

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

Lutheran art. For instance, Luther's theology of the word found practical application in the creation of "catechetical" altarpieces that contained only text, such as the Ten Commandments (415–17). Another vivid example of artistic representations of Lutheran theology is images of the Crucifixion that have Christ's blood falling not into a chalice but directly onto an onlooker's head (406). The same quality of analysis is found in the articles on the Anabaptists, the Reformed (both Zwingli and Calvin), and the Anglicans. The essays in the Theology, Liturgy, and Art sections provide the key figures and ideas, as well as substantive footnotes, to serve as an entry point and a catalyst into the eucharistic theologies and practices during the 16th century.

The Eucharist stands as both the recipient and the generator of larger theological and philosophical commitments during the Reformation era. While at times a prior idea leads to an alteration of eucharistic theology—for instance how the Anabaptist Melchior Hoffmann's "celestial flesh Christology" precluded any eucharistic realism (132–33)—at other times the relation works in reverse, such as the subtle but decisive influence on Lessing's philosophy by Lutheran sacramental theology and his reading of Berengar of Tours, as Christopher Wild's essay demonstrates. Whether it is active or passive in relation to larger theological systems, the Eucharist truly is the "source and summit" of many Reformation debates and schisms. In that regard, this volume can be a resource for modern ecumenical dialogue, for although most conversations have focused on Scripture, tradition, and faith, it may be that the eucharistic debates themselves are the key (or at least *a* key) to understanding the modern fraction of Christ's body. If Luther and Zwingli could agree on everything besides the Eucharist at Marburg, perhaps we need to return to Marburg. Whether it is the "sacred tortilla" in the Spanish new world, as Jaime Lara so wonderfully describes it (315–17), Bucer's attempts at reconciliation, or the restructuring of liturgical space, the 16th century produced a fecundity of eucharistic speculation and practice that shaped the subsequent five centuries and continues to be a fruitful field of study.

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God at the Margins: Making Theological Sense of Religious Plurality. By Aimée Upjohn Light. Winona, MN: Anselm Academic, 2014. Pp.149. \$16.95.

"Its attentiveness to the margins makes theology of religions an exciting place in which to see the latest interreligious work," writes Light in the concluding chapter of this volume (135). Theology of religions truly ought to be appreciated as the developing edge in theology since Vatican II, where the Christian understanding of God has been opened to ever-widening perspectives. L.'s contribution to this developing edge is principally descriptive and introductory. Her text features liberation theology and feminist theology as the initial wedges driven into the hegemony of doing theology from the privileged position of hierarchy, patriarchy, and the Western scholarly elite. Her descriptions of feminist and liberation theologies contextualize her principal discussion about the evolving approaches Christian theologians have taken to other religious faiths, subsuming