Historical Society of the Episcopal Church

President
Robyn M. Neville, St. Mark's School, Fort Lauderdale, Florida
1st Vice President
J. Michael Utzinger, Hampden-Sydney College
2nd Vice President
Robert W. Prichard, Virginia Theological Seminary
Secretary
Pamela Cochran, Loyola University Maryland
Treasurer
Bob Panfil, Diocese of Virginia
Director of Operations
Matthew P. Payne, Diocese of Fond du Lac
administration@hsec.us

Anglican and Episcopal History

Editor-in-Chief
Edward L. Bond, Natchez, Mississippi
The John F. Woolverton Editor of Anglican and Episcopal History
editor@woolverton.net

Church Review Editor
J. Barrington Bates, Diocese of Newark
churchrevieweditor@gmail.com

Book Review Editor
Sheryl A. Kujawa-Holbrook, Claremont School of Theology
sherylkujawa16@gmail.com

Anglican and Episcopal History (ISSN 0896-4030) is published quarterly (March, June, September, and December) by the Historical Society of the Episcopal Church (formerly the Church Historical Society), PO Box 1901, Appleton, WI 54912-1901. Membership dues are $45.00 per year. Student and retiree memberships are available at $25.00 per year. Institutional subscriptions are $60.00 per year. There is a $10 reduction for three-year memberships in the individual and institutional categories. Single copies cost $10.00. Please add $5.00 for foreign postage. Periodicals postage paid at Appleton, Wisconsin, and additional entry offices. Subscription and membership inquiries, orders for current and back issues of this journal, as well as requests for information about advertising in Anglican and Episcopal History should be sent to the John F. Woolverton Editor of Anglican and Episcopal History, Historical Society of the Episcopal Church, PO Box 1901, Appleton, WI 54912-1901. Please make checks payable to HSEC. Online payment options are also available. Website: www.hsec.us. Anglican and Episcopal History is a member of the Conference of Historical Journals.

Manuscripts submitted for consideration should be directed either to editor@woolverton.net or to Edward Bond, 992 State Street Street, Natchez, MS 39120, (601) 498-2900. Manuscripts must be typed double-spaced, preferably in 12-point font. Please use footnotes rather than endnotes. The editor prefers to receive submissions in electronic format. If that is not possible, a computer file written in Microsoft Word or a desktop publishing program. Submissions should conform to the Chicago Manual of Style (15th ed.). Manuscripts not accepted for publication will be returned if self-addressed, stamped envelope was included with the submission. Books for review should be sent to Professor Sheryl A. Kujawa-Holbrook, Claremont School of Theology, 1325 N. College Ave., Claremont, CA 91711. Permission to photocopy articles and reviews for classroom use may be obtained from the Copyright Clearance Center, Inc., Academic Permissions Service, 222 Rosewood Drive, Danvers, MA 01923. To request permission for other types of copying, such as copying for general distribution, for advertising or promotional purposes, for creating new collective works, or for resale, please contact Editorial Office, 992 State Street, Natchez, MS 39120.

The editors are not responsible for the accuracy of statements of contributors. The opinions expressed are solely those of the contributors and do not necessarily reflect the views of the editors or of the Historical Society of the Episcopal Church. Articles in this journal are abstracted and indexed in HISTORICAL ABSTRACTS, AMERICA: HISTORY AND LIFE, and INDEX TO RELIGIOUS PERIODICAL LITERATURE.

Contents

Armsbearing by the Clergy in the History of the Canon Law of the Episcopal Church in the United States
By Lawrence G. Duggan 247

“The Ger Jeman’s Burden”: The Anglican Heritage of Episcopal Boarding Schools, 1880 – 1940
By Sam Aldred 272

How to Marry a King: Bucer’s and Milton’s Marriage
Theology and Early Modern English Kings
By Amanda Wrenn Allen 287

Church Reviews

International Anglicans Worship in Montreal
By J. Barrington Bates 309

#blacklivesmatter at the North American Academy of Liturgy
By J. Barrington Bates 315

Contents continues
Contents (continued)

Book Reviews

HENDRIX, SCOTT H., Martin Luther, Visionary Reformer, by W. Bradford Littlejohn 318

KOLB, ROBERT, IRENE DINGEL, L’UBOMIR BATKA, eds., The Oxford Handbook to Luther’s Theology, by Harrison Perkins 320

ULL, TIMOTHY, DEREK R. NELSON, Resilient Reformer: The Life and Thought of Martin Luther, by Jack Kilcrease 321

DOWLEY, TIM with NICK ROWLAND, Atlas of European Reformation, by Rudolph P. Almasy 323

GORDON, BRUCE, John Calvin’s “Institutes of the Christian Religion”: A Biography, by James E. Bruce 325

WRIGHT, SHAWN D., Theodore Beza: the Man and the Myth; KIRK M. SUMMERS, Morality After Calvin. Theodore Beza’s Christian Censor and Reformed Ethics; THEODORE BEZA, A Clear and Simple Treatise on the Lord’s Supper In Which the Published Slanders of Joachim Westphal Are Finally Refuted, by Glenn Moots 327

DAWSON, JANE, John Knox, by James E. Bruce 330

MACCULLOCH, DAIRMAID, All Things Made New: The Reformation and its Legacy, by Thomas P. Mulvey Jr. 332

WILLIS, JONATHAN, ed. Sin and Salvation in Reformation England, by Norman Jones 334

GUNTHER, KARL, Reformation Unbound: Protestant Visions of Reform in England, 1525-1590, by Christopher Petrkos 337

GIBSON, WILLIAM and JOHN MORGAN-GUY, Religion and Society in the Diocese of St. David’s 1485-2011, by Robert Andrews 339

MORE, THOMAS, CLARENCE H. MILLER, trans., Utopia, by Lawrence G. Duggan 343

EVENDEN, ELIZABETH and VIVIENNE WESTBROOK, Catholic Renewal and Protestant Resistance in Marian England, by Norinan Jones 345

GONZÁLEZ, JUSTO L., The History of Theological Education, by Robert Honeychurch 347

MOORE, REBECCA, Women in Christian Traditions, by Valerie Abrahamsen 349

JOHNSON, LAWRENCE J. Worship in the Early Church: An Anthology of Historical Sources, 4 vols., by Paul Friesen 351

MADIGAN, KEVIN, Medieval Christianity: A New History, by Jack Kilcrease 355

EHRMAN, BART D., Jesus before the Gospels: How the Earliest Christians Remembered, Changed and Invented Their Stories of the Savior, by Sean D. Burke 356

PETERS, GREG, The Story of Monasticism: Retrieving the Ancient Tradition for Contemporary Spirituality, by Sister Mary Winifred, CA 358

CLEMENS, KEITH, Dietrich Bonhoeffer’s Ecumenical Quest; CHANDLER, ANDREW, George Bell, Bishop of Chichester: Church, State and Resistance in the Age of Dictatorship, by Chris Fauske 359


Society Announcements
western history that will no doubt be a staple resource for years to come.

W. Bradford Littlejohn The Davenant Institute

The Oxford Handbook of Martin Luther’s Theology, Edited by Robert Kolb, Irene Dingel, and Lubomír Batka. (New York: Oxford University Press, 2014, Pp. xviii, 662, $50.00, paper.)

On 31 October 1517, Martin Luther nailed his ninety-five theses against Roman Catholic indulgences to the church door in Wittenberg. This event changed the world by igniting the Protestant reformation, and it makes Luther possibly one of the most important people in the history of the western world. In 2017, we remember the 500th anniversary of the Protestant Reformation, and particularly Luther’s role in it. Certainly at such a momentous milestone, I imagine that we can expect a huge amount of literature to appear regarding Luther and his work. Although The Oxford Handbook of Martin Luther’s Theology was published three years before the anniversary proper, it makes a tremendous contribution to our understanding of Luther and his significance in history. In my estimation, this book is likely a definitive resource and provides almost everything a scholar would need to introduce themselves to many aspects of Luther studies. For everyone except those whose research requires very detailed understanding of Luther’s thought, this work may now be the only necessary work because it provides such a vast array of information with rich analysis of the material.

This is too large a work to survey all of its contents here, so instead I focus on pointing out its most useful features. Perhaps the greatest strength of this book is its breadth. It is divided into seven parts. The first is a brief biographical survey. The second concerns the medieval context of Luther’s influences. The third is about his hermeneutical principles. The fourth covers his position on traditional theological topics. The fifth surveys Luther’s understanding of the Christian life. The sixth examines how differing types of work shaped the way Luther expressed himself, e.g. how academic writing, preaching or polemics shaped his rhetoric. The last addresses how Luther has been received in various lines of scholarship in differing parts of the globe.

This volume is certainly a fine example of historical scholarship. Particularly, the treatments of how medieval theology and context affected the way Luther thought are alone worth the price of this book. They in fact have broader relevance than Luther studies, and would be helpful for anyone investigating how late medieval ideas shaped the early reformation and were received and adjusted within the beginning years of the Protestant church. On the other hand, this book does not ignore modern debates. Perhaps the most controversial discussion in recent literature has been about the New Finnish Interpretation of Luther, which argues that Luther’s doctrine of justification was actually closer to the Eastern Orthodox position of theosis than traditional forensic understandings in western Protestantism. Much to this work’s credit, it actually gives a chapter to each side of the debate, and so avoids pigeon-holing itself into a partisan position.

One of the most important issues surrounding Luther is how he has been received through the years. In this book, we have several essays discussing his appropriation in global scholarship. There is even an essay about how Roman Catholics have engaged Luther. The only thing that might be considered lacking from this volume is a focused treatment of how Luther was received by other Protestant communities in his own time and the subsequent early modern period. Specifically, it would be very useful to have an extensive treatment of how reformed Protestants, and perhaps the Anabaptists, interacted with Luther, engaged his thought and either appropriated or rejected his views. Yet, this is an incredibly useful work, and will be useful to any scholar who has interest in Luther and his historical context.

Harrison Perkins Queen’s University Belfast

Resilient Reformer: The Life and Thought of Martin Luther. By Timothy Lull and Derek R. Nelson. (Minneapolis: Fortress Press, 2015, Pp. xxix, 410. $44.00, paper.)

The Resilient Reformer is a new biography of Luther, written in partial anticipation of the 500th anniversary of the Protestant Reformation. The book is a hybrid of the work of the late Luther
SCHOLARLY conjectures dated the change from anywhere from 1509 to 1520. In accordance with the current state of scholarship, Lull and Nelson do not see the idea of a moment of "breakthrough" as congruent with the actual historical data. Instead, the book emphasizes the gradual nature of Luther's shift away from late-medieval theology.

Another important feature of the work is its lengthy and detailed discussion of Luther's late and violent anti-Judaism. Luther's dislike of the Jews was exclusively based on religion and was no sense racial or ethnic. Although Luther was in some regards friendly to the Jews during the early part of the Reformation, he increasingly became frustrated with the fact that the Jews continued to refuse to convert to his reformed version of Christianity. Much of this explains (though certainly does not excuse) his late and violent rants against the Jews. Lull and Nelson deal with Luther's treatment of the Jews and Judaism in a highly nuanced manner. On the one hand, they do not rely on easy moral equivalencies (i.e., Luther was not the precursor of Hitler). On the other hand, they do not let the reformer off the hook for his shameful language and encouragement of persecution.

Overall, Resilient Reformer is an excellent book. It presents the best contemporary scholarship and gives a thorough explanation of the life and theology of Martin Luther. It does so all in an incredibly easy to read format. For this reason, the book would make an excellent text book for adult parish education, as well as for seminary or college courses on Church History.

Jack Kilcrease

Aquinas College


Although the back cover reports that this atlas was "consciously written for students at any level," it is a valuable resource for teachers and scholars. As an easy-to-use reference, the maps reveal a sense of place and the extent of certain movements and events perhaps better than words alone. A helpful tool is also the
“Timeline AD 1300-1700” which precedes the maps. Since the reformation progressed in many different places, the maps (and there are sixty of them) help in understanding why more recent scholars are using the plural “reformations” to discuss all that happened. (Note that the plural is used in the book’s title.)

The atlas is composed of the four usual divisions for this period and so designed to illustrate the break-up of the medieval church into various theological and political movements and divisions: Before the “Reformation,” “Reformation,” “Catholic Reform and Counter-Reformation,” and “Early Modern Europe.” Generally, each two-page spread has a brief review of the topic under consideration (e.g. “The Radical Reformation,” “the French Religious Wars”) with a corresponding full page map opposite. These brief reviews are adequate generalizations that remind the reader of major issues, events, and personalities, not only what happened but where it happened. And for the most part it is easy to see the connections between text and map, especially since the maps contain all kinds of information (that is where Dowley’s research really shows) and visually demonstrate even in a glance the geographical and political extent of events and movements; for example, the Peasants’ War, the spread of Anabaptism, the persecution and resettlement of the Jews, or the number of Huguenot centers.

The maps are beautifully done with decent (although not always successful) color contrasts. Map keys are always helpful, and often useful information is added within the maps identifying important dates and events, as well as borders and border changes. Illustrations are well selected and placed throughout the book. What I found interesting, perhaps as a result of my own work, is how central the position, the problems, and the leadership of the Holy Roman Empire seemed so often to be at the center of things—perhaps because it was territory at the geographical center of Europe where so much began, and we might say ended, considering with the Thirty Years’ War.

The editors “believe this atlas breaks new ground in being a digitally-designed and comprehensive historical atlas of the religious history of the early modern period in Europe and the wider-world” (11). By wider-world, what’s included visually is:

Portugal and Spain’s voyages of discovery, Roman Catholic missions to America, the travels of Francis Xavier to Asia, North American settlers and colonies, and the mission to Japan—all in one way or another the result of religious impulses unleashed during the reformation. What was also unleashed, of course, was significant and permanent disagreements. There were various, always strident, voices for religious change that created divisions, made all the more obvious, it seems to me, through the maps that reveal religious settlements, political instability, and the numerous wars waged throughout Europe—divisions that produced the changes in what we now label as early modern Europe. The book ends with two pages of “further reading.” The price is wonderful. This well-done atlas should be part of the libraries and those interested in religious conflict and change.

Rudolph P. Almasy
West Virginia University


Bruce Gordon highlights some truly interesting moments in the reception of Calvin’s Institutes. Take, for example, John Cotton, who says in the seventeenth century, “I love to sweeten my mouth with a piece of Calvin before I go to sleep” (64), or John Wesley, who writes in the eighteenth, “I think on Justification . . . just as Mr. Calvin does. In this respect I do not differ from him a hair’s breadth” (84). An eighteenth-century African defended slavery by appealing to Calvin; a twentieth-century African found liberation in the Institutes instead. A new Chinese translation of the Institutes was printed in 2010, in Shanghai.

Gordon quotes the “prescient observation” (his words) of Roland Bainton that historians can avoid questions of correctness and think instead about what people did with what they had (155–56). In the same spirit, Gordon says this “biography” is neither a theology of John Calvin, a history of Calvinism, nor an overview of scholarship on Calvin or the Institutes (xi). The result: Gordon treats the