

to undertake this extra step and incur greater cost, because the Cistercian monks had an aesthetic preference for clear glass" (p. 211). The many illustrations allow us to see that medieval Cistercian architecture, far from being homogenous, was diverse, following the stylistic preferences of the builders of the different localities in which it was built. The chapters "Cistercian Nuns and Art in the Middle Ages" and "Seventeenth and Eighteenth-Century Cistercian Architecture in the German-Speaking Regions" leave us in no doubt that, for these Cistercians, simplicity was not a central precept.

This book shows the reader that the constant qualities that have driven all Cistercian productivity over the years are energy and ingenuity. It represents an excellent introduction to the Cistercian order, as rich and multifarious as the creations of the order itself.

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*Un'altra fede. Le Case dei catecumeni nei territori estensi (1583–1938)*. By Matteo Al Kalak and Ilaria Pavan. [Biblioteca della *Rivista di storia e letteratura religiosa*—Studi, Vol. 27.] (Florence: Leo S. Olschki Editore. 2013. Pp. xvi, 234. €28,00. ISBN 978-8-8222-6250-9.)

*Case dei catecumeni*, or Houses for Catechumens, were a prominent feature in the social and religious life of early-modern Italy. They provided places of support and isolation for Jews who sought Christian baptism. Such houses operated in many Italian cities and reflected both the generally chauvinistic attitude of the Catholic Church and of gentiles toward Jews and the particular political and social realities of their immediate locations. Matteo al Kalak and Ilaria Pavan have collaborated in the publication of a study of such works in the cities of Modena and Reggio under the government of the Este family and the later postrevolutionary governments of those areas down to 1938. This volume is composed, in fact, of two studies. Al Kalak has provided a careful analysis of the operations of these works in the early-modern period prior to the Napoleonic revolutions in Italy, whereas Pavan sheds valuable light on those operations under the governments of modern Italy.

The seventeenth- and eighteenth-century history of Christian work with Jewish catechumens and neophytes, those preparing for or recently baptized, in Modena and Reggio holds much in common with the experience of other Italian cities. Al Kalak examines the houses of catechumens in a broader context of charitable foundations that provided material support to those in need. In this case, assistance was offered to Jews who, by their acceptance of Christianity, separated themselves from their communities of origin. That support also constituted a means of forced isolation by which church leaders prevented any contact between catechumens and their families or community leaders. Although forced baptisms were customarily forbidden, the indigence of many of the converts suggests something other than a free religious choice on their part. The number of conversions in these two cities was never very large and never threatened to undermine the Jewish community

in any substantial way. The Este rulers were known for their relatively benign attitude to their Jewish subjects. By the seventeenth century, the Este provided for the opportunity for Jewish family members of the catechumens and other leaders of the Jewish communities to question catechumens directly on the validity and justice of their conversions. The Church, meanwhile, used conversions as an opportunity to celebrate ritually what it saw as a Christian triumph over Jewish religion. Jews that were to be baptized were splendidly appareled as they walked in procession from their residence to the cathedral, where they were initiated into the Church. The audience for these triumphs was as much Christian as Jewish.

The revolutions of the eighteenth and nineteenth centuries did not end the work of the *Case dei catecumeni*. These houses continued to operate. During the 1796–1814 revolutionary period, the Jewish communities enjoyed greater legal protections while still facing traditional hostility from gentiles. Pavan demonstrates how the civil authorities played a significant role supervising the entrance of Jews into the catechumenate and Jewish families and community leaders played a more prominent role in the examinations of candidates to protect Jews and the Jewish communities. With the restoration on the Este family in 1814, the pendulum swung back and older practices that favored traditional Christian attitudes toward the Jews reappeared. Pavan recounts several chilling examples of the government upholding canon law on the forced separation from their families of Jewish children baptized without parental consent. The *Case dei catecumeni* faced both political and economic challenges after the establishment of the Kingdom of Italy that led to their closure.

The broad chronological sweep of this volume will make it of interest to students of early modern and modern Italy, scholars of Christianity, and historians of the Jews.

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*Orthodox Constructions of the West*. Edited by George E. Demacopoulos and Aristotle Papanikolaou. [Orthodox Christianity and Contemporary Thought.] (New York: Fordham University Press. 2013. Pp. xii, 365. \$125.00 cloth-bound, ISBN 978-0-8232-5192-6; \$35.00 paperback, ISBN 978-0-8232-5193-3.)

Resulting from a 2010 conference dedicated to historical and theological aspects of the schism between Eastern Orthodoxy and Roman Catholicism, this volume aims to trace Orthodox constructions of the West through time. It comprises a series of theological, philosophical, social-scientific, and, less so, historical studies, which lend it a certain degree of welcome interdisciplinarity. Nevertheless, the focus is primarily on the modern period from the nineteenth century to today. Some studies are more specialized and focused on one or two thinkers (such as those on Dumitru Staniloae, Georges Florovsky, Vladimir Lossky, Chrestos Gianaras, and John S. Romanides); others trace the fluid constructions of the West as