

Kommentaren trotz einzelnen Weiterentwicklungen im Wesentlichen »treu geblieben ist«. Bemerkenswert sei auch, dass Bucer bis im Herbst 1527 dessen Ansichten noch teilen konnte. Die Schlussfolgerung ist dann naheliegend: nicht Capito hat eine Entwicklung Richtung Täufertum bzw. Spiritualismus durchgemacht, es ist vielmehr Bucer, der seine frühere Ansichten ändert. Der Autor begründet diesen Gesinnungswandel mit einem profilierten kirchenpolitischen Engagement Bucers gegenüber Dissidenten, der dafür nicht zuletzt auf das Alte Testament – hermeneutisch aber anders als Capito – zurückgreift. Das Buch endet mit einer sehr willkommenen thesenartigen Zusammenfassung von Capitos »reformatorischem Profil«.

Wenn auch Capitos theologische Sicht auf das nachchristliche Judentum unter seinen Zeitgenossen bemerkenswert ist, passt m.E. ihre besondere Hervorhebung im Duktus der Studie nicht ganz, denn soweit ich sehe, war Capitos Verhältnis zur Synagoge nicht entscheidend im Konflikt mit Bucer. Aber wie aus dem Vorwort hervorgeht ist die »christlich-jüdische Verständigung« offenbar ein besonderes Anliegen des Autors. In dieser Hinsicht scheint er auch die Bundestheologie Zwinglis nicht vertieft zu haben, wenn er dabei undifferenziert – auf Achim Detmers zurückgehend – von einer »Ersetzung Israels durch die Heidenchristen« spricht. Zuletzt sei auch die Frage aufgeworfen, ob die Forschungsergebnisse Heimbuchers zumindest in ihrer publizierten Form nicht auch auf weniger Seiten – verbunden mit einem intensiveren Lektorat – hätten untergebracht werden können. Das Buch bleibt trotzdem eine hervorragende Studie für die Reformationsforschung, insbesondere für diejenige zur Theologie der reformierten Tradition.

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*Bullinger, Heinrich: Briefe von Juni bis September 1546, bearb. von Reinhard Bodenmann, Alexandra Kess und Judith Steiniger, Zürich: Theologischer Verlag Zürich, 2015 (Heinrich Bullinger Briefwechsel 17), 548 S. – ISBN 978-3-290-17782-9.*

Students of modern history can see the unfolding of major events through the eyes of contemporaries by reading newspaper ac-

counts of those events. Early modern historians are usually not so fortunate in having such sources, which is why the publication of volume 17 of Heinrich Bullinger's correspondence is so welcome. The volume contains 152 letters, most of them published for the first time, that provide a fascinating view of the course of the Schmalkaldic War between June and September of 1546. Bullinger and his friends provided each other with almost daily updates on the recruitment of troops, the movement of the armies of both the emperor and the Schmalkaldic League, and rumors and reports of skirmishes won and lost, at the same time commenting on diplomatic negotiations and popular morale. The result is a fascinating glimpse into the first phase of the Schmalkaldic War.

Perhaps the most striking aspect of these letters is the strong support of Swiss Protestants for the Schmalkaldic League. Although the war was understood first and foremost as a defense of true religion (Bullinger and his friends derided the emperor's claim that he was chastising the Protestant princes for their disobedience), it was also seen in nationalistic terms, pitting Germans against an invading army comprised largely of Italians and Spanish. Swiss mercenaries flocked to join the League's army – so many, in fact, that some were turned away because there was not enough money to hire them. In Zurich the pastors, including Bullinger, preached in support of the war, and public prayers were held to uphold the cause of the German Protestants.

The letters also reveal that war had serious repercussions within the Swiss Confederation. The Protestant cities rejected the demands of the Catholic Confederates that their mercenaries be summoned back home. In June the bishop of Constance visited central Switzerland to ordain priests and administer confirmation, but Bullinger and his correspondents all regarded him as an agent of pope and emperor sent to stir up the Catholic Orte against the Protestants. Three months later the Catholic Orte told the legate of the French king that they would break their alliances not only with France but also with their fellow Confederates if either decided to enter the war on the side of the Schmalkaldic League. Nevertheless, Bullinger assured Landgraf Philipp of Hesse that the Swiss Protestants were doing everything they could to support the League short of an official entry into the war.

Bullinger was kept informed of events by Ambrosius Blarer in Constance and by Johannes Haller and the *Stadtschreiber* Georg Frölich in Augsburg, whose letters combined comprise roughly a third of the volume. Oswald Myconius also passed on news from Basel, but he was more often the recipient of information that Bullinger drew from his other correspondents. The letters describe with excitement the League's gathering of a large force in Donau-Worth and the army's movement along the Danube to Ingolstadt, where the emperor's forces were camped. By August, however, there was concern about the emperor's avoidance of battle, which gave time for armies coming from the Netherlands and from Italy to reach his encampment, and the sense of frustration with the League's policies would only increase through the month of September.

It is particularly striking that almost half of the letters are written either partially or entirely in German, a sure sign that their contents were intended to be shared with political decision-makers. At the same time, writers worried that their letters might be intercepted, and they referred more frequently than usual to the trustworthiness of messengers and kept track of letters sent or received. Ambrosius Blarer even gave Bullinger a secret cipher that he could use to encode particularly sensitive information, praised him for using it correctly and corrected him when he made mistakes.

While the war was by far the largest topic of conversation, there are references to other issues as well, especially the efforts to promote Zurich's understanding of the Lord's Supper. At the request of the Augsburg Council, Zurich sent three Zurich pastors to that city to aid in the Reformation of the surrounding episcopal territory. Haller and Frölich also described the situation of Thomas Naogeorg, who had been dismissed from a pastoral post in Electoral Saxony on account of his understanding of the Lord's Supper and was now being threatened with arrest by the Elector. From Bern, Eberhard von Rümplang and Johannes Wäber described the conflict over the selection of a new pastor to succeed Erasmus Ritter, and they asked for Bullinger's support in speeding the arrival of Jodocus Kilchmeyer, who was finally chosen for the position. Bullinger reminded Ludwig Lavater in no uncertain terms

that he and other Zurich students should not receive the Lord's Supper in Strasbourg, which prompted Lavater to write a long letter attesting to his commitment to Zurich's doctrine and explaining the circumstances that had led him to ask whether such communion was allowed.

Reinhard Bodenmann has provided a detailed introduction to the volume that describes Bullinger's correspondents and highlights the most important themes discussed in the letters. Each letter is preceded by what amounts to a German paraphrase of the letter's contents, which is especially useful in clarifying the often very concise Latin or the Swiss German, while the annotations clearly identify people, events, and allusions in the letters themselves. Editing these letters could not have been an easy task, given the cryptic nature of many of these references, and the editorial apparatus demonstrates why it is so important to have a critical edition of correspondence rather than simply scans or transcriptions of the letters themselves. The editorial team is commended for producing such a high quality volume so quickly, and the Schweizerische Nationalfond thanked for supporting the production of such a valuable set of historical sources. It is with great anticipation that scholars can look forward to the next volume of Bullinger's correspondence, which will reveal the reformer's reactions as the tide turned against the Schmalkaldic League and the Protestant cause.

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*Benjamin M. Merkle, Defending the Trinity in the Reformed Palatinate: The Elohistae, Oxford: Oxford University Press, 2015 (Oxford Theology and Religion Monographs), XII, 224 S. – ISBN 978-0-19-874962-2.*

Der vorliegende Band stellt eine überarbeitete Fassung von Merkle's Dissertation dar, die er 2012 an der Universität Oxford verteidigte. Diese enthielt offenbar zusätzliches Material (vgl. S. 194, Anm. 2), das jedoch nicht in die gedruckte Fassung eingeflossen ist.

Im Zentrum der Studie steht die Schrift *De tribus Elohim* (1572) des italienischen reformierten Theologen Girolamo Zanchi (1516–