

lost the subsistent Persons who have those relationships. A. finally turns to Moltmann and Pannenberg as exemplars of theologians who maintain a proper balance between person and relationship and between theology and its dialogue partners in correlation. Moltmann strongly advocates a nonmodalistic emphasis on the community of the three subsistent Persons rather than viewing the three as modes of subsistence. Pannenberg maintains the distinction between personal substance and the external actions of the person and thus between God's essence and actions. Both avoid making theology subservient to the cultural and intellectual currents of the day.

A. is correct in both his main theses. Person cannot be reduced to relationship, and while theology must enter into a correlative dialogue with other intellectual disciplines, it still has its own truth claims to maintain. There are problems with this book, however. Those who know the thought of Barth, Tillich, or Rahner well would be hard pressed to recognize A.'s conclusions about their theologies. The main thrust of his own thought seems to shape his reading of them. He misquotes David Tracy (208), and a number of his footnotes to Tracy's *Plurality and Ambiguity* are to pages that do not exist. He misses aspects of theologians' thoughts that might contest his reading of them or even help the development of his own thought. Tillich's polarity of individualization and participation and his emphasis on the fact that another person cannot be reduced to the object of another could be resources that would help develop his main theses. While A. maintains a solid stance against modalism, he does not address the threat of tritheism, the Scylla to modalism's Charybdis. A.'s main theses are spot on, but the road to them is fraught with problems.

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*The Oxford Handbook of Martin Luther's Theology*. Edited by Robert Kolb, Irena Dingel, and L'Ubomír Batka. New York: Oxford University, 2014. Pp. xvii + 661. \$150.

As the Reformation anniversary year 2017 approaches, scholars and church leaders across a wide ecumenical front are gearing up for commemoration and reassessment of the life and impact of the one-time Augustinian friar Martin Luther. Not that there has been any shortage of work on Luther to date. Indeed, the present volume joins the rank of a reference shelf already bulging with broad evaluations and presentations of Luther's theology, including the *Cambridge Companion to Martin Luther* (2003) and the *Luther Handbuch* (2nd ed., 2010), as well as more comprehensive surveys such as Bernhard Lohse's *Martin Luther's Theology: Its Historical and Systematic Development* (1999) and, more recently, Hans Martin-Barth's *The Theology of Martin Luther: A Critical Assessment* (2012). In addition, new biographies on Luther published within the last ten years by the leading German historians Thomas Kaufmann, Volker Leppin, and Heinz Schilling have precipitated a wide-ranging reassessment of Luther's life, person, and theological development.

The present work complements all the above, and it surpasses other handbooks and companions in its broad historical perspective, as well as in the international scope of scholars and scholarship it brings to bear on its elusive subject. The *Handbook* is divided into seven broad areas. It begins with “Luther’s Life,” a fine survey written by Charlotte Methuen. Part II includes a number of tightly focused essays on the medieval context of Luther’s theology, including nominalism, monasticism/mysticism, and humanism, as well as Luther’s appropriation and development of patristic biblical interpretation. This section also offers essays by Gerhard Müller and Volker Leppin evaluating the vexed question of the continuity or discontinuity of Luther’s thought with the antecedent tradition. Part III, offering four essays on Luther’s hermeneutics, is one of the thinner sections of the *Handbook*, leaving the reader to wonder whether this brevity suggests that Luther’s exegesis is somehow a problem less in search of a solution than some others. Part IV presents twelve essays on Luther’s treatment of a wide range of traditional theological topics, everything from God and the creation to church and eschatology. Here as elsewhere the essays provide a helpful point of entry to the current state of the conversation regarding Luther’s theology. Risto Saarinen, for example, provides a concise survey of the work of the Mannermaa School of Finnish Luther interpretation that seeks to understand Luther’s doctrine of justification as inclusive of a vibrant notion of divinization, a claim hotly debated for the last 20 years.

Part V moves the reader on to more this-worldly concerns, with seven essays on topics ranging from Luther’s understanding of vocation, economics, and politics, to his take on marriage and sexuality. This section also includes essays on Luther’s views of Judaism and Islam, as well as an evaluation of Luther’s potential for contributing to interreligious dialogue. Part VI then leads to a consideration of the role of genre in shaping Luther’s theology. It has long been recognized that Luther is a contextual theologian, insofar as he showed a remarkable sensitivity to context in expressing his views. One finds a quite different Luther in his many letters of spiritual comfort, for example, than in his polemical exchanges with John Eck or Jerome Emser. Ron Rittgers’s essay in this section reflects his recent work on the “reformation of suffering,” which entailed wide-ranging changes in the Lutheran experience of the Christian life.

Lastly, part VII includes a dozen essays that examine the history of Luther reception. Three essays take up the ways Luther was received among his close followers (the “Wittenberg Circle”), his Catholic critics, and the Anabaptists. Three other essays examine Luther reception in the later Reformation and Protestant Orthodoxy, as well as in Pietism and the Enlightenment, and in the Luther Renaissance. Thomas Brady then offers an essay on Marxist evaluations of Luther’s thought, and others examine his reception in Catholic thought in the 20th century and in world Protestantism. Three final essays take the reader to Asia, Africa, and Latin America for studies of the international reception of Luther in the modern world. Broad as this section is, one might quibble at some lacunae. It would have been helpful to include, for example, a chapter on Luther’s reception in the Reformed tradition, which from Ulrich Zwingli to Karl Barth has included some of the most influential of Luther’s interpreters. One might even say something similar about Luther reception in the Methodist tradition, which in Britain and the United States has been notably vibrant and influential.

But all reference works have their limits. The 47 essays assembled here provide readers with state-of-the-art introductions to a range of topics in Luther studies nicely suited to the aspirations of participants in the much-anticipated anniversary year of the Ninety-Five Theses in 2017.

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*A Companion to the Eucharist in the Reformation.* Edited by Lee Palmer Wandel.  
Boston: Brill, 2014. Pp. xx + 518. \$239.

Wandel introduces this volume with the premise that the eucharistic debates in the Reformation era “reach into our world in ways we are just beginning to understand” (12). The 20 authors corroborate W.’s assertion: the eucharistic debates of the 16th century are not irrelevant quarrels about the minutiae of an esoteric Christian doctrine, but touch the heart of how Western Christians relate to God, the church, and the world at large. In fact, as several of the essays lucidly demonstrate, particularly Regina M. Schwartz’s remarkably insightful essay on “Sacramental Poetics,” the rejection of transubstantiation by the Reformers contributed in significant and varied ways to the modern world’s self-awareness. It is creative essays such as hers, Andrew Spicer’s on architecture in relation to the Eucharist, and Achim Timmermann’s on medieval eucharistic art that make this volume far more than just a reliable handbook; it is a valuable historical and theological contribution in its own right.

The volume is, however, a standard handbook or companion to the Eucharist during the Reformation Era, and in this stated purpose it is unrivaled. The first two sections on theology and liturgical practices, respectively, provide dependable portrayals of the various perspectives and practices among all the major Reformation groups. However, the first essay in the theology section, by Gary Macy on the “Medieval Inheritance,” is a highly unfortunate start to the volume. His analysis that “a separate and privileged clerical caste, created by ordination, controlled the Eucharist,” lacks the objectivity and poise that the other authors possess (37). Due to Macy’s essay, as well as to Isabelle Brian’s focusing only on eucharistic devotion outside the Mass and not on the Tridentine liturgical reforms, the volume is weak as regards the pre-Reformation and Tridentine Catholic Church. Robert J. Daly’s excellent essay on the eucharistic theology of Trent and the post-Tridentine debates on eucharistic sacrifice, however, mitigates this weakness.

The weakness is only relative to the first-class illustrations of all other Reformation groups. For instance, reading the essays on Lutheranism in the Theology, Liturgy, and Art sections gives a complete picture of how Luther and his followers differed not only from the Roman Church but also from the other Reformers regarding both propositional formulations as well as liturgical forms and cultic practices. The volume also helps dispel common misconceptions, such as Birgit Ulrike Münch’s reminder that the Lutheran tradition was not at all iconoclastic, but in fact created its own uniquely