

Annotations and Meditations on the Gospels. By Jerome Nadal, S.J. Cumulative index by Joseph P. Lea, with a Study by Walter Melion. Philadelphia: St. Joseph's University, 2014. Pp. x + 196. \$39.95.

Nadal's well-known notations and meditations on the Gospel texts read at Mass were first published in the 1590s. In 2003–2007, St. Joseph's University Press published selections from them in English translation, in three volumes: Infancy narratives (I), Passion narratives (II), and Resurrection narratives (III). This volume now offers an index of the earlier volumes, as well as glossy, high-quality reproductions of many of the illustrations that accompanied Nadal's text, along with an essay by art historian Walter Melion.

The index is in fact four indices: persons, scriptural, subjects, and iconographical material. The longest and most interesting is the subjects index. The array of topics at least mentioned by Nadal is wide, and includes angels, anxiety, camels, compassion, desire, discernment, dogs, earthquakes, friendship, goats, hairshirts, kisses, Limbo, lunatics, mercy, milk, mortification, nakedness, pain, pilgrimage, prisons, sloth, snakes, tears, tyranny, wisdom, wrath, and zeal. The index of persons reveals that Nadal, though focused on the Gospels, often cited figures from the Hebrew Scriptures such as David, Job, or Moses; the scriptural index shows that the Psalms were the Old Testament texts he most often cited.

Does all or any of this matter for our understanding of Nadal (1507–1580) and the first generations of Jesuits? M.'s essay usefully recalls that Nadal's annotations and meditations were written and published above all for use by Jesuit novices and scholastics, yet in fact they also accompanied Jesuit missionaries around the world. M. focuses mainly on how both Nadal's texts and the images published with them followed closely the canons and decrees of the Council of Trent on topics such as justification of the sinner, free will, the Mass, and the saints. As M. shows clearly, Nadal presented Jesus as God's mercy made present and visible, a mercy that may not, however, extend to heretics worthy of the fires of hell. Thus an anti-Protestant agenda animated the older Nadal; one may ask what Ignatius of Loyola (1491–1556) would have thought of this.

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Sacrifice and Delight in the Mystical Theologies of Anna Maria van Schurman and Madame Jeanne Guyon. By Bo Karen Lee. Notre Dame, IN: University of Notre Dame, 2014. Pp. xi + 250. \$29.

Lee has written a lucid, critical, and theologically sophisticated overview and rehabilitation of the thought and spirituality of two neglected mystics. Both Madame Jeanne Guyon (1648–1717), a somewhat known and controversial Roman Catholic, and Anna Maria van Schurman (1607–1678), a virtually unknown and provocative Dutch Calvinist, argued that mystical annihilation through radical self-abnegation—emphases their

contemporaries found pathological and L. deems problematic—is not only the path to finding one’s true self but also the secret to the deepest possible delight in God. In L.’s view, what makes these figures unique is the way by which they coupled self-denial with pleasure and as ultimately life-giving. Both had become God’s apostolic brides.

Schurman enjoyed the distinction of being Europe’s first female university student and the most renowned woman theologian of the 17th-century Netherlands. Because of her rejection of the sterile academic theology of Protestant Scholasticism (which she had mastered and continued to use against opponents) and of her joining the Labadist cult to focus on true theology, that is, a deeply felt experiential knowledge of Christ and God, she fell into disfavor in Calvinist circles, yet remained influential, especially among German Pietists and beyond.

Guyon was neither a trained academician nor a lover of books but had certainly imbibed from mystical authors respected in her day. However, she claimed that her teachings flowed from the illumination of the Holy Spirit alone. Her writings attempted to teach everyone, without distinction, the true way of knowing God, with an emphasis on self-annihilation as the key to intimate prayer. L. correctly understands that her language is erratic, extreme, and difficult to digest. For example, her commentary on the Song of Songs focused on becoming a dead bride to be loved by the bloody bridegroom of death—for which she was charged with teaching spiritual necrophilia. Condemned by the Catholic Church and jailed in the Bastille before being exiled, she nevertheless maintained a loyal following and remained influential, especially in non-Catholic circles.

Especially impressive are the perceptive questions L. asks of these figures. One example: Did Guyon ascribe more to the bride of Christ than the tradition does to Christ himself? Confusing, however, is the imprecise use of the terms “pleasure,” “joy,” “bliss,” “intimacy,” “delights,” and “happiness” by both L. and the two mystics. Yet L.’s translations of two Schuman letters to Jacob Johann Schütz (one of the founders of Lutheran Pietism), selections from her important work, *Eukleria*, excellent illustrative quotations, and meaty footnotes are all useful. I look forward to L.’s forthcoming translation of a series of unpublished letters between Schurman and Pierre Poiret, a prominent French mystic, with whom Guyon also corresponded.

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Worship with Gladness: Understanding Worship from the Heart. Joyce Ann Zimmerman. The Calvin Institute of Christian Worship Liturgical Studies Series. Grand Rapids, MI: Eerdmans, 2014. Pp. xvii + 163. \$18.

As the title indicates, this short book is addressed to the heart as well as the mind of the Christian worshipper. Intended as a deliberately practical theological exercise for an ecumenical audience, the book is drawn from Zimmerman’s many years of service as a reader for the Vital Worship Grants Program at the Calvin Institute of Christian