

identity between his own and the prophets's age, Calvin was absolutely convinced as were other of the Swiss (like Zwingli, for instance)« (p. 211).

However, a careful reading of Balserak's contribution does reveal a number of typographical errors which need to be addressed in future editions.

Balserak is to be congratulated for his incredible work and his important contribution to our understanding of the great Reformer of Geneva. All those engaged in Calvin research will benefit from a reading of it.

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*Epistolae Petri Vireti: The Previously Unedited Letters and a Register of Pierre Viret's Correspondence*, ed. Michael W. Bruening, Geneva: Droz, 2012 (*Travaux d'Humanisme et Renaissance* 494), 654 p. – ISBN 978-2-600-01553-0.

The larger part of Pierre Viret's correspondence had already been published either in the *Calvini opera*, Herminjard's *Correspondance des réformateurs*, or in Barnaud's *Quelques lettres inédits de Pierre Viret*. Now the remaining twenty percent have found their capable editor in Michael Bruening. The chronological register in the back of this book gives an overview of all of Viret's correspondence providing for each of the 759 letters archival locations, publication details for the original text or translation, the incipit, and – if necessary – corrections and additions.

The 155 letters edited here date from 1541 to 1565, fifty of them are addressed to Viret, the rest is authored by him. They expand our knowledge of his life, family, and work. We can follow him from Lausanne, via Geneva to Nîmes and Lyon. The letters inform about the progress, difficulties, and conflicts in the city and classe of Lausanne, and during the last few years, about developments in France. Apparently, Viret is glad to report the steadily growing number of participants in the Lord's Supper and the growth of the Lausanne Academy.

More than half of these letters were exchanged between Viret and Guillaume Farel. This will make it possible now to value the

better the mutual friendship they had apart from their shared friendship with John Calvin. These letters contain the usual news and rumors regarding the Council of Trent, the reformation in Frisia, developments in Germany, their publications, etc. Other important correspondents of Viret in this edition are the magistrates and ministers of Bern, the ministers of Lausanne, Rudolph Gwalther, and Heinrich Bullinger. As can be expected, these letters shed light on several key issues then in dispute: Eucharistic theology, predestination, the role of the secular magistrate especially of Bern, and ecclesiastical discipline. Eventually the debates about predestination and ecclesiastical discipline – to which the 25 letters in the Appendix are related – led to the banishment of Viret from Bernese territory.

For this edition of Viret's correspondence Bruening mainly follows the editorial principles of the new edition of Calvin's works and letters. The Latin letters are prefaced by an English summary, however not the letters in French. The line numbering is lacking too. However, for all letters footnotes provide a wealth of detailed information by identifying persons, explaining relationships and the important historical facts mentioned. Sometimes they provide corrections to literature; references to archival sources are included as well. The short biographical notice in the front of the book is helpfully referenced to the edited letters.

In almost every publication, some minor points can be criticized. The handful of tiny typographical errors is not worth mentioning. Sometimes one could wish for more fully elaborated Biblical allusions. Footnotes occasionally come too late. For example in note 4 to Ep. 152 Bruening informs the reader about the fact that Gwalther understood French, though this was already apparent from Ep. 23 on p. 129. The index fully lists personal and geographical names as well as titles of books. Unfortunately, it includes only a few keywords. For example, »marriage« has no entry, but compare Ep. 75. Going through this edition one soon gets the impression that the deacons mentioned hold an office different from the Genevan deacons, but more like the reformed deacons in mid-sixteenth-century France. However, the index contains no relevant entry and one has to wait for clarification until p. 484.

This last example shows how this edition can make us the better aware of the fact that the reformation in the Pays de Vaud, however intimately connected to Genevan theology it may have been, is not identical to the Genevan reformation, nor are Pierre Viret's ideas regarding church order to John Calvin's. Michael Bruening has served us very well with his excellent addition to the ongoing publication of the correspondence of Swiss reformers. One can only hope that these resources will once be fully searchable in something like an integrated Swiss Reformation Letter database on the internet.

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*Erik de Boer, The Genevan School of the Prophets: The congregations of the Company of Pastors and their Influence in 16th Century Europe, Genf: Droz, 2012 (Travaux d'Humanisme et Renaissance 512), 330 S. – ISBN 978-2-600-01611-7.*

Der vorliegende Band, der einer langjährigen Beschäftigung des Autors mit der Geschichte der *congrégations* in Genf erwachsen ist, ist in drei Teile gegliedert. Im ersten Teil lernt der Leser die Natur der Zusammenkünfte kennen, die ab 1536 jeden Freitag stattfanden und bei denen sich die Geistlichen der Stadt Genf sowie der ihrem Herrschaftsgebiet angehörenden Dörfer trafen, um die Heilige Schrift zu studieren. Nach dem Modell der *lectio continua* wurden bei den *congrégations* ganze biblische Bücher gelesen und kommentiert, wobei ein Teilnehmer jeweils eine Passage erläuterte, um dann das Wort den anderen zu überlassen, die seine Auslegung ergänzten (47f.). Auf diese Weise wurden die Pfarrer einer steten Weiterbildung unterzogen, von der sie in ihrem Amt als »Prophe-ten« – d.h. Prediger des Wortes Gottes – nur profitieren konnten (vgl. den Titel des Bandes »The Genevan School of the Prophets«).

Anders als in Zürich – wo die gemeinsame Auslegung biblischer Schriften im Rahmen der sogenannten »Prophezei« in lateinischer Sprache erfolgte – wurden die *congrégations* auf Französisch durchgeführt, was ab 1541 auch die Teilnahme von »Laien« ermöglichte. Die Frage nach Präsenz und Partizipation der »Laien« wird im vierten Kapitel anhand einer besonders gut dokumentier-