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Review Editor: Andrew Devereux (History: University of California San Diego)

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Dupont-Hamy, Adrienne, and Linda G. Jones, eds., *Christian, Jewish, and Muslim Preaching in the Mediterranean and Europe. Identities and Interfaith Encounters*. Sermo: Studies on Patristic, Medieval and Reformation Sermons and Preaching, 15. Turnhout: Brepols, 2019. Pp. viii + 337. 9 Figures. ISBN 978-2503582719. Hardback \$117.

Reviewed by: Brian A. Catlos, Religious Studies, University of Colorado Boulder
brian.catlos@colorado.edu

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This collection of essays, focusing on preaching in the context of transcultural relations, sits at the juncture of two fields: Mediterranean Studies and comparative Iberian Studies. Sermons were undoubtedly one of the most widely disseminated and influential genres of literature in the oral world of the long Middle Ages, and yet, they are woefully under-represented in literary and culture studies. The twelve essays gathered here represent the efforts of Muslim, Christian and Jewish preachers and their representations of their rival religions from Scandinavia to Seville from the twelfth to the sixteenth century. In the first part, “Religious and Gendered Identities and Alterities,” Hanska and Katajala-Peltomaa analyze the gendered rhetoric in a short sermon by the thirteenth-century firebrand, Eudes de Châteauroux; Ruiz turns to the preaching associated with a contemporary Provençal penitential movement; Brisville-Fertin catalogues the *aljamiado* sermons held at various Spanish libraries and archives, and traces their evolution; while Adams discusses the very visible Jews and all-but-invisible Muslims of Scandinavian sermons. In “Hermeneutical Identities, Alterities, and Transcultural Relations in Christian and Jewish Preaching,” Catalán shows how anti-Jewish preaching reinforced the growing prejudices of late medieval Castile; De Las Heras studies the re-use of seventh-century anti-Jewish polemic in the twelfth century; Losada shows how the image of the Jew took on a life of its own in the preaching of Vicent Ferrer; and Ben-Shalom studies how Ferrer and other contemporary Jewish and Christian figures viewed each other’s traditions through a homiletic lens. Finally, in “Muslim and Christian Orators and Interfaith Encounters,” Renedo plumbs the religious rhetoric in the discussions that led to the Catalan conquest of Mallorca; Debby weighs the role of preaching in Italian engagement with the Ottomans; Jones listens to the fourteenth-century Egyptian echoes of an Andalusí legend of Christian apostasy and conversion to Islam; while Ferrero Hernández describes a little-known disputation between a Spanish preacher and an exiled Morisco *‘alim* in the seventeenth century. Altogether, this rich and diverse collection not only brings to light an understudied dimension of inter-communal relations and polemic in the pre-Modern West, but highlights the potential of sermon studies to scholars who may not be familiar with its approach or potential.



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