

Buchbesprechungen

Peter Martyr Vermigli. Humanism, Republicanism, Reformation. Edited by Emidio Campi in co-operation with Frank A. James III, Peter Opitz, Geneva: Droz, 2002 (Travaux d'Humanisme et Renaissance, vol. 365), 326 pp. ISBN 2-600-00653-2

The present volume contains nineteen papers delivered at the symposium held in Kappel in July 1999 to commemorate the 500th anniversary of the Italian reformer's birth. The papers, despite the manifest diversity of methods and approaches still cover only some aspects of Vermigli's life and theological activity. These are their titles:

J. C. McLelland, «From Montreal to Zurich (1949–1999). Vermigli Studies Today»; Emidio Campi, «Streifzug durch Vermigli's Biographie»; Alfred Schindler, «Vermigli und die Kirchenväter»; Frank A. James III, «The complex of Justification: PMV versus Albert Pighius»; John Patrick Donnelly, «PMV's Political Ethics»; Robert M. Kingdon, «PMV on Church Discipline»; Christoph Strohm, «PMVs *Loci communes* und Calvins *Institutio Christianane Religionis*»; R. Dellsperger and M. van Wijnkoop Lüthi, «PMV und Wolfgang Musculus»; Giulio Orazio Bravi, «Über die intellektuellen Wurzeln des Republikanismus von PMV»; J. Andreas Löwe, «PMV and Richard Smyth's *De votis monasticis*»; Diarmaid MacCulloch, «Peter Martyr and Thomas Cranmer»; Fritz Büsser, «Vermigli in Zürich»; Michael Baumann, «PMV: Doctor, Lehrer der Heiligen Schrift und Zürcher. Hinweise zu Vermigli's Tätigkeit in Zürich»;

Thomas Krüger, «PMVs Hermeneutik des Alten Testaments am Beispiel seines Kommentars über die Königsbücher»; Andreas Mühling, «Vermigli, Bullinger und das Religionsgespräch von Poissy»; Kurt Jakob Rüetschi, «Gwalther, Wolf und Simler als Herausgeber von Vermigli-Werken»; Bruce Gordon, «PMV in Scotland. A 16th century Reformer in a 17th century Quarrel»; Torrance Kirby, «Vermiglius absconditus? The Iconography of PMV»; Philip M. J. McNair, «Peter Martyr the Preacher. A Meditation on John 20: 19–23».

Before going on, we should point out that three major symposia were devoted to PMV in his anniversary year. The symposium held in Padua shortly after the one in Kappel (28–29 October 1999) assembled some of the same participants (particularly Campi, Anderson, McNair) as well as many Italian scholars and touched on some themes not handled in Kappel, such as Vermigli's Catechism, his Italian roots and his Humanism. The one in St. Louis, also held in October 1999, was composed mainly of Anglo-Saxon scholars and dealt with PMV in the context of the European Reformation. Both are still to appear in print. (For details see Campi, «Streifzug» in present volume, p. 17–18.)

The Kappel volume provides an excellent illustration of both the achievements and the limitations of Vermigli studies today. Indeed, while Vermigli's nomadic existence – he was active in Italy, Strasbourg, England and Zürich – means that there is interest in him in several countries, no single church and no single country or city claims him as «its own».

This has both advantages and shortcomings. Among the most obvious advantages is the international and character of the present volume. Of the 19 contributors, two are Italian, three Canadian, three American, three German, two are British and six come from various Swiss cantons. Another advantage is the volume's interdisciplinary nature, as indicated by the title, which means that several aspects of Vermigli's activity can be and in many cases are studied to a high standard. The contributors are specialists in a wide variety of historical and theological fields: Old Testament Studies, the Early Church, pastoral theology, political and institutional history, history of ideas, Classical studies etc. Apart from historiography and biography, the subjects covered by the contributions listed above include PMV's use of the church fathers, his doctrine of justification, his ethics, his political thought, his biblical exegesis, his preaching, his influence in England and Scotland and iconography. The most evident disadvantage, however, of Vermigli's cosmopolitan influence is the absence of a critical edition of his works. Kurt Rüetschi's remarkable contribution on editions of Vermigli's works undertaken shortly after his death implicitly shows just how necessary a critical edition is but also points to many of the problems that his would-be editors encountered in the 16th century. (See Rüetschi, «Gwalther, Wolf und Simler» in present volume, p. 251–274.) Indeed, had it not been for individual efforts of editors such as Simler, Wolf, Gwalther and somewhat later Johann Rudolf Stucki, not even one half of PMV's biblical commentaries would be available to us today. Indeed, five out of the eight extant today were edited posthumously from the Italian reformer's lecture notes and other material. However, no-one has thought to persevere and to this day, the most ac-

cessible edition of PMV's works is the Peter Martyr Vermigli Library, which has no claims to completeness, as it is simply an English translation of selections from the reformer's works. (The Peter Martyr Library, vol. 1–5, ed. J. P. Donnelly, J. McLelland, Frank A. James III, Kirksville, Mo., 1994–1999. Other volumes are in preparation.) On 1st July 1563, Theodore Beza in a letter to Heinrich Bullinger said that the Genevans thought it would be most useful to extract the loci communes from the works of Vermigli, more especially from his biblical commentaries. The project was finally put into operation in 1576 by Jacques Le Maçon, pastor of the French Strangers' Church in London, who ordered the loci according to a particular plan emphasising i. a. moral issues. (For details see Strohm, «PMVs Loci communes» in present volume, p. 77–104.) The Zürich edition of the Loci appeared in 1580 and the English translation in 1583. The absence of any attempt at a critical edition of Vermigli's complete works since the efforts of late 16th century Zürich editors and the success encountered by the Peter Martyr Vermigli Library would suggest that history is repeating itself and that Vermigli is forever to be studied through extracts, digests and translations of his works.

And yet, the availability of certain writings at the expense of others inevitably means that the coverage of Vermigli's activities has been somewhat patchy. While a certain amount of work has been done on Vermigli's Italian roots and his influence on the Reformation in Europe, Alfred Schindler's contribution suggests that the topic of PMV's reception of the early church has barely been touched upon, despite the fact that there is a general agreement about its importance in his thought. Similarly, Thomas Krüger's contribution shows that PMV's biblical ex-

gehis has hardly attracted any attention from scholars despite the fact that his exegetical activities constitute a guiding thread throughout his career so that much could be learned from studying changes of method and orientation between PMV's Italian beginnings and his final years in Zürich. Moreover, no one has ever investigated the exact role of ancient pagan literature and thought in his work, despite the fact that he commonly passes for a humanist. His doctrine of resistance has never been investigated and yet it constitutes a radicalisation of Bucer's teaching on the subject seeing as Vermigli advocate resistance by minor magistrates in his *Romans* commentary in terms, which Bucer never dared use even though he relied on the same sources as Vermigli did later. (On this see I. Backus, «Bucer's view of Roman and Canon Law in his Exegetical writings and in his Patristic Florilegium» in *Martin Bucer und das Recht*» ed. Christoph Strohm in collaboration with Henning P. Jürgens, Geneva, 2002, 83–100.) The critical edition of the first Catalogue of the Genevan Academy (Alexandre Ganoczy, *La Bibliothèque de l'Académie de Calvin, le catalogue de 1572 et ses enseignements*, Geneva, 1969) tells us that Beza purchased Vermigli's library for the *Collège* and that a large number of Vermigli's books bearing his annotations in the margin are today a part of the holdings of Geneva's Bibliothèque publique et universitaire. If we examine these books, we see that they provide some very important clues to Vermigli's intellectual context and orientation. A quick count yields the

following results: by far the most numerous are the editions of the Church Fathers, both Greek and Latin with writers of pagan Antiquity coming close second. The third largest group is made up of dictionaries and biblical commentaries particularly on the Old Testament. No one has as yet undertaken an analytical breakdown of Vermigli's library, not to mention a study of his marginal manuscript annotations. There is, however, no doubt that a study of this kind would greatly enrich our understanding of Vermigli and of his intellectual context.

The above remarks are in no way intended to detract from the importance of what has been achieved so far or to belittle the worth of the present volume, which (apart from the articles discussed already as either making a positive contribution or pointing to gaps in our knowledge) contains significant papers which throw a light on subjects as diverse as Vermigli's political ethics (Donnelly), his crucial influence on the English Reformation which would probably have looked very different without him (MacCulloch) and the use of his works by the Scottish Episcopal party in the 17th century (Gordon). It is somewhat to be regretted that the volume contains no bibliography and that it is not more exhaustively indexed. However, we can only hope that both the positive contribution it makes and the gaps in our knowledge it points to, will give a spur to Vermigli studies irrespective of anniversaries.

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Heinrich Bullinger, Briefwechsel. Bd. 8: Briefe des Jahres 1538, bearb. von Hans Ulrich Bächtold, Rainer Henrich, Zürich: Theologischer Verlag 2000 (Heinrich Bullinger, Werke, Abt. 2, Bd. 8), 311 S., ISBN 3-290-17211-2

Nur zwei Jahre nach dem Erscheinen des siebenten Bandes, der die Briefe des Jahres 1537 enthält, konnten die Editoren bereits den achten mit denen des Jahres 1538 vorlegen. Er enthält 104 Briefe an Bullinger und neunzehn von