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## Book Review: Lee Palmer Wandel, ed. A Companion to the Eucharist in the Reformation.

Amy Nelson Burnett

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Lee Palmer Wandel, ed. *A Companion to the Eucharist in the Reformation*. Brill's Companions to the Christian Tradition 46. Leiden: Brill, 2013. xx + 518 pp. \$239. ISBN: 978-90-04-20410-2.

The Protestant Reformation may have begun with a controversy over indulgences, but as the sixteenth century wore on, it was disagreement over the Eucharist that made divisions among Christians most visible. This volume provides an introduction to competing understandings of the Eucharist and the consequences for liturgical practice and the arts extending into the eighteenth century. It is self-consciously interdisciplinary, with contributions by theologians, historians, art historians, musicologists, and literary scholars. The volume invites comparison among the Christian traditions, with articles devoted not only to the Catholic, Lutheran, and Reformed churches, but also to Anglicans and Anabaptists.

The most traditional part of the book is the first section, devoted to theology. Gary Macy ably sums up the medieval inheritance, while John D. Rempel, James F. Turrell, and Robert J. Daly, SJ, describe Anabaptist, Anglican, and Catholic theologies, respectively. Because they discuss a number of thinkers, these authors can convey the variation within each confessional position. In contrast, the Lutheran Church is represented only by an essay on Martin Luther (Volker Leppin); there is no mention of Philipp Melanchthon or of the struggles among Lutherans as they tried to reconcile the theological legacy of the two Wittenbergers and that eventually led to the confessional position contained in the Book of Concord. The Reformed church is more fully represented by essays on Zwingli and Bullinger (Carrie Euler), Martin Bucer (Nicholas Thompson), and John Calvin (Nicholas Wolterstorff), but aside from a few references to the Consensus Tigurinus and the Second Helvetic Confession, there is also little sense of how a relatively unified Reformed position was articulated in polemical debate with Lutherans and Catholics through the later sixteenth century.

Part 2, on liturgical practices, reveals the diversity of rites that developed around the Eucharist. Again the Lutherans are shortchanged, since Thomas Schattauer focuses on Luther's 1523 Latin and 1526 German liturgies and says little about the development of Lutheran liturgies in the church ordinances published in the second half of the sixteenth century. Raymond A. Mentzer focuses on France, but he uses practices from Geneva, Scotland, and the Netherlands to illustrate the commonalities and the considerable variation around the celebration of the Supper among the Reformed churches. Given the paucity of sources, Michele Zelinsky Hanson must rely on letters and interrogation reports to describe Communion services among Anabaptists. In contrast, James Turrell draws on the various versions of the Book of Common Prayer as well as royal injunctions and episcopal visitations to describe the evolution of Anglican practice through the sixteenth and seventeenth centuries. Isabelle Brian's discussion of Catholic liturgies describes not only the Mass, but also those actions that honored the consecrated Host outside of the Mass. Particularly intriguing is Jaime Lara's account of the way that Catholic missionaries adapted aspects of Aztec religion to explain the Mass to their indigenous converts.

The next three sections deal with the visible and audible aspects of Eucharistic practice. Andrew Spicer's article on sites of the Eucharist is explicitly comparative in showing the various ways in which Lutherans, Reformed, Anglicans, and Catholics revised, rejected, or built upon the late medieval understanding of sacred space. Achim Timmermann discusses the liturgical props developed in the late Middle Ages to underline belief in Christ's bodily presence: monstrances, sacrament houses, and images of Christ linked with the Eucharist. Birgit Ulrike Münch describes depictions of Communion and the Last Supper in Lutheran prints and altarpieces, while Andreas Gormans explains the absence of such depictions, especially in paintings of Dutch church interiors, as reflecting the Reformed emphasis on the preaching of God's Word. Although Alexander Fisher mentions Lutheran Communion hymns and the Reformed singing of the Psalms during Communion, his essay on music focuses on the development of music for the Catholic Mass and the setting of Eucharistic texts for devotional and liturgical use outside of the Mass. In the final section, Regina M. Schwarz uses the poetry of John Milton, John Donne, and George Herbert to illustrate the concept of "sacramental poetics," and Christopher Wild suggests that Gotthold Ephraim Lessing's concept of the aesthetic sign was influenced by a Lutheran understanding of the Eucharist.

In a volume of this nature, it is inevitable that there is some repetition as well as lacunae where developments in one confession cannot easily be compared with the others. But if they do not fully succeed in laying the basis for comparison, the essays here at least stimulate readers to think beyond traditional approaches to the study of the Eucharist in the Reformation.

AMY NELSON BURNETT  
University of Nebraska–Lincoln