

both in Nazi Germany and in East Germany during the Cold War, in favour of a greater emphasis on his role as educator. Several of the contributions point out how challenging it has been to make Melanchthon interesting to modern-day audiences. In particular, Melanchthon's studious life and quiet character has made it almost impossible to create any film or television drama based around his character, barring rather static documentaries. Among the most effective contributions are those that dig down into the challenges of making Melanchthon better known, whether in the difficulties of preserving and presenting Melanchthon's house in Wittenberg (Jan Scheunemann) or establishing the Melanchthon birth house in Bretten as a viable centre for the dissemination of knowledge about the German reformer (Peter Bahn). Faculty and graduate students with fluency in written German and a strong interest in the culture of memory and historiography will find much of interest in this volume.

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Melanchthon and Calvin on confession and communion. Early modern Protestant penitential and eucharistic piety. By Herman A. Speelman. (Refo500 Academic Studies, 14.)

Pp. 362. Göttingen: Vandenhoeck & Ruprecht, 2016. €100. 978 3 525 55041 0

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This book, divided into four parts, presents in English material previously published in three earlier books treating Melanchthon's view on penance, and Calvin's views on confession, church discipline and on the eucharist, as well as material from some lectures. This has resulted in some repetition, and un-evenness. At the heart of the book is the two reformers' search for a balance between Gospel freedom and 'Christian penitential confession', or the practice of the imitation of Christ. Much of the book is concerned with Calvin's pastoral counselling and education at home, in the consistory and from the pulpit.

In order to place the work of Melanchthon and Calvin in context, an introductory chapter presents a short history of penance from *The Shepherd of Hermas* through to Luther's attack on late medieval theology and practice, and a second brief chapter examines humanity, freedom and the Church, briefly discussing Luther and Calvin on these topics. A chapter then compares and contrasts Thomas à Kempis's 1441 *Devota exhortacio ad sacram communionem* and Calvin's 1541 *Petit Traicté de la sainte cene*, though interspersed with discussions on Luther and Zwingli. Speelman demonstrates that both à Kempis and Calvin viewed the eucharist as a mysterious representation of Christ, and the aim of communion for both was union with Christ. In a subsequent chapter Speelman examines Melanchthon's concept of renewal by visitation and instruction, and in this the Elector played an important role, making a rupture with previous canon law. Melanchthon also contributed to a new evangelical understanding of penance, but his Articles of 1527 were fiercely criticised by Agricola who felt that they represented a departure from evangelical freedom. Melanchthon's influence on Calvin is also traced. A considerable portion of the book is devoted to examining Calvin's

ideas of discipline and of being well-prepared for receiving communion. His convictions about the Lord's Supper and Christian living were thwarted by the failure of the Genevan magistrates to allow weekly communion. In 1537 the city decreased the celebrations in Geneva from twelve times a year to four. An excellent chapter once more discusses Calvin's *Short treatise of the lord's supper*. As with a number of studies from John Nevin onwards, Speelman observes that Calvin spoke of receiving the substance of the body and blood of Christ by those who worthily received, and that the goal of communion was the union of the believer with Christ. According to Speelman, Calvin regarded the sacrament as 'like a tool'. In fact, that is not quite so. Calvin speaks of sacraments being 'instruments', in contrast to Bullinger who spoke of them as tools or implements (*organa*). Although in modern English the two words may not seem very different, Calvin and Bullinger were aware of a considerable difference in meaning, and Bullinger refused to use the term 'instruments'.

This study fills in some interesting details on how Lutherans and Calvin replaced the older forms of penance with newer disciplines and instruction though with considerable repetition.

YALE

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Jerome Zanchi (1516–90) and the analysis of reformed scholastic Christology. By Stefan Lindholm. (Reformed Historical Theology, 37.) Pp. 200. Göttingen: Vandenhoeck & Ruprecht, 2016. €75. 978 3 525 55104 2; 2198 8226
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This thoughtful study of Jerome Zanchi's reformed scholastic Christology is divided into three sections containing six chapters in total. The first section takes its title from that of the book. The second and third, 'The Hypostatic Union' and 'The Consequences of the Union', respectively, bring the study into sharper focus. Jerome Zanchi, an Italian theologian born in Alazano (near Bergamo) in 1516, was a younger contemporary of two other significant Italian converts to Protestantism, namely, Bernardino Ochino and Peter Martyr Vermigli. A prolific writer, Zanchi is generally known today because of Augustus Toplady (1740–78), who translated a work by Zanchi which Toplady entitled *The doctrine of absolute predestination* and which was published in 1769. The (many) other works which make up Zanchi's *corpus* have only come to the attention of scholars recently. Lindholm's volume represents the first focused work on Zanchi's Christology by a modern author. The first and second chapters introduce some of the major philosophical issues associated with Reformed Christology and provide contextual information and a biographical sketch of Zanchi. With the groundwork laid, the four succeeding chapters deepen treatment of the Italian's theology, with material devoted to topics such as the relationship between Zanchi's Christological thought and the Reformed principles of the *Extra Calvinisticum* and the *Non Capax* (i.e. 'Finitum non capax infiniti'). The final chapter is dedicated to 'the notion of presence'. Lindholm is a fine writer and clear thinker. He does an admirable job of keeping his analysis of Zanchi within close proximity of the thought of patristic, medieval and early modern theologians and of the conclusions of modern scholarship on Zanchi and his contemporaries.