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application of God's two distinct words, law that condemns and gospel that restores and consoles, comes closer to Zwingli's definition of the prophetic or pastoral office as both "plucking up and tearing down" and "building and planting" (113) than initially meets the eye.

In detail, Pak also investigates the approach to Old Testament prophecies of Christ and the life of the church by representatives of the three groups. She emphasizes the distinctiveness of their positions: Lutherans accentuating the sacred history and direct, literal Christological interpretation of many passages; Calvin using "the prophets' histories analogically to provide historical portraits of God's covenantal and providential activities with the church across time" (334); Bullinger and followers combining the Christological dimension that carried these prophecies further into Christ's own time and to the end times with the focus on the historical setting in which the prophecies were originally uttered. She also admits that Lutherans did not ignore the original historical setting in Old Testament times and the prophets' own circumstances that shaped the prophetic passages, but nonetheless argues that the "differences in emphasis" (263) were substantial factors in understanding of the preaching task and the apocalyptic or eschatological application of the passages to sixteenth-century hearers' lives.

This study takes on two significant, distinct but related concepts. In each Pak shows how the analysis of biblical interpretation sheds light on the ways in which the church develops its teaching and institutional life. Her assessment of commonalities and differences in these three discrete groups of interpreters and the continuities and modifications within each into the late sixteenth century contributes to our understanding of the formation and stabilization of confessional identities and lays the groundwork for further exploration of a number of vital contributions. This work will generate helpful discussion and elicit further studies that follow her model for analysis of exegesis, hermeneutics, and related ecclesiastical developments.

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*Ritual and Art across the Danish Reformation: Changing Interiors of Village Churches, 1450–1600*. Martin Wangsgaard Jürgensen.
Ritus et Artes 6. Turnhout: Brepols, 2018. xl + 586 pp. €125.

Denmark should be a fundamental part of Reformation studies. King Christian III converted the kingdom with forceful decisiveness after 1536 and remained a devout ruler with deep and ongoing ties to Wittenberg. A revised liturgy prepared by Johannes Bugenhagen was soon in use in the cathedrals and in the 1,730 or so parish churches scattered across the land. Nearly all these smaller churches were built in the twelfth and early thirteenth centuries, giving them a remarkable coherence of form. Martin

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Wangsgaard Jürgensen undertakes to study the effects of the Reformation in these churches, which met the spiritual needs of the vast majority of the population. (With few exceptions, the cathedrals and the urban churches in Copenhagen and Elsinore are absent from the discussion.) The author asks four basic questions: what did rural churches look like in the middle of the fifteenth century? How did they change between ca. 1450 and 1600? How were they integrated into public and private ceremony? And how were these churches perceived and experienced by those who used them?

The book is divided into two main parts. The first examines the physical state of these parish churches before and after the Reformation, and the second the more ephemeral human interaction with them. In both parts, Jürgensen takes a broad view, evaluating phenomena through a survey of a vast number of examples. There is much information of significance for our understanding of the Reformation and the arts. Nearly all parish churches had wall paintings, usually with religious subjects; sixty are known to have been painted after the Reformation. While many were whitewashed, in most cases this was done in the second half of the eighteenth century. The medieval altarpieces were rarely removed, and alterations were usually to update them—adding *all'antica* ornament, for instance—rather than to make substantive changes on theological grounds. Medieval crucifixes remained undisturbed in the churches, and where necessary more were added after the Reformation. There were, in fact, very few physical changes to the churches after 1536: the introduction of pulpits (relatively rare in medieval churches), confessional chairs (which are often associated with Catholic rather than Protestant worship), and pews stand out in an otherwise unchanging church room.

Jürgensen proposes that it is in the use and perception of these items that the effects of the Reformation can be discerned. He reconstructs the celebration of the Mass, baptism, and other ceremonies within the Reformed church, as well as the place of women and others who used the church. Much of this is very informative, but also necessarily speculative, since it requires the reconstruction of ephemeral experience. However, the broad, generalizing view employed throughout the book is less effective here, since, as he notes, there is no such thing as a "typical" parish priest. Nor is there a "typical" parishioner (423). Thus, as late as 1606 the king ordered a statue of Saint Dionysius removed from the church in Krogstrup because the parishioners adorned and venerated it on the former Catholic feast days (352). Certainly this was exceptional, but it stresses the variety of ways in which laypeople responded to changes in the liturgy and religious life in the kingdom, which cannot easily be accounted for in theological texts, church ordinances, royal proclamations, and other textual and material evidence comprising the available sources. Private patronage within parish churches is also difficult to account for in a synthetic survey, since it often reflects the personal, rather than parochial, needs and tastes of the commissioning elite. Jürgensen is well aware of these challenges, however, and does not draw conclusions where none can be drawn.

Even with these limitations, Jürgensen has provided a wealth of information and ideas on the Reformation church in Denmark, distilled from a vast group of

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monuments and textual sources, most known only to a small group of specialists. I hope that it will also help scholars of the Reformation to recognize the riches for the field that are to be found in Denmark.

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*Registres du Consistoire de Genève au temps de Calvin, Tome XI (20 février 1556–4 février 1557)*. Isabella M. Watt and Jeffrey Rodgers Watt, eds.
Travaux d'Humanisme et Renaissance 578. Geneva: Droz, 2017. xlii + 394 pp. $142.68.

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These registers of the Genevan consistory are particularly interesting. They contain minutes for the first full year after the victory of John Calvin and his partisans over their opponents, the Enfants of Geneva. They had lost their public charge and been banished, fined, or beheaded in 1555. Larger numbers of French immigrants were admitted to the Genevan bourgeoisie. Calvin and his supporters were in a stronger position than they had been since the consistory was initiated in 1542 as a church court filling gaps left by Roman Catholic ecclesiastical courts after the Genevan Protestant Reformation (1535–36). In this volume for 1556–57, pastors and city councilors appear to act hand in glove. Geneva's magistrates seemed in agreement with pastors on issues involving sexuality, Nicodemism (camouflaging one's Protestant convictions), and attendance at Catholic Mass by individuals who journeyed outside of Geneva. This was no surprise. Geneva's magistrates listened to Reformed pastors weekly from seats of honor in front pews.

By 1556, Genevan pastors had won the right to control excommunication, denial of participation in quarterly celebrations of the Lord's Supper, which also barred one from getting married (318) or participating in a baptism (6). Genevans believed denial from the Lord's Supper risked eternal salvation. Excommunication also risked affecting one's business or status, but it was rarely for life. Excommunication could be lifted by the consistory if one acquiesced to what the consistory wanted, often repentance for scandalous, disruptive, or sinful behavior. Excommunication was designed to bring people into line, not to crush them. Besides excommunication, the consistory approved (or denied) divorce with right to remarry. Only the government, however, could inflict capital punishment: beatings, imprisonment, death, or banishment for incorrigible individuals. In 1556–57, the consistory often advanced recalcitrant individuals on to the Small Council of Twenty-Five. The threat of having to appear before the council could have encouraged individuals to repent before the consistory to escape a worse fate.

Even before 1555, division between pastors and government officials was less than one would presume, considering that there was a division in Genevan society between French immigrants and native Genevans. Pastors were largely well-educated French

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