

Latin. Thus, the ideal reader of this collection would be a theologian who specializes in Luther and has a perfect command of Latin. Nonetheless, the regular reader will find this book richly rewarding. The essays contain a wealth of facts and intriguing theories regarding the young Luther and they trace his transformation from Catholic professor to Protestant reformer. Even for the non-specialist, these papers will help clarify Luther's move away from his earlier acceptance of church's authority to his later insistence that one must rely on one's own faith in God. Yet, they also demonstrate that Luther never wavered in his great appreciation for Augustine and his theology.

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The Pastoral Ministry and Worship in Calvin's Geneva. By Elsie Anne McKee. Travaux d'Humanisme et Renaissance. Geneva, Switzerland: Librairie Droz, 2016. Pp. 975. \$125.

McKee offers a detailed exploration of pastoral ministry and worship in early modern Geneva, revealing through extensive cataloguing of primary sources the significant relationship between corporate worship and individual and communal piety in Calvinist Reformed thought and practice. Crafted with careful attention to detail combined with insightful theological reflection, M.'s work provides a new generation of liturgical as well as historical scholars a rich collection of sources organized to provide "some bridges between the 'high theology' and the 'popular piety'" (13) present in Geneva during the time of John Calvin's ministry.

M. states that one of her aims is to link the work of theological scholars with that of social historians in order to shed light on pastoral and liturgical life and worship in Calvin's Geneva. To that end, she delves into neglected or overlooked institutional records such as baptismal and marriage records and ministerial rotations within the Genevan parishes in an effort "to bring to the fore what pastors and people were saying and doing together as they re-formed the religious life of their little world" (13) after the Reformation.

M.'s introduction makes clear the broader historical and theological context in which the pastoral ministries she describes unfold. She also provides in the introduction a concise overview of Calvin's teaching on the church and on Christian and pastoral identity. With this contextual frame in place, M. explores in four parts how in Geneva the "experience of being church-people" (38) was embodied in corporate worship. Part 1 attends to the spaces and times of worship, drawing from primary source documents to outline the extensive and complex schedule of sermons that emerged in the 1540s in Geneva's parishes. Part 2 describes Geneva's weekly worship life, emphasizing the unique liturgical rhythm that emerged out of Calvin's concept of the centrality of the Lord's Day and the Lord's Supper. Significant in this part of the monograph is M.'s analysis of baptismal and marriage records as illustrative of the dynamic link between personal and corporate piety in Geneva. Preaching, the

other prominent dimension of public worship, is the subject of part 3, with Calvin's sermons as a centerpiece. Of particular note in part 3 is M.'s consideration of what the sermons—not only their content but also how they were copied and dated—reveal about Calvin's listeners. Part 4 examines the relationship between corporate worship and parishioners' personal and daily prayer lives. Pastoral care ministries, such as Geneva's reforms of the rites surrounding death, are described in detail.

A strength of M.'s work is how she uses her meticulous analysis of Geneva's daily, weekly, and annual liturgical rhythms and ministerial rotations to underscore the centrality of worship both for the identity of the corporate church and for the identity of individual believers. In this regard, M.'s work is a substantive resource for scholars, teachers, and graduate students. Concisely written and clearly argued with extensive footnotes and appendices, the work goes far to illustrate and clarify how Calvin and his pastoral colleagues in Geneva understood the vocation of the minister in relation to the community's vocation of worship.

Though the monograph's primary content is over 650 pages, M.'s central themes for the project, stated in the introduction, reappear throughout to weave the rather wide-ranging collection of data together. The introductions to each part also function to provide coherence to the work as a whole. M.'s well-conceived "treasure hunt" through congregational records, old prayers, and sermons succeeds in balancing theology and social history to accomplish her primary aim of showing how Calvin and his colleagues in Geneva worked to reform and shape communal life and piety through their reforms of worship.

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The Shamrock and the Cross: Irish American Novelists Shape American Catholicism.

By Eileen P. Sullivan. Notre Dame, IN: University of Notre Dame, 2016. Pp. xi + 361. \$30.

Sullivan has produced a fascinating work exploring how fictionalized accounts of Irish American Catholicism shaped the growth and role of the church in American society in the nineteenth century. She surveys in all the work of eleven writers, four "early Catholic novelists" including John Bryant and Anna Dorsey, but concentrates on seven "Irish American" novelists ranging from Charles James Cannon to Mary Anne Sadlier perhaps the best known and the only woman in this cohort, but also the "least American" (123) of these writers. Of the six Irish American men three were priests and all were from the East coast although Father Hugh Quigley also ministered in Minnesota and Wisconsin. Cannon, born in New York in 1800 to Irish immigrants, was the first writer to emerge from this group and his initial work was penned against the background of anti-Catholic hostility prevalent in many American cities in the 1840s.

All the writers S. investigates deal with themes and issues of Catholic integration into American society, loss of faith, conversions of Protestants to Catholicism, and