sainthood with much to consider. The quality of the individual chapters is consistently good, and the expository style of every chapter, to say nothing of the generous footnotes, gives evidence of the work invested in the contributions between their delivery at a conference and their publication.

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*Le père du siècle* is a highly erudite and comprehensive exploration of Jean Gerson’s legacy in early modern Europe. Its remarkable longevity is confirmed through Mazour-Matusevich’s extensive research, which covers France, the Holy Roman Empire, the Italian Peninsula, Spain, England, the Low Countries, and Sweden. The book uses an impressive number of case studies to illustrate how theological, pastoral, ethical, and legal concepts were derived from Gerson’s oeuvre and how his authority was employed in confessional propaganda.

The book is structured into four chapters. The first provides a useful background on Gerson’s fifteenth-century reception, emphasizing topics that remained important in subsequent centuries. Mazour-Matusevich convincingly demonstrates how Gerson’s pastoral legacy and mystical theology, understood as affective spirituality, continually interested both clergy and laypeople who saw in it a means to balance the active and contemplative aspects of life. Works like *Opus tripartitum* (Work in three parts) and *Monotessaron* (A harmony of the four Gospels) established archetypes for new genres in religious writing, while *La Montagne de contemplation* (The mountain of contemplation) provided a reader-friendly discourse on affective mystical theology. Gerson’s legacy was embraced throughout Europe, particularly among clergy and laypeople advocating ecclesiastical reform. However, his reception in the Holy Roman Empire was exceptional, resulting in numerous translations and editions. In the empire, Gerson was mythologized as one who found true
Christian humanism in German-speaking lands and initiated the *translatio studii* (translation of studies) from France.

The subsequent two chapters scrutinize the sixteenth-century Protestant and Catholic receptions of Gerson’s work. The geographical scope remains the same, although Sweden is excluded. For Lutheran authors, Gerson was one of only two medieval theologians (alongside Nicholas of Cusa [1401–64]) who retained authority. He was perceived as a “German mystic,” and his theological ideas were interpreted as proto-Protestant, particularly in historiography, where he was revered as a “witness of truth.” While Calvinist theologians respected Gerson’s biblical approach, pastoral goals, methods (especially catechizing), and moral theology, they were less invested in his entire body of work.

Nevertheless, Catholic authors resisted relinquishing their revered theological master to what they saw as Lutheran appropriation. Chapter III explores how Gerson’s pastoral program and mystical humanism were instrumental in the Catholic Reformation in France and how his legacy influenced all major controversies in Spain, including debates over human and divine laws, Indian status, mystical theology, and the probabilism characteristic of the School of Salamanca and the Jesuits. The section on the early Jesuits is particularly noteworthy, illustrating Gerson’s contributions to Jesuit pedagogy, catechization, sacramental confession, and probabilism, as well as the blending of active and contemplative life.

The final chapter focuses on Gerson’s broad reception in England and Scotland, where leading Protestant theologians upheld his authority, and the genres he conceived proved highly influential. It examines how James I (r.1603–25) legitimized his political ambitions using Gerson’s conciliarist ideas and provides a deep analysis of Thomas More’s (1478–1535) intimate reading of *De consolatione theologiae* (On the consolation of theology) and *Monotessaron*. The concept of epikeia (a judgment intended to correct overly standardized law), which was derived from Aristotle (384–322 BCE) but expanded and championed by Gerson, is also argued to have significantly impacted English jurisprudence. In England, Gerson’s moral theology sparked debate over the concept of conscience as his influence on pastoral theology continued to grow.

Mazour-Matusevich has crafted a compelling book that portrays Gerson as a “fatherly” figure for all sides of the confessional conflict, a teacher of compassionate pastoral care and mystical contemplation. Lesser-known aspects of his legacy, related to education, legislation, moral and family theology, and music, are also revealed.

However, certain omissions remain puzzling. For instance, Bohemia is completely overlooked when discussing Gerson’s reception in the Holy Roman Empire.
Empire. Similarly, Poland–Lithuania, including the Cracow Academy, known for its strong conciliarist tendencies and interest in Gerson, is omitted. Some minor interpretations also raise questions. For example, while discussing Gerson’s place in Protestant historiography, Mazour-Matusevich notes that, in contrast to his Lutheran predecessors, John Foxe (1516–87) “did not hesitate to openly blame Gerson for Hus’s [1370–1415] death in Acts and Monuments” (216). She also claims that, unlike German authors who removed Gerson from that tragic story to protect his reputation as a central figure in the German theological tradition, Foxe, being an Englishman, felt no such compulsion. However, in Foxe’s Latin martyrology, *Rerum in Ecclesia gestarum ... commentarii* (1559), which predates *Acts and Monuments*, Gerson is not mentioned in connection with Hus’s execution either. A more plausible explanation might be the well-documented fact that Foxe’s *Book of Martyrs* was continuously expanded and enriched with new details in each edition.

Another instance of potentially bold interpretation is the assertion (316–18) that Ignatius of Loyola’s (c.1491–1556) *Spiritual Exercises* have deep roots—via *Exercitatorio spiritual* (1500) by García Jiménez de Cisneros (1455–1510)—in Gerson’s *La Montagne de contemplation*. Recent research by Robert Maryks, identifying Gerhart Zerbolt’s (b.1367) *De spiritualibus ascentionibus* (On spiritual ascents) as a blueprint for the *Spiritual Exercises*, calls for caution and highlights the complex theological and textual identities within the Devotio Moderna circle.

Unfortunately, the book is marred by typographical and editing errors. For instance, one section’s title does not align with its content (130–35; it should discuss Gianfrancesco Pico della Mirandola [1469–1533], who is not mentioned), and there are inconsistencies between the footnotes and the bibliography. The text is burdened with unnecessary citations that hinder readability. Additionally, the book lacks clear guidelines for using quotations and providing translations, with some block quotes awkwardly integrated into the main narrative (e.g., 357).

Despite these issues, Mazour-Matusevich has significantly contributed to Gerson’s scholarship. The book raises many important topics for further investigation and is crucial for understanding early modern religious traditions.

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