

The volume is beautifully produced, with seventeen finely chosen illustrations. Although it is a celebrative pamphlet, and not a scholarly tome, the two short articles by De Grammatica and Sebregondi elevate it to a work of serious scholarly interest that will prove useful to researchers for the ideas and insights they present.

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"Un solo corpo". Le Confraternite, la Fede e le Opere. Ed. Danilo Zardin in collaboration with Alessandro Rovetta and Ferdinando Zanzottera. Castel Bolognese (RA): Itaca, 2001. 48 pp.

The Italian Adriatic resort of Rimini is full of tourists in August. For the past twenty years, a growing group of volunteers have found in this an opportunity to present a cultural and religious program of presentations, debates, exhibitions, displays, and sports events called the "Meeting for Friendship Among the Peoples." This past summer, vacationers in Rimini had the chance to leave the beach and visit an exhibition on the history and cultural production of confraternities. The display of artworks, photos and texts was organized by Danilo Zardin, one of the leading Italian scholars of confraternities. Together with a group of collaborators, Zardin organized an impressive collection of materials from across the Italian peninsula. It moved deliberately from the first Christian communities (described as fundamentally fraternities) and the earliest medieval groups of *gildoniae* (also known as *collectae* and *confratriae*) through to the modern *Misericordia* confraternities, whose 500,000 members, gathered in 400 groups, provide ambulance service in large parts of Italy.

Zardin's purpose, stated in a well-illustrated catalogue, is to demonstrate how and why these groups constituted the key pillar of collective life animated by a Christian ethos, and constituted around the metaphor of the 'Body' – in this, the book offers a visual accompaniment to Zardin's 1998 essay collection, *Corpi, 'fraternità, mestieri nella storia della società europea* (Rome: Bulzoni). The purpose is not simply to illustrate a rich ritual or cultural life, but to probe how faith, fed by the devotions and rites of confraternities, puts in movement a dynamic of mutual solidarity and charity – that is, how it moves from private conviction to concrete action in society. This is very much at the core of Zardin's concept of 'rechristianization', which develops as the spiritual legacy of the Tridentine reforms in the later sixteenth century, and which he contrasts to the concept of 'dechristianization' developed by some French historians of the seventeenth and eighteenth centuries. In this setting, 'rechristianization' becomes for Zardin that concern with linking the body of Christ, the body of brothers, and the body of society that animates confraternities from their earliest origins to the present day. Zardin has plotted this process in numerous scholarly books and articles focused on Lombardy, but here adapts it to the level of a non-scholarly

audience, and extends both to the entire Italian peninsula and indeed to the entire history of confraternal movements in Italy. In keeping with its celebrative and populist purpose, this exhibition and catalogue do not convey the ambiguous legacies and sometimes failed efforts that Zardin demonstrates in his scholarly work. It does, however, offer a clear and accessible survey of the ideals that stimulated confraternal development over the past 2000 years.

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