

‘Ρομαῖος’ need not indicate the Latin monk John Cassian of Marseilles of Gennadius’s notice; instead, it refers to the Greek monk heretofore unknown—on the grounds that Paul, a “Jew from Tarsus,” could call himself “Roman” (*Real Cassian* 230). But those are thin grounds on which to speculate negatively on what otherwise seems plausible. Why suppose Gennadius’s notice to have been “forged” in the first place? Even though we have to thank T. for the English translation of an overlooked text, his portrayal of it as deriving from “Cassian the Sabaite” is at worst unconvincing and at best a tenuous and speculative assertion that begs for more cogently articulated support.

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“*The Tragic Couple*”: *Encounters between Jews and Jesuits*. Edited by James Bernauer and Robert A. Maryks. Boston: Brill, 2014. Pp. xvi + 357. \$189.

An irony of the Jesuit–Jewish relationship is that the founder of the Jesuits, Ignatius of Loyola, took a courageous stance in 1540 allowing *conversos* (Jewish converts to Catholicism or their descendants) to enter the Society of Jesus, while their so-called “tainted ancestry” excluded them from church positions and religious orders. The second superior general of the Society, Diego Lainez, Ignatius’s secretary, Juan de Polanco, and his biographer, Pedro de Ribadeneira, were all of Jewish descent. However, the Society’s Fifth General Congregation (1593–1594) legislated “purity-of-blood,” thereby excluding *conversos*, ostensibly to ensure unity in the Society. This legislation was not abrogated until 1946—after the Holocaust. At Vatican II (1962–1965) Jesuits played a pivotal role regarding the Jews, particularly Cardinal Augustin Bea, S.J., a major figure in the passage of *Nostra aetate* with its Article 4 on the relationship of the Catholic Church to the Jewish people.

Since 1998, five meetings have taken place sponsored by Jesuit leadership to try to repair the centuries-old breach. This volume results from a conference at Boston College (2012). The essays include Dean Bell’s discussion of the similarity of depictions of Jews and Jesuits in the early post-Reformation era. “Animal imagery,” Bell contends, “places both Jews and Jesuits in a threatening jungle where they may be recognized as subhuman and yet also possessed of a superhuman ability to devour and destroy. Jews and Jesuits are painted as sinister conspirators and agents in the poisoning of Christianity” (13). Diego Lucci’s “The Suppression of the Jesuits and the Enlightenment Discourse of Jewish Emancipation” parallels the political and cultural dynamics that led to the suppression of the Society of Jesus in 1773 and the emancipation of the Jews—both in the period of the Enlightenment and the French Revolution. Jews and Jesuits were seen as international entities threatening the modern state.

Jeremy Clarke’s “From Kaifeng to Shanghai via Rome and Paris: Jesuits and the History of Judaism in China” offers new insights regarding the Jesuits in Asia. Few, I suspect, know that Matteo Ricci welcomed into the Beijing Jesuit residence in 1605 Ai Tian, a Chinese-Jewish scholar. Ricci’s journal entry of this encounter was exciting

news for those in Europe unaware “of a ‘lost’ community of Jews living in the middle of China” (125).

The volume’s second half focuses on the 20th century. Beth Griech-Polelle’s portrayals of Jesuits, Jews, and Communists during the Spanish Civil War (1936–1939) emphasize that all three groups were feared as international threats to throne and altar in Spain and Western Europe. Chapters on France include Peter Bernardi’s “French Jesuits and the *Action Française*,” which discusses the role of the Jesuits Pedro Descoqs, Pierre Rousset, and Cardinal Louis Billot, who sympathized with the royalist, anti-Semitic group that was subsequently condemned by Pius XI in 1926. Bernauer’s essay, “A Jesuit Spiritual Insurrection: Resistance to Vichy,” describes courageous Jesuits, such as Pierre Chaillet, founder and leader of *Les cahiers du témoignage chrétien*. In the June 1942 issue Chaillet boldly stated, “Christians, we have the urgent duty to witness before all our brethren . . . that *anti-Semitism is incompatible with Christianity*” (210). Fourteen Jesuits, five of them French, are honored at Yad Vashem.

Five essays on “The Italian Struggles” offer contrasting interpretations such as the role of *La Civiltà Cattolica* before and after World War II. David Lebovitch Dahl’s “The Anti-Semitism of *La Civiltà Cattolica* Revisited” describes the “unofficial” Vatican periodical with its Jesuit leadership as unwilling to take a stance against the anti-Semitism of the era. “Vatican Radio and Anti-Semitism during the Second World War” by Raffaella Perin likewise indicates the Holy See’s influence on what was broadcast, often with the specter of Mussolini in the background. Elena Mazzini’s “Transforming Anti-Semitism: *La Civiltà Cattolica* after the Shoah, 1945–65” presents the periodical’s positive stance taken after World War II and the Holocaust.

Pietro Tacchi Venturi, S.J., was liaison between Mussolini and Pius XI on the Jews. The excellent essay by David I. Kertzer portrays Venturi as the dealmaker who emphasizes Jewish conspiracy. Maryks, while not denying Kertzer’s claims, portrays a lesser-known dimension of Venturi in his role of rescuing Italian Jews during the war.

Charles Gallagher’s “‘Correct and Christian’: American Jesuit Support of Father Charles E. Coughlin’s Anti-Semitism, 1935–1938” emphasizes the Jesuit weekly *America*’s stance defending “the Radio Priest” as anti-Semitism was exploding in Europe and spreading in the United States. In contrast, Jesuit-run Marquette University in Milwaukee, in the years between the World Wars, accepted Jews into its student body, faculty, and staff despite some directives from Jesuit authorities in Rome.

This book contains many gems. The various contrasting portrayals and interpretations of issues and personalities are enriching. It whets the appetite to learn how Jesuits and Jews may have had encounters in Africa and Central and South America. Perhaps we will discover that in the next volume.

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