Renaissance and Reformation
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"Church" at the Time of the Reformation: Invisible Community, Visible Parish, Confession, Building…?
Academic Studies 72. Göttingen: Vandenhoeck & Ruprecht, 2021. Pp. 480 + 7 ill., 5 tables. ISBN 978-3-525-57099-9 (hardcover) €140.

Who or what defines the church is an essential issue in Reformation historiography. Yet offering a one-size-fits-all definition of "church" is as problematic as terminological uncertainty. In *"Church" at the Time of the Reformation*, Anna Vind and Herman J. Selderhuis have assembled an interdisciplinary collection of twenty-five insightful essays that both clarify and constructively problematize ecclesiological issues across early modern European churches and polities. While the four sections in this volume relate to a variety of confessional identities, the geographic focus is on the countries most impacted by the Lutheran and Reformed traditions.

Peter Walter opens the initial, conceptually focused section with an examination of Erasmus's "conservative" ecclesiology midway between conciliarism and papal supremacy, despite the humanist's lack of an explicit doctrine of the church. The following two chapters examine questions of whether the church can err. Dorothea Wendebourg discusses Luther on justification, allowing for spiritual adherence simultaneous with resistance to "visible" church errors, after which Jon Balserak argues that Zwingli goes further than Augustine in identifying the elect as the true predestined church, which cannot err. The subsequent three chapters critically examine complexity in late medieval and early modern church-state relations. Charlotte Methuen argues that English and Scottish ecclesiological idiosyncrasies derive from pre-Reformation relationships between bishops and local authorities, while Florian Wöller investigates late medieval debates over two central themes: the church as *corpus* and *communio*. Lastly, Violet Soen invokes microhistory in her examination of shifting alliances among Dutch nobility and consequent negatively defined ecclesiologies.

The second section of the volume, entitled "Church and Art," is enhanced by the presence of black-and-white images of paintings, as well as photographs of material objects and architecture. In three chapters dealing with visual arts, Sibylla Goegebuer examines aesthetic depictions of charity in St. John's Hospital in Bruges, Joanna Kaźmierczak analyzes ways that under-appreciated

Silesian painted epitaphs illustrate complex confessional identities, and Maria Lucia Weigel shows how portraits of Zwingli and Bullinger were aimed at ideologically legitimizing and consolidating reform movements in Zurich. Turning to music, Geneviève Gross masterfully illustrates how *chansons nouvelles* reoriented urban Swiss communities toward Christian duty. Konrad Küster's innovative interdisciplinary approach toward an Eisenach choir book (among other materials) asserts that church music should not be defined as either dependent upon ecclesiastical setting or ancillary to liturgical use.

The third section of this volume, entitled "Church and Ecclesiology," focuses on confessions and theological statements. Several chapters investigate notions of the invisible and visible churches, including Ariane Albisser and Peter Opitz's investigation of Bullinger's prescriptive contribution to the Second Helvetic Confession, as well as Frank Ewerszumrode's look at instrumentality and sacramental structure in Calvin's ecclesiology. Two chapters likewise examine theological debates. Csilla Gábor's contribution depicts "closed horizons" in Hungarian Protestant-Catholic debates on justification, purgatory, and the saints (275). Later, Herman Speelman highlights disagreement between French thinkers Chandieu and Morély over whether the church should be seen as an aristocratic-ministerial institution or an assembly of believers. Two further chapters investigate authority in ecclesiological thinking. Jeannette Kreijkes examines Calvin's teaching that pastors and teachers are two different offices, which variety re-emphasizes Christ as sole head of the church. Continuing the question of authority, Marta Quatrale highlights paradoxical elements in Luther's Christological harvest of Augustine on incarnation and sacrament. This chapter, however, is marred by translational and typographical issues which do disservice to Quatrale's enlightening and comprehensively noted treatment. Finishing up this section with sacraments, Gábor Ittzés offers an insightful reading of sacramentalism, individuality, and communion in Luther's 1519 *Sermon on Preparing to Die*, while Maciej Szumowski offers a unique Foucauldian examination of ineffability in Bellarmine's sacramental Trinitarian ecclesiology.

Tolerance, religious freedom, and debates over church (in)visibility characterize the final section of the volume, entitled "Church and Unity." The initial chapters foreground issues of minority status, for example in Linda Stuckrath Gottschalk's contribution on Caspar Coolhaes's argument for soft confessional borders between "visible" churches, or in Ulrich Andreas Wien's examination

of uses of paraliturgical set phrases in Luther-esque Transylvanian preaching promoting reconciliation. Tabita Landová's analysis of Jan Augusta and the Bohemian Brethren, as well as Jan Červenka's examination of the impact of the Basel Compacts on the Utraquist-Roman divide, provides Czech context for themes of unity and tolerance. Turning back to Switzerland, Pierrick Hildebrand traces the Reformed conception of a joint New Testament and Old Testament covenantal assembly back to Zwingli's ecclesiology, while Michelle C. Sanchez's historiographical contribution enlists Robert Orsi to interrogate Calvin and Zwingli on notions of church "presence" that resist traditional empiricist categories.

These excellent essays will surely serve a wide range of scholars in, among other fields, religious and cultural history, music history, liturgical studies, and theology. The editors are to be congratulated for an exceptional collection of studies on a foundational subject.

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Whitaker, Cord J.
Black Metaphors: How Modern Racism Emerged from Medieval Race-Thinking.
Philadelphia: University of Pennsylvania Press, 2019. Pp. 256 + 2 ill. ISBN 978-0-8122-5158-6 (hardcover) US$49.95.

Cord J. Whitaker's first monograph, *Black Metaphors*, features a rhetorical and theological analysis of race-thinking. He does this by applying a rhetoric shimmer using metaphor. Writing from the intersections of English literary studies and premodern race scholars, this is a foundational text in an emerging field that presents novel ways of reading medieval texts for complexities surrounding race.

Whitaker achieves two important goals. The first is a new framework that sustains the ambiguities of race where the binaries of black and white are not mapped to distinctive traits or prejudicial associations but rather show an ever-changing and non-linear relationship of unity and contrariety. The second is his