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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Wim Decock

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

of the Low Countries,” Lessius wrote texts on theology and spirituality, but his 1605 treatise on economics, *De justitia et jure*, is probably his most influential work. In *Le marché du mérite: Penser le droit et l'économie avec Léonard Lessius*, Wim Decock—professor of the history of law at the universities of Leuven and Liège—provides a detailed and fascinating study of the intimate connection between Lessius’s theological and economic thought.

After introducing the reader to Lessius and the juridical-theological world in which he lived (chapter I), Decock situates Lessius within the larger question of the relation of religion to economics with a chapter devoted to the “shadow” of Max Weber (1864–1920). In his influential work, *The Protestant Ethic and the Spirit of Capitalism* (London: Unwin Hyman, 1930)—initially written in 1904–5—Weber argues that Calvinism in particular incorporates an ascetical spirit that channels energy away from good works that are meritorious before God to economic enterprises. Success in this world gives reassurance to Christians that they are among the elect. Decock notes that Weber was not the first to articulate this thesis. In 1875, Émile de Laveleye published an article (*Revue de Belgique* [January 1875]: 5–41) arguing that the Latins are condemned to economic decline not because of their bloodlines but because of their adhesion to the Catholic faith (33).

Decock shows that the shadow cast by Weber and de Laveleye on Catholic contributions to the market is overcome when one studies *De justitia et jure* of Lessius. In the ensuing chapters, Decock provides illuminating insights and historical perspectives on what Lessius says about contracts (chapter III); usury and the market (chapter IV); information and speculation (chapter V); risks, assurances, and subprime loans (chapter VI); and monopolies and industries (chapter VII). These chapters will be of great interest to historians of economics and law, especially because Decock provides helpful comparisons with thinkers such as Justinian (40); Hugo Grotius (54–55); and Martín de Azpilcueta (137).

The key chapters, though, are VIII (the salvation of the economy); IX (the economy of salvation); and X (occupation and asceticism). These chapters explain how similar concepts of contracts, merit, and human cooperation inform the theological and economic thought of Lessius and others of his day like Suárez. As a professor of Leuven, Lessius resisted not only Calvin’s theology of predestination but also the pessimistic theology of Michel de Bay (1513–89), who anticipated the theology of Cornelius Jansen (1585–1638).

For Lessius, there is a correspondence between human cooperation with divine grace in the economy of salvation and the role of human freedom and industry in economics. Although salvation is only possible by means of divine grace, the efficacy of divine grace rests upon our free will and response (191).

God never imposes upon our liberty. He offers us salvation, but we are free to accept or reject it. There is a juridical aspect to salvation because God has made an agreement or contract with the human race. Although we can never earn our salvation, our good works are meritorious and pleasing to God because they are the result of his grace. Protestant predestination, however, undermines the merits of good works and ultimately leads to their negligence (193).

Decock believes there is a correspondence between Lessius's theological emphasis on grace, good works, and merit and his emphasis on industry, frugality, and discipline in economics. As Giorgio Agamben has observed (*Le règne et la gloire* [*Homo sacer*, 2.2] [Paris, Éditions du Seuil, 2008], 19), the mysteries of the faith are articulated by an economic-juridical logic because the acquisition of eternal salvation involves industry, good works, and merit (195).

Although Lessius supports industry and the pursuit of profit, he is strongly opposed to materialism and the exploitation of the poor. For him economic affairs must be carried out with self-discipline, sobriety, and temperance. He is suspicious of monopolies (142), and he is strongly against any exploitation of the poor by means of usury. Lessius was aware that the church had approved charitable forms of credit known as the "Montes Pietatis," which provided the poor with financial assistance in exchange for pawned objects. Lessius, though, recognized that some people charged the poor with excessive interest in making use of these "Montes," which resulted in a covert form of usury. Lessius and his Jesuit predecessor, Molina, supported free enterprise, but they recognized the right of public authorities to intervene for the sake of the common good when necessary (140).

In addition to *De justitia et jure*, Decock also draws attention to Lessius's work on good health and sobriety entitled *Hygiasticon* (1613). In this work, Lessius provides advice on proper foods and discipline. The pursuit of good health supports "the spiritual dimension of life" (204). The "Oracle of the Low Countries" promotes bodily and intellectual health, but his focus is ultimately on the spiritual good of Christians. In this regard, his economic insights coincide with his theological and spiritual concerns. He encourages people to pursue a "good and virtuous life" (208), and he believes it is a source of consolation to know that we can cooperate with divine grace in pursuit of eternal salvation. God has not sealed our fate by predestination. Instead he has placed the choice for salvation in our own hands (208).

Le marché du mérite is an important book for the history of economics, law, and theology. Decock shows that Max Weber and others have failed to take into account the Jesuit emphasis on discipline and frugality that rivals that of the ascetical Calvinists. There is, however, an important difference. While the Calvinists affirmed predestination and downplayed free will, the Jesuits

extolled human freedom. Lessius saw freedom and human merit as essential elements of the pursuit of happiness in this world and the next.

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Achille Gagliardi, S.J.

Comentario a los Ejercicios espirituales de San Ignacio. Ed. José A. García, S.J., transl. Ramón Gómez Martínez, S.J. Colección “Manresa,” 66. Madrid and Bilbao: Mensajero, Sal Terrae / Pontificia Universidad Comillas, 2018. Pp. 222. Pb, €13.30.

The more one knows about the author of this “Commentary on the Spiritual Exercises of St Ignatius,” Achille Gagliardi (1537–1607), the more two questions will arise for any reader: first, how far is he faithful to the text of Ignatius, but second, what does his commentary reveal about himself. It should be made clear from the start that in fact this volume contains two works of Gagliardi: in addition to the “Commentary” there is a second work, almost as long as the first and also on the *Exercises*, entitled “On the discernment of spirits.” Both questions can be raised about both works.

Gagliardi was famous in his day for his outstanding sanctity and fame as a spiritual director. However, while professor in Rome, he had led a delegation to Pope Gregory XIII to complain about the way the Jesuit superior general, Everard Mercurian, was running the Society of Jesus—with excessive stress on secular education—and asking for reform. In spite of this, Gagliardi was appointed rector in several North Italian houses and became a close collaborator of St. Charles Borromeo in Milan for fourteen years (1580–94). Here, he became a spiritual guide for the mystic, Isabella Berinzaga (1551[?]-1624). A very unusual lady, she had taken a vow of obedience in the Society and was officially entitled a “spiritual daughter” of the Society. He published her autobiographical accounts of mystical experiences, *Breve compendio di perfezione cristiana*, which had an immense influence (cf. Rob Faesen, “Achille Gagliardi and the Northern Mystics,” in *A Companion to Jesuit Mysticism*, ed. Robert A. Maryks [Leiden: Brill, 2017], 82–111). Gagliardi’s relations with Berinzaga regarding her spiritual teaching aroused suspicion in Rome, and an investigation led to censure and his removal from Milan. But his reputation for holiness was such that he became (1599) superior of the Jesuit house in Venice.