaism" and that the modern world is a repudiation of Christianity, which therefore has no responsibility for modernity's achievements or crimes. Bernauer includes a helpful discussion of Pope John Paul II's connections with Jews and Jewish community growing up and later in his work and travels. In elevating the martyrs of Nazism, Bernauer asserts that the pope was directly challenging the culture of excuse and encouraging a penitential spirit and he finds significant changes, including, for example, a major transformation in the German episcopacy's attitude toward the Holocaust after 1959, the work of the Vatican Commission for Religious Relations with the Jews in 1990, and the eventual recognition of the State of Israel under John Paul II.

In Chapter 2, Bernauer reviews the early history of the Society and its connections to and concerns with Judaism. Although many early Jesuits had Jewish (i.e., *converso*) backgrounds, the Society did eventually impose a ban of people with a Jewish background. In this context, Bernauer introduces an important concept of *asemitism*, which he notes involves denouncing any violent anti-Jewish activity, while advocating a religious, racial, and political separation of Jews and Christians—that is a nonviolent indifference to Jews. *Asemitism* was pervasive among Jesuits. Jesuit representations of Jews did not depart from standard Christian scriptural depictions of Jews but did not dwell on the passion and crucifixion and did not contain fantasies of Jewish cruelty toward Jesus. And yet, Jesuit *asemitism* mixed with a certain notion of indifference associated with Jesuit spiritualism (with an emphasis on individuality and obedience). Bernauer notes that writings in the Jesuit journal provided Hitler and Nazi press some anti-Jewish fodder, and perhaps stories, for example related to ritual murder, and they could themselves be purveyors of patriotic nationalism, especially against atheistic Communism, which at times was associated with Jews. At the same time, Bernauer notes that Jesuits themselves suffered negative stereotyping in ways that mirrored representations of Jews. They were seen as powerful, secretive, and conspiratorial corrupters of Christianity in some circles. Jesuits may have come to dissociate themselves from the war as its brutality became more apparent, but this realization perhaps came too late, Bernauer ruminates.

In Chapter 3, Bernauer turns to the pivotal role that Christian moral formation conferred on disciplining sexuality and which, he asserts, National Socialists leveraged in making the population compliant and self-alienated. Nazi erotic politics denounced pornography, homosexuality, and eroticism not governed by the desire for procreation and fashioned Hitler as a force of moral regeneration on one hand, even as it cast the church as prudish and its teachings on sexuality hostile to the joys of sexual life. For National Socialists Jews were a disintegrating moral force (both spiritless and sexually possessed and erotically charged). Jews were the enemy of German inwardness, and their alleged lust robbed them of rationality (debasement to the level of animals). The attack on Jews also intersected with the persecution of homosexuals, as homosexual identity was presented as a transition to becoming a Jew. Bernauer thus traces the implications of these associations in German culture and the Nuremberg Laws.

In Chapter 4, Bernauer explores several prominent Jesuits, such as Augustin Cardinal Bea, to understand how, in some cases, the Jesuit righteous developed their capacity for independent judgment and courageous action. Bea defended Jesus's identity as a Jew, and he argued that a racial discrediting of Judaism was tantamount to an attack on the foundations of Christianity itself. Still, his

positive attitude only developed gradually. The study of the Hebrew Scriptures did not automatically lead to an appreciation of the Jewish people's post-biblical religious life or any need for a redefinition of the relationship between Jews and Christians. Bernauer reviews the actual work of hiding and protecting Jews as well as the contributions of Jesuits in the intellectual and political work within the church that led to tolerance and reconciliation in some cases.

In the final Chapter (5), Bernauer turns to Ignatius's interest in the Jewishness of Jesus and its relevance for understanding the separation of Judaism and Christianity. He notes that in general the *Spiritual Exercises* do not distort the Jewish Jesus, even when Ignatius was dependent on sources with anti-Judaic biases for depictions of the passion and death of Jesus. In this chapter, Bernauer also reviews the place of Mary and Marian piety in Jesuit thought and practice and in Catholicism more generally, noting the ways that Mary could inspire integrity and compassion and represent an invitation to acknowledge and embrace Jewishness and Jewish spirituality. Bernauer concludes that the Jews of the Holocaust helped teach the Jesuits the need to honor human dignity and religious pluralism. The volume concludes with an appendix that offers an overview and biographies of The Yad Vashem Jesuits.

In all, this is a deep, dense, and provocative book that is part celebratory of the role of Righteous Jesuits on one hand and a sober and honest reflection on Jesuit, and more broadly Catholic, shortcomings and opportunities for growth on the other. It is a powerful book that brings together a number of significant themes—some in novel ways—and reflects the state of the field as well as an enviable scholarly career that has deepened our understanding of Jesuit history, anti-Semitism, and Jewish-Christian relations in modern history.

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Le marché du mérite: Penser le droit et l'économie avec Léonard Lessius. Brussels: Zones Sensibles, 2019. Pp. 248. Pb, €19.00.

Leonard Lessius (1554–1623) was one of the most important Jesuit thinkers of the seventeenth century. Originally from Antwerp, he completed his theological studies in Rome under Robert Bellarmine and Francisco Suárez and then began teaching at Leuven University in the Low Countries. Called “the Oracle