

individual. These categories and conceptual packages can be anachronistic and misleading, particularly when dealing with earlier periods.

The papers range in time from Plotinus and Gregory of Nyssa through to Heidegger, Troeltsch and the present. This range is refreshing, and reinforces the theological nature of the papers. It distinguishes these volumes from much current work on mysticism which stems from a more historical interest in the thought of particular periods, such as patristics, or has arisen from the study of the medieval vernaculars across Europe.

These two volumes represent the beginnings of a project which has much to contribute to general theological exploration and will hopefully open up exciting new horizons.

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**T&T CLARK COMPANION TO REFORMATION THEOLOGY** edited by David M. Whitford, *T&T Clark, Bloomsbury*, London, 2014, pp. x + 510, £24.99, pbk

Over the past thirty to forty years, Reformation studies have changed almost beyond all recognition. In Britain, for example, there has been a significant movement of revisionism, especially with regard to the late medieval Catholic Church and resistance to Protestantism. Political and cultural historians and commentators are exploring the multi-faceted religious and social changes of the period, analysing how the religious movements of the 16<sup>th</sup> century interact with changes in the state, economics, manners and mores.

One of the significant areas where this has been happening is in the role of women in the late medieval/early modern period. As long ago as 1986, Jean Bethke Elshtain in a thought-provoking essay on the changing status of women brought about by the views of Luther and the Reformation trauma, wrote that: 'The masculinization of theology in Protestantism, with veneration of Mary condemned as ignorant idolatry, did not usher in some glorious new day for women. Instead, it invited the loss of a female linked transcendent moment, a historic rupture we have still to explore fully' (*Meditations on Modern Political Thought* [Penn State Press 1986, p. 18]). This is relevant to this review because one of the most interesting essays in this excellent book is precisely on the changes the Reformation brought about to the role of women in Christian society. Karen E. Spierling's essay, 'Women, Marriage, and Family', is an elegant and well balanced consideration of the recent scholarship in this area, taking as her starting point the letter of Marie Dentièrre to Queen Marguerite of Navarre. (The full title of the letter in English is, 'A very useful epistle, made and composed by a Christian woman of Tournai, sent to the Queen of Navarre, sister of the King of France, against the Turks, Jews, Infidels, False Christians, Anabaptists and Lutherans'.). Dentièrre was the wife of a Reformed pastor in Geneva. Spierling makes the point that while Dentièrre was primarily defending Reformed theological positions, she first had to have a brief section on the 'Defence of Women'. The defence was primarily a reaction to, not of Catholic attitudes, but of the Reformed position that women had absolutely zero role in public teaching, scripture commentary or any sort of religious leadership; 'any obligations that women had to teach about faith were limited to the education of their children in the privacy of their homes' (p. 179). Spierling balances the essay perfectly by introducing another woman towards the end, Jeanne de Jussie, who in her *Short Chronicle* of 1535,

tells how she and her fellow Poor Clares of Geneva, were forced to abandon their convent and flee to France, entirely against their will as women, as they refused to give up their monastic profession. Spierling makes the point well that in Counter-Reformation Catholicism there was increased supervision of women religious by men, so the 'masculinization' of religion was not an exclusively Protestant phenomenon. However, on this point, it is worth remembering that the work of Francis de Sales and Jeanne de Chantal, as one of the great and early fruits of the Catholic Reformation, puts this general judgment under need of some nuancing.

Spierling's essay is worth emphasizing as it shares its excellent characteristics with the other essays in the *Companion*. The collection is edited by David M. Whitford of Baylor University and editor of *The Sixteenth Century Journal*. The contributors come largely from, or work in, the Reformed tradition, and the basic tone of the book is broadly sympathetic to the Reformation project. However, in a work of this high standard, the contributors obviously write as professional historians and theologians. The other eighteen essays cover all the main *topoi* of Reformation theology, such as 'Election', 'Revelation and Scripture', 'Justification' and 'The Church and Ministry'. Importantly, subjects such as liturgy and preaching are not forgotten, and there is a particularly useful essay on 'Catechisms and Confessions of Faith', by Karin Maag. Given that in the white heat of technological advance, these were the major media for both Catholic and Protestant protagonists, this is an especially important area. Concentrating solely on the Lutheran, Reformed and Anabaptist attempts to formulate and pass on their doctrines, the multiplication of catechisms and articles and confessions, graphically illustrates the doctrinal free-for-all which was ushered in by the Reformation. This went way beyond the range of allowable opinion available in the various schools of Catholic theology. Importantly, Maag also highlights resistance, if not directly to the new doctrines, then certainly to the way in which they were being enforced. 'Very quickly, Calvin and his fellow Reformers ran into obstructions, as the inhabitants of whole streets point-blank refused to come to Saint Pierre, the Genevese cathedral, and swear their allegiance to the new confession after hearing it read aloud by the *dizenier* or overseer of their district... This refusal among some Genevese inhabitants to accept the [Genevese] Confession highlighted the divide between Reformation leaders... and ordinary people, who often did not see the need to swear their formal agreement or did not have a firm grasp on the doctrines or objected to being compelled to testify in public about their doctrinal views' (p. 201). The essay, 'Superstition, Magic, and Witchcraft during and after the Reformation', by Peter Maxwell-Stuart, is also a vital contribution, as this subject loomed so large at the time, and is the focus of a great deal of interest now. It may surprise many that, 'Indeed, the Papacy often did its best to calm down over excitement against witches, and the Inquisitions tended to be a good deal more skeptical of accusations of practising magic than many other sources of authority' (p. 285).

Another excellent feature of the book comes in Part II: 'A Reformation ABC', which is series of short definitions of people and subjects. Again, this covers many of the Reformation common places as well as many ecclesiastical terms and concepts that, say, a student from a secular background would find enormously helpful. The definition of 'Transubstantiation', for example, by Lolly Dominski, of the Garret-Evangelical Theological Seminary, is a model of concision and balance.

This an excellent volume for teachers and for students who are beginning Reformation studies. The very full bibliographies and suggestions for further reading are a valuable resource in themselves. Some of the typesetting shows signs of haste, as in the entry for Peter Maxwell-Stuart (p. 470), but this is no more than a minor cosmetic flaw. Obviously, no companion-style volume can

be exhaustive, and every reader may regret the absence of some topic or person close to their heart, but as an introductory guide to what is a vast and bewildering subject, this is an excellent place to get one's bearings.

NEIL FERGUSON OP

**BEING IN THE WORLD. A QUOTABLE MARITAIN READER**, edited by **Mario O. D'Souza, C.S.B. with Jonathan R. Seiling**, *University of Notre Dame Press*, Notre Dame, Indiana, 2014, pp. xiv + 314, £31.95, pbk

At the time of his death in 1973, the French philosopher Jacques Maritain was praised by Pope Paul VI as 'a master of the art of thinking, of living, and of praying'. Born in French, protestant, revolutionary circles in 1882, Maritain and his wife-to-be Raïssa Oumançoff (1883–1960) converted during their student days to Roman Catholicism. As a couple, they opened up their house and their lives, effectively becoming a centre for an intellectual and spiritual revival that influenced Catholic life inside and outside of France. Maritain's books and lectures inspired the Christian Democratic Parties in continental Europe after the Second World War and in South-America during the early 1960s. He has been praised as an inspiration for the founding fathers of the European cooperation: Schumann, Monet, and Adenauer. He was also involved in drafting the Universal Declaration of Human Rights.

Perhaps Maritain really was the greatest Catholic philosopher of the twentieth century. And yet, after his death, he seems to have faded quickly from the collective mind-set of both philosophers and Catholics. One of the reasons for this quick change in appreciation is the change, after the Second Vatican Council (1962–1965), in the appreciation of philosophy done in a Thomistic style. On the one hand Thomism in general went out of fashion, on the other hand, what was left of the Thomist tradition fragmented into different schools of thought. In more recent times, Thomism seems to be making a sort of revival in the United States. And, in the slipstream of that bigger revival, new interest seems to have grown for philosophers like Maritain, but also Yves Simon (1903–1961) and Charles De Koninck (1906–1965), especially among students of jurisprudence and international law.

It is in within this wider context of developments that we welcome Mario D'Souza's collection of citations from fifty-five translated works of Maritain. Fr. Souza, a member of the Congregation of St. Basil, collected these citations when rereading all of Maritain's works during a sabbatical year in 1996–7. The title of the collection, *Being in the World*, tries to capture the broad range of Maritain's thought and writings. These writings seem to evolve around some core concerns that serve as the philosophical pillars for his whole approach: the primacy of being; the search for, and acquisition of, truth; the dignity of the human person; internal and spiritual freedom; the revelation of God in the natural and supernatural orders, the primacy of the common good, to name just a few (p. 6).

The book itself is made up of a short introduction, followed by forty headings, in alphabetical order, under which the citations have been ordered. These headings include specific philosophers like Aristotle, Descartes, and Marx; specific philosophical topics like Being, Evil, and Truth; political topics such as relating to Politics, Society and the State; and some other gems like the one on prayer and contemplation. Within each topic, the citations are not ordered in a way that they would provide the reader with the idea of one, continuous, reflection. The quotations stand independently of each other (p. 8).