

two separate states: the Dutch Republic, which publicly adopted the Protestant identity (but remained tolerant to other religions), and the Habsburg State, which re-embraced Catholicism.

By all means, Christine Kooi's book constitutes the long-awaited overview of scholarship in Reformation studies. What stands out is the way Kooi colors her larger narrative by zooming in on individuals and specific cases. These shifts of perspectives never happen abruptly, but in an elegant flow that completely absorbs the reader. Another strength of the book is the way that Kooi succeeds in integrating research from other disciplines in her narrative. For example, Kooi argues in chapter 3 that Protestant identity was partly created by books, especially by some well-known martyrologies. Insights taken from book history and early modern print culture thus fit seamlessly into the bigger picture (94).

Most of the research cited by Kooi is anglophone or Dutch. The most important studies in the field of Reformation studies are indeed written in English or Dutch, but more recent studies in French could have been interesting to include as well, if only to bring together research traditions that often remain separate. However, this is only a small detail; the major francophone studies are certainly mentioned.

In conclusion, Christine Kooi's monograph is undoubtedly a valuable contribution to the field of Reformation studies. Despite significant research on the topic, a thorough and nuanced overview of scholarship was previously missing. Kooi's book provides a well-organized presentation of the multifaceted Reformation processes, written in a vivid style and accompanied by a detailed but concise analysis of scholarship. Counting approximately two hundred pages, *Reformation in the Low Countries* is a highly recommended read for both scholars and students interested in sixteenth-century Netherlandish and European history.

Rozanne Versendaal, *Universiteit Utrecht*  
doi:10.1017/rqx.2023.572

*The Great Western Schism, 1378–1417: Performing Legitimacy, Performing Unity.* Joëlle Rollo-Koster.

Cambridge: Cambridge University Press, 2022. xiv + 406 pp. \$125.

---

Joëlle Rollo-Koster invites the reader to look at the Great Western Schism, when two and then three papacies competed for preeminent obedience for almost forty years, through lenses different than the standards. The author builds on her prolific prior work concerning the topic's performative aspects and lived experience, notably in *Raiding Saint Peter* (2008) and *Avignon and Its Papacy* (2015).

It is easy to read the schism in clinical legal terms, but the schism was far more than an institutional struggle. It was fundamentally emotional and dramatic, even frightening

in terms of its danger to the hallmark unity of Christianity. The schism was a risky moment: what if you backed the wrong papal horse? A measure of this hedging of bets is found in a Toledo liturgy at the spot in the Eucharistic prayer where the pontiff was named: there it reads *pro illo qui est verus papa*—a judicious and even clever phrase. This personal experience of confusion has been Rollo-Koster's interest for two decades. As she puts it in her introduction, prior historiography "has somewhat disincarnated the crisis, focusing on institutions rather than the people behind it. The present monograph will complement this historiography by 'incarnating' it, grounding the analysis of the Schism's events within the framework of cultural anthropology" (8).

Most twentieth-century studies, building on earlier medieval partisan accounts, discussed the schism in traditional terms: ecclesiological, intellectual, political, and canonical considerations of papal and conciliar legitimacy and authority. More recently, borrowing from social, economic, cultural, and anthropological methodologies, scholars have asked how the schism was received, challenged, and felt among not only the religious and civil power players but also among the people. The author leads just such an exploration through archival materials, up-to-date scholarship, and reconsiderations of prior historiographical approaches. She is looking particularly at reception in terms of emotions, sights, and smells, and theatrical expressions of papal authority through written, sung, and performed words. She does this by walking through the progressive steps of break, division, redress, and reintegration.

The volume begins with a narrative retelling of the schism as social drama. The second chapter considers the ways that competing popes demonstrated their legitimacy in administrative and liturgical gestures, especially via Marian feasts and the rituals involved in petitions, the granting of bulls, and the annual bestowal of the Golden Rose during Lent to a favored (and obedient) lay supporter. The third chapter completes the second by considering reception of these gestures as evidenced in two illuminated manuscripts and a tapestry. Here there is frustration given the author's close analysis of their images. Only four appear from Ulrich Richenthal's *Chronicle* and none from Antonio Baldana's *De magno Schismate*, although footnotes indicate where they may be found digitized online; another hints that the Chateau Angers did not grant permission to use images from the *Apocalypse* tapestry housed there, although a printed edition is listed.

Chapter 4 puts the schism in the broader context of the late medieval crisis of authority by considering questions of papal and royal legitimacy, authority, and removal. We have multiple popes at the same time that England's nobles deposed Richard II in 1399 and the Burgundians assassinated Duke Louis of Orléans in 1407 during France's civil war. In far less brutal terms, the French Church twice subtracted its obedience from the Avignon pope by withholding tax revenue. Rollo-Koster sees these events of a piece, although the worst that was said of a pope was that even though he was a usurper acting tyrannically, deposition and not murder was the solution despite some early military maneuvering. On this comparison, there is an intriguing table of

accusations against Richard II and Popes Urban VI, Benedict XIII, and John XXIII (172–73). Chapter 5 considers the political theology and performance aspects of papal funerals, while chapters 6 and 7 are studies of the urban spaces of Rome and Avignon. Throughout, Rollo-Koster's creative framing, extensive citations, and granular research open the subject fruitfully.

Christopher M. Bellitto, *Kean University*  
doi:10.1017/rqx.2023.578

*The Spiritual Exercises of Saint Ignatius of Loyola: Contexts, Sources, Reception.*  
Terence O'Reilly.  
Jesuit Studies 31. Leiden: Brill, 2020. xxx + 319 pp. \$184.

---

Terence O'Reilly has been one of the leading scholars of Ignatius of Loyola's *Spiritual Exercises* for decades, and this new volume from Brill collects the most important articles from his prolific career. It is especially useful for newcomers to the serious study of the *Exercises*, who will find a distillation of the scholarly findings and debates of the last hundred years.

Although O'Reilly covers a great deal of ground over the course of twelve chapters, he is primarily concerned with the origin and reception of the *Spiritual Exercises*. The author carefully traces the debates about the influence of Ignatius's reading on the composition of his famous retreat manual. His effort to imitate Christ, according to what he had learned from Ludolph the Carthusian, Jacob of Voragine, and Thomas à Kempis, was the source of the rules for the discernment of spirits and much else. O'Reilly helpfully correlates their writings with specific passages from the *Exercises*.

One of O'Reilly's greatest strengths as a scholar is his encyclopedic knowledge of Christian spiritual writings, especially of the sixteenth century. This allows him to overcome a common weakness of Jesuit historiography: a tendency to view the early members of the order in isolation from their historical context, and to overemphasize their distinctiveness. O'Reilly avoids the caricatures and generalizations that often plague discussions of Ignatius's relationship to *alumbrados* and Erasmianism, observing that the man from Loyola neither fully embraced nor altogether opposed the teachings of the Dutch humanist and his followers. For example, Ignatius's exegetical approach, which highlighted the moral sense, was "closer to the Erasmianism of his contemporaries in Spain" (121) than it was to Ludolph of Saxony's.

His vast knowledge of the sources also allows O'Reilly to compare the Jesuit spiritual tradition with others, notably the Carmelite. He shows how Teresa of Ávila's Jesuit confessors aided her in a time of spiritual crisis with teachings from the *Exercises*, and contrasts the nuptial and courtly imagery that is characteristic of John of the Cross and Ignatius, respectively. This comparative approach touches upon the important issue