

Renaissance and Reformation Renaissance et Réforme



MacCulloch, Diarmaid. *All Things Made New: The Reformation and Its Legacy*

Christina Moss

Volume 40, numéro 3, été 2017

URI : <https://id.erudit.org/iderudit/1086154ar>

DOI : <https://doi.org/10.33137/rr.v40i3.28758>

[Aller au sommaire du numéro](#)

Éditeur(s)

Iter Press

ISSN

0034-429X (imprimé)

2293-7374 (numérique)

[Découvrir la revue](#)

Citer ce compte rendu

Moss, C. (2017). Compte rendu de [MacCulloch, Diarmaid. *All Things Made New: The Reformation and Its Legacy*]. *Renaissance and Reformation / Renaissance et Réforme*, 40(3), 316–318. <https://doi.org/10.33137/rr.v40i3.28758>

© Canadian Society for Renaissance Studies / Société canadienne d'études de la Renaissance; Pacific Northwest Renaissance Society; Toronto Renaissance and Reformation Colloquium; Victoria University Centre for Renaissance and Reformation Studies, 2017

Ce document est protégé par la loi sur le droit d'auteur. L'utilisation des services d'Érudit (y compris la reproduction) est assujettie à sa politique d'utilisation que vous pouvez consulter en ligne.

<https://apropos.erudit.org/fr/usagers/politique-dutilisation/>

é
rudit

Cet article est diffusé et préservé par Érudit.

Érudit est un consortium interuniversitaire sans but lucratif composé de l'Université de Montréal, l'Université Laval et l'Université du Québec à Montréal. Il a pour mission la promotion et la valorisation de la recherche.

<https://www.erudit.org/fr/>

MacCulloch, Diarmaid.

All Things Made New: The Reformation and Its Legacy.

Oxford: Oxford University Press, 2016. Pp. xii, 452 + 14 ill. ISBN 978-0-19-061681-6 (hardcover) US\$29.95.

All Things Made New: The Reformation and Its Legacy, Diarmaid MacCulloch's new book from Oxford University Press, gathers together in one volume a series of twenty-two essays published over the past three decades. They are a mixture of book reviews, historical and historiographical essays, and reflections on the nature and future of Christianity, and of the Anglican Church in particular. The first section contains essays on "Reformations across Europe" and covers a wide array of European topics, from John Calvin to the Italian Inquisition. The second section focuses more particularly on the English Reformation, with treatments of Thomas Cranmer, the Tudor monarchs, and early English attempts at Bible translation. The final section, still focused geographically on England, takes a broader temporal approach and examines the legacy of Reformation figures and ideas in the centuries that followed the Reformation.

This volume's content on the English Reformation is especially varied and informative. Three of the essays deal directly with Tudor monarchs: "Henry VIII, Pious King" examines the evolution of the king's religious policy; "Tudor Queens: Mary and Elizabeth" (a review of David Loades's *Mary Tudor: The Tragical History of the First Queen of England*) contrasts the personalities and reigns of the two sisters; and a third essay on "Tudor Royal Image-Making" (a review of Kevin Sharpe's *Selling the Tudor Monarchy: Authority and Image in Sixteenth-Century England*) examines the ways in which Henry VIII and his successors represented themselves to their subjects through art, architecture, and, by the reign of Queen Elizabeth, royal souvenirs such as medals, miniature portraits, and playing cards. The Archbishop of Canterbury and reformer Thomas Cranmer also figures prominently. "Tolerant Cranmer?" considers Cranmer's approach to dissent in light of the framework established by Mario Turchetti and Malcolm Smith, which distinguishes between concord (refusal of diversity) achieved through force and coercion, concord sought through discussion and persuasion, tolerance (acceptance, though perhaps reluctant, of diversity), and full religious freedom (118–19), while "Thomas Cranmer's Biographers" examines how the competing narratives of Cranmer as hero and villain shaped his legacy in the centuries following his execution. Another

historiographical essay probes the uses of Richard Hooker's *Ecclesiastical Polity* in the seventeenth to nineteenth centuries.

MacCulloch's essays, however, do not focus only on monarchs and Reformation theologians. He also includes a reflection on the sixteenth-century composer William Byrd (a review of *Byrd* by Kerry McCarthy), and he recounts the fascinating story of the seventeenth-century forger Robert Ware, whose fictions made their way into Reformation histories beginning with John Strype's biography of Cranmer, in "Forging Reformation History: A Cautionary Tale." The volume also includes several essays on early modern scriptural editions and other liturgical texts; MacCulloch details English efforts at Bible translation in the century preceding King James, reviews editions of the King James Bible and the Book of Common Prayer, and even moves beyond the British Isles themselves to consider how one strain of English Protestantism took shape across the Atlantic in his reflection on the Bay Psalm Book. In his writings on the Reformation in England and later Anglicanism, MacCulloch often returns to a common theme: that of Anglicanism's inherent diversity, as a denomination that holds Reformed and Catholic visions of the Church in tension. He particularly explores the theme of Anglican diversity and internal conflicts in "The Latitude of the Church of England" and "And Finally: The Nature of Anglicanism," but it also permeates his other essays. Anglicanism, according to MacCulloch, is "a double helix" (360), an "Eton Mess" (361), and a "fascinating dialogue about the sacred" (217).

While the majority of the book's essays centre on English topics, those interested in the Continental Reformations will also find useful material. A series of book reviews deals with ideas of angels in the Reformation, the Council of Trent, and the Italian Inquisition. A chapter on John Calvin considers the Genevan reformer's claim to the unofficial title of "fifth Latin doctor" and his commitment to Chalcedonian orthodoxy. In it, MacCulloch also revisits an instructive theme from his 2003 history *Reformation: Europe's House Divided, 1490–1700*: that of the similarities between Calvin's Reformation in Geneva and the Anabaptist kingdom of Münster. Since my own scholarship focuses on sixteenth-century Anabaptists and radicals, I particularly appreciated the chapter on "The Virgin Mary and the Protestant Reformers," a comprehensive look at Marian theology in the Reformation era that went beyond the views of Luther, Calvin, and other magisterial reformers and examined the views of more marginal and radical figures such as Paracelsus and Melchior Hoffman.

Hoffman's "celestial flesh" Christology (which held that Mary was merely a vessel and Christ did not receive his human flesh from her), while decidedly a minority view in Reformation-era Europe, remained a core Mennonite doctrine well into the eighteenth century and also found adherents in England. MacCulloch's scholarship is consistently both wide-ranging and in-depth, and historians and enthusiasts of the Reformations in general and the English Reformation in particular will benefit from having access to so many of his writings in one volume.

CHRISTINA MOSS

University of Waterloo

Macinghi Strozzi, Alessandra.

***Letters to Her Sons, 1447–1470.* Ed. and trans. Judith Bryce.**

The Other Voice in Early Modern Europe: The Toronto Series 46 / Medieval and Renaissance Texts and Studies 493. Toronto: Iter Academic Press / Tempe, AZ: Arizona Center for Medieval and Renaissance Studies, 2016. Pp. xv, 294. ISBN 978-0-86698-548-2 (paperback) US\$39.95.

Recent years have seen an increase in scholarly attention to early modern women's epistolary practices. A selection of these letters was previously published well over a century ago, but the newly edited volume, *Alessandra Macinghi Strozzi: Letters to Her Son* by Judith Bryce is the only one translated in its entirety in English. This volume is an excellent addition to The Other Voice in Early Modern Europe series. Even though Alessandra cannot be placed in the same category as other prominent Renaissance literary figures such as Laura Cereta, Bryce has tried to show her readers that Alessandra's letters open a unique window into the world of patriciate women, who led relatively autonomous lives. Bryce draws a distinction between literary writers of the Renaissance and Alessandra's utilization of her literacy as a tool for keeping contact with her distanced family as well as carrying out her duties in regards to the Strozzi family, which was threatened by the economic and political upheavals of fifteenth-century Florence.

Alessandra Strozzi was left a widow in her late twenties with three sons and two daughters. From 1447 to 1470, she wrote seventy-three letters to her exiled sons. While there are many published works that focus on the lives of