

minologie und Gedankengängen Gebrauch gemacht. Seine Mitteilungen liefern somit kaum «säkulare» Information. Seidel hat die in von Campagnes Texten eingeflochtenen Bibelstellen jeweils nachgewiesen. Auch die Parallelen zu Böhmes und Gichtels Texten sind in den Fußnoten aufgezeigt. An manchen Stellen vermisst man allerdings allgemeinere Erläuterungen. So stellt sich etwa die

Frage, warum gerade dem Jahreswechsel im Freundeskreis von Campagnes' besonderer Wert beigemessen wurde.

Abgesehen von den genannten einzelnen Schwachstellen und einigen Druckfehlern bietet sich die Publikation für alle Gichtelianerforscher als wertvolle Quellenedition an.

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Bullinger, Heinrich. **Briefwechsel. Bd. 12: Briefe des Jahres 1542**, bearb. von Rainer Henrich, Alexandra Kess und Christian Moser. Zürich: Theologischer Verlag, 2006 (Heinrich Bullinger Werke, Abt. 2, Bd. 12), 299 S., ISBN 3-290-17431-6.

To judge from the newly published volume of Bullinger's correspondence, 1542 was a fairly calm year for the Zurich Antistes. Unlike earlier years, there were no great theological debates or immediately threatening political circumstances, although the correspondence contains references to developments such as Martin Bucer's meetings with the archbishop-elect of Cologne that would have tremendous future significance.

The correspondence for 1542 continues to reveal the keen interest with which Bullinger followed ecclesio-political developments throughout Europe. Mediated by his friends in Basel and Constance, he received reports of troubles in distant areas, whether the advance of the Turks in Hungary, the war between the emperor and the French king, the conflict between Duke Heinrich of Braunschweig and the heads of the Schmalkaldic League, or the struggle for control of Jülich-Kleve in northwestern Germany. Unlike previous years, Bullinger received little news from England, but his attention was drawn to Italy through both

letters and personal contact with religious refugees such as Peter Martyr Vermigli and Caelio Secondo Curione.

In comparison to the news of war and rumors of war coming from the Empire, the situation in the Swiss Confederation remained relatively peaceful through 1542. From Chur Bullinger received reports of the conflict that had broken out over the acceptance of pensions from the French. He also followed the debate in Basel over the printing of the Koran and lent the support of Zurich's pastors to the project. The outbreak of yet another controversy in Bern concerning the Lord's Supper had only faint echoes in Zurich, most notably a confession concerning the Lord's Supper from the Bern pastor Peter Kunz and a plea from Kunz' colleague Erasmus Ritter for help in combating malicious rumors about his alleged misconduct in Memmingen at the time of the Peasants' War. More indicative of Bullinger's long-term influence on the church outside of Zurich is his correspondence with cities such as Biel and Aarau and with individuals such as the Kempten schoolmaster Benedict Euander concerning the support of stipendiates and the appointment of teachers. In contrast, his contact with the Francophone reformers was limited to a letter of recommendation from Calvin and two letters from Neuchâtel thanking the Zurich pastors for supporting Farel

against those seeking his expulsion from that city.

Bullinger's most important publication in 1542 was his Matthew commentary. Praises for that work came from his friends in Constance, St. Gallen and Bern, while Myconius in Basel complained that he had not been sent a copy, although his colleague Johann Gast had received one. From a theological standpoint, Bullinger's lengthy dedication of the commentary to the Zurich Bürgermeister Johannes Haab and Diethelm Röist is the most significant letter in the volume. The bulk of the letter was a reworking of a synodal oration given in 1539, and the critical apparatus reveals the changes Bullinger made to adapt the oration to a different audience. In it Bullinger described the doctrines and practices truly necessary to the church, contrasting them with the burdens imposed by canon law. Bullinger's familiarity with the writings of the church fathers is

demonstrated not only by the works he cited in this dedicatory epistle, but also in the letter he wrote to the English merchant Richard Hilles, listing those patristic works that Hilles could most profitably study.

Of the 114 letters included in this volume, 85 are published for the first time, and the rest are summarized. Like earlier volumes, roughly 20% of these letters were written by Bullinger, either individually or together with his fellow pastors. As always, the annotations provide important background information on people and events mentioned in the text. In their preface the editors point to the increase in the number of letters towards the end of 1542, an increase that will continue over the coming years. It appears that the calm of 1542 did not last, and that we have more to look forward to in the next volume of correspondence.

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