

the conscience and God's grace, Mazzonis discusses the importance of the active and contemplative life, as well as the companies' views of charity. Regarding the former, ideally individuals would engage in an active and contemplative life *simultaneously* in the world, as they worked towards spiritual perfection. Relatedly, charity was viewed less as an action that had redemptive value and more as a sign that one had arrived at a "state of grace" (104) and had achieved "purity of heart" (106). Chapter 3 examines numerous aspects of the Church including vows, sacraments, "prayers and penitence" (132), and "ceremonies and exterior devotion," (137) among others. The unifying concept here is that—while the companies did not entirely reject these external actions—they did subordinate them to a more internal, spiritual process. For example, mental prayer was seen as superior to "outward. . . performed devotion," (132) although the latter could direct an individual toward the importance of mental prayer. Indeed, when individuals did engage in physical rituals they acted as aids to further their progress along the *scala perfectionis*, until those rituals were no longer needed and could be abandoned. Relatedly, the companies rejected the idea that vows or clerical titles set clergy apart from the laity. Yet again, the only measure by which individuals could be distinguished from one another was through their position on the path to spiritual perfection.

Chapters 4 and 5 examine the companies first in relation to other reforming efforts, particularly that of Italian Evangelism and the *Spirituali*, and later, in chapter 5, to other orders such as the Jesuits, the Oratorians, and the Theatines, among others. Regarding Italian Evangelism and the *Spirituali*, Mazzonis demonstrates the similarities between these groups and the companies, especially in regard to their belief in the "sanctification and union with God" (174). Conversely, they were distinguished from one another by their view on salvation. In chapter 5, we see the challenges faced by the companies in the increasingly hostile environment of the later sixteenth century. Nevertheless, Mazzonis aims to demonstrate that "the figures and ideas of the founders continued to exert a significant influence on the reformist projects of the Church and society" (187–188), even if the companies were reformed to accord more closely with the orthodoxy and hierarchy of the Church.

Mazzonis' work is a welcome study for specialists of Italian reform and—though not mentioned deeply in this review—for those interested in the contributions of women to these reform movements. It should be commended for the way in which it continues to further our understanding of this "religiously fluid" (8), diverse, and vibrant period in Italian history.

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Sixteenth-Century Mission: Explorations in Protestant and Roman Catholic Theology and Practice. Edited by **Robert L. Gallagher** and **Edward L. Smither**. Studies in Historical and Systematic Theology. Bellingham, WA: Lexham Press, 2021. xix +370 pp. \$29.99, paperback.

Gallagher and Smither, editors of this collection of essays, offer the reader insightful historical and theological essays with the purpose of illustrating theologies and practices of

mission during a historical period too focus on ecclesiological and theological debates in Europe. The authors broaden the sixteenth-century missiological outlook by taking specific historical figures and their mission theologies in different contexts. The essays provide an exploration—the term used by the editors in the title—of active theological activity in the communication of the gospel in different regions of the world—including today's global south. The book's accessible reading is a primer for undergraduate and graduate students who need to re-discover mission thought and practice by way of social justice, translations, inter-cultural and inter-religious encounters, intra-Christian theological debates, and the internal complexities of Christian colonial systems.

The authors' work illustrates the rich variety of mission practices and theologies. Divided in two parts, one on emerging Protestant theologies and the other on Roman Catholic mission, the theologically educated reader will discover the relationship between theology, missional practices (mysticism, spiritual disciplines, etc.), and contexts. For the non-scholarly readership, the essays provide missional examples that discredit popular assumptions about Christian mission work, namely, for example, Alfonso in the Kingdom of Congo, the Reformed mission in Brazil, and the sophisticated missional thought and structure Catholics have during this period.

The book is slightly thin when compared with more current historical and theological work regarding mission in the sixteenth century. For example, Cecil Fromont's *The Art of Conversion: Christian Visual Culture in the Kingdom of the Kongo* (University of North Carolina Press, 2017), Mark Z. Christensen's *Translated Christianities* (Penn State University Press, 2014), and Charles H. Parker's *Global Calvinism: Conversion and Commerce in the Dutch Empire, 1600–1800* (Yale University Press, 2022) provide theoretical, historical, and theological depth that is insightful and provocative for the scholar of mission studies. Yet, these colleagues provide an important source for the student of mission history who will be challenged to re-think the relationship between theology, mission practice, and context.

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The Emergence of Pastoral Authority in the French Reformed Church (c. 1555–c. 1572). By Gianmarco Braghi. *Bologna Studies in Religious History* 1. Leiden, Netherlands: Brill, 2021. x + 324 pp. \$126 cloth.

Braghi explores the critical period of the middle sixteenth century when the French Reformed Church was expanding. Many of these churches received pastors from Geneva, but there were Frenchmen who embraced Protestantism independent of Geneva. Not all ministers were formally trained, and many never visited Geneva. This was a dynamic period as the French Reformed Church attempted to establish a religious identity, institutions, and communities under the rule of a Catholic monarch.

Braghi examines how the leaders of the Reformed Church attempted to establish authority “from loose evangelicalism to the synodal-consistorial network of Reformed congregations scattered throughout the kingdom of France” (3). Braghi asserts that his