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[Aller au sommaire du numéro](#)

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**Giustiniani, Paolo, and Pietro Querini.**

***Libellus Addressed to Leo X, Supreme Pontiff.* Latin and English ed. and trans. with notes to the Latin by Stephen M. Beall. Intro. with notes to the English by John L. Schmitt.**

Milwaukee: Marquette University Press, 2016. Pp. 244. ISBN 978-0-87462-715-2 (paperback) US\$25.

The fourteenth volume of the series *Reformation Texts with Translation* (1350–1650) presents one of the most relevant expressions of religious renewal in pre-Reformation Europe: that is, the 1513 *Libellus ad Leonem Decimum*, translated in English for the first time by Stephen M. Beall. Beall's work is a large step forward in the study of this fascinating text, which skilfully blends in the religious context of the Italian Wars—an age of incertitude and turmoil, marked by numerous instances of heterodoxy and spiritual renovation.

The text is concisely introduced by John J. Schmitt, with the life and works of Pietro Querini and Blessed Paolo Giustiniani, the publication history of the *Libellus*, a brief outline of the impact that the text had in contemporary scholarship, and a quick mention of the methodology behind the translation. The text itself is accompanied by a very clear and readable translation in English, in which Beall manages to make the *Libellus* understandable to any reader; while certain terms in the Latin text are sometimes purposefully ambiguous or difficult to render in modern terms, the English is simplified by the translator's choice among alternatives. A very brief general index covering both personal names and other relevant issues completes the volume.

Although it is still unclear how much of an impact the *Libellus* had on contemporary and future papal policies, the text itself is a priceless witness to its age. While some have underlined the uniqueness of the *Libellus* in its attacks on the corruption of the Roman Church, I firmly believe that its importance can be better understood if one considers its similarities with the works of such influential characters of the time as Girolamo Savonarola, Gianfrancesco Pico della Mirandola, and Zanobi Acciaiuoli. Pico is especially important in order to contextualize how Querini and Giustiniani's plea for church reform was felt and shared by a part of the Italian clergy and lay nobility. The content of the *Libellus*, in fact, often mirrors the arguments found in Pico's *De reformatis moribus*, an oration on the moral decay of the church addressed to Pope Leo X during the Fifth Lateran Council and first published in Alsatia in 1520.

The text itself, moreover, is an essential source for historians of early modernity, as it deals with the moral reformation of the Roman Church but also with the conversion of native Americans, Muslims, and Jews. It is also an essential testimony to the recurrent Renaissance narrative of a new crusade apt to unite the European realms under the Church of Rome and against a common enemy. The introduction to the text does not seem to address all these items in much detail. That said, however, we could not expect a single volume to fill the void that current scholarship leaves open, as its scope is first and foremost to make available with an English translation a significant Latin document of the Italian Renaissance. In doing so quite remarkably, this present volume may count as an exceptional accomplishment.

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### **Goodblatt, Chanita.**

#### **Jewish and Christian Voices in English Reformation Biblical Drama: Enacting Family and Monarch.**

Routledge Studies in Renaissance Literature and Culture. London: Routledge, 2017. Pp. xi, 256 + 15 figs., 3 tables. ISBN 978-1-4724-7978-5 (hardcover) \$140.

In this broad study, Chanita Goodblatt argues that early modern English biblical dramas of the Hebrew Bible answered questions at the heart of the scriptural texts. She claims that the plays offered a unique interpretation of scriptural texts that aligned with the Protestants' interest in the literal meaning of Scripture, differing from the medieval mystery plays which offered a figurative interpretation of the same Scripture.

Goodblatt's *Jewish and Christian Voices in English Reformation Biblical Drama* begins with an extensive overview. Her introduction includes a section on "Family and Monarchy" where she argues that the best way to understand the interaction of Bible and drama in Reformation England is through an examination of family and monarchy narratives found in the Hebrew Bible—narratives that reflect the Tudors' familial and dynastic quandaries. The extent of the scope of her analysis can be seen in her thorough examination of three plays—*The Enterlude of God Queen Hester* (1529–30), *The Historie of Jacob*