

Ferner untersucht Anthony N. S. Lane in seinem Aufsatz «The influence upon Calvin of his Debate with Pighius», inwiefern Pighius' Angriff auf Calvins Lehre vom unfreien Willen von 1542 diesen beeinflusste. Dabei wurde Calvin zur Beschäftigung mit Aussagen der Kirchenväter und Aristoteles gezwungen. Dies führte dazu, daß Calvin in seiner Gegenschrift von 1543 dieselbe Lehre vom unfreien Willen nun noch deutlicher und detaillierter darlegte.

Besonders interessant im Blick auf die Zürcher Reformation ist der Aufsatz von A. Schindler «Zwinglis Gegner und die Kirchenväter – ein Überblick»: Der Autor beschränkt sich auf diejenigen altgläubigen Gegner Zwinglis, die Texte gegen Zwingli in Zürich und Umgebung veröffentlichten und sich dabei auf die Kirchenväter beriefen. Zwinglis Gegner im Chorherrenstift waren vor allem Konrad Hofmann und dann auch Jakob Edlibach. Hofmann hatte schon vor dem Durchbruch der Reformation mit Zwingli Auseinandersetzungen. Dann war da auch der Generalvikar des Bischofs von Konstanz, Johann Fabri. Unter den politisch wichtigen Leuten in Zürich spielte der Zürcher Vizekanzler Joachim am Grüt eine relativ gefährliche Rolle, während Valentin Compar, Landschreiber in Uri, den Zürcher Reformator hauptsächlich durch eine Streitschrift angriff.

Alles in allem vereinigen die Bände sehr unterschiedliche Beiträge zur Rezeptionsgeschichte der Kirchenväter in der Reformationszeit, und werden schon deshalb wohl kaum in fortlaufender Lektüre gelesen werden. Die einzelnen Studien hingegen werden bei spezifischer Suche wertvolle Dienste leisten.

Rudolf Hofer, Matt

Correspondance de Théodore de Bèze, recueillie par Hippolyte Aubert, publié par Alain Dufour, Béatrice Nicollier et Reinhard Bodenmann, tome 20: 1579, Genève, Droz, 1998. XXI, 343 S., ISBN 2-600-00250-2.

In a letter to Basel in the fall of 1579, Theodore Beza reminds his friend Jean-Jacques Grynaeus that, regardless of the difficulties faced by Reformed Christians throughout Europe, God will sustain his chosen people as he had the patriarch Abraham: «*Dominus providebit*» (#1375). That this confidence in divine providence was repeatedly tested by troubles is evident in the sixty-four letters that comprise this present volume of Beza's *Correspondance*. As in previous years, Beza's concerns are broad and his correspondents international. In addition to regular contact with colleagues in the Swiss evangelical cities of Zurich (Rudolf Gwalther), Basel (Grynaeus), and Bern (Abraham Musculus, Jean Hortin), Beza's epistolary network includes friends and for-

mer students in far-off Scotland (Peter Young, Andrew Melville), Nuremberg (Laurent Dürnhoffer, Christoph Hardsheim), Emden (Menso Alting), and Hungary (André Dudith).

The German «ubiquitarian» crisis continues to command much of Beza's attention in 1579. In the hands of Elector Auguste of Saxony and his chief theologian Jacob Andreae, the Formula of Concord (1577) has become a confessional weapon to purge «Phillipists» and crypto-Calvinists from German pulpits and schools. Despite the protests of the Landgrave of Hesse, one after another of the princes of Germany have subscribed to the Formula; even Louis VI, the Count Palatin, signs the document and begins to censor Reformed professors at the University of Heidelberg (#1368). Throughout the empire, Gnesio-Lutherans accuse Calvinists of being ravenous wolves and wily snakes who spread the errors of Nestorius, Arius, and Mohammed (#1336). What are the Reformed to do? Beza and Gwalther agree that Zanchi's «Confession» – commissioned to answer the Formula of Concord – is too long and scholastic (*scholasticorum periculosa subtilitas*) to be of use (#1331). In its place, Beza and his Genevan colleagues Jean François Salvard and Lambert Daneau begin to draft a *Harmonia confessionum fidei* – a compendium of eleven Lutheran and Reformed confessions (including the *variata* version of the Augsburg Confession!) – in hopes of mediating Protestant differences (see #1359). The *Harmonia* will accomplish little when finally published in 1581.

In France, the Peace of Bergerac (1577) has failed to achieve civil order. The kingdom appears to be on the brink of complete anarchy (#1353): peasants are threatening to revolt in the Dauphiné; the plague ravages Languedoc; a seventh civil war seems imminent (#1338, 1340). Beza is fearful that violence has begun to breed atheism (#1377). And yet, all is not hopeless. In the midst of social dissolution, Reformed churches are growing: «God willing, the seed which has been watered with the blood of so many martyrs will at last sprout and produce a crop one hundred-fold in its time» (#1341). So too, Geneva is included as an unofficial partner in the Treaty of Soleure, ratified in May between Henri III and the Swiss cities of Bern and Soleure. At least on paper, the French king guarantees Geneva (described by one correspondent as *piorum omnium ac doctorum asylum et portus* – #1385) a measure of security from the ever-present threats of Savoy.

The political fortunes of France, the Low Countries, and England remain intertwined throughout 1579. The brother of the French king, Francis, duke of Anjou, continues his military escapades against Spanish armies in the Netherlands, even as he negotiates for Queen Elizabeth's hand in marriage. Having never trusted Anjou, Beza deems that such a marriage would be disastrous for England (#1382). The Genevan reformer is only slightly more enthusiastic about the Protestant prince William of Orange, whom he mistrusts because of his tolerant attitude toward Catholic allies. The prince's

decision to avoid attending Protestant sermons during his stay in (Catholic) Antwerp could have only deepened Beza's suspicions (#1346). Nevertheless, the confused situation in the Netherlands raises important questions about religious toleration. In response to the queries of the Landgrave of Hesse, Beza admits that a Protestant prince may be forced by law to permit the Catholic cult in his territories; however, when such laws do not exist a godly prince should permit only the true religion (#1392).

Amidst these many concerns, Theodore Beza's pen continues to be active. Among his major works published in 1579 will be a treatise on the marks of the true Church, a pamphlet on the plague (which will elicit the strong condemnation of Abraham Musculus – see #1387), and the paraphrases on the Psalms. Beza is particularly delighted by his translation and commentary on the Psalter: as a sexagenarian, he longs to devote more of his time to «Christian things» rather than «Aristotelian things» (#1356, see also #1364). In addition, the Genevan reformer continues to gather biographical details and portraits of deceased «heroes» of the reformation, in preparation for the *Icones* that he will publish the following year. In this regard, Peter Young of Scotland sends a fascinating (and stern!) physical description of John Knox (#1385). Whether as author or letter-writer, Beza's sense of duty to the Reformed cause is evident. «Whatever happens,» he exhorts Gwalther, «let us remain at our post, whether we live or die in the Lord» (#1335).

The twentieth volume of the *Correspondance* of Theodore Beza is an outstanding resource for historians of sixteenth century Europe. Once again, the editorial team of Alain Dufour, Béatrice Nicollier and Reinhard Bodenmann have served the reader well by providing a detailed introduction to this volume and generous résumés of every letter. The copious footnotes accompanying each letter reflect immense erudition, offering rich insights on a vast array of historical, theological, and bibliographical subjects. (This reviewer found only one error in detail: France did not enjoy seven years of peace following the Peace of Bergerac, as is stated on page 213). Likewise, the editors make excellent use of other epistolary collections, including the correspondences of Gwalther, Thomas Erastus, Grynaeus, Hubert Languet, Hardesheim, and Zanchi. The end result is a fascinating, multi-textured portrait of Theodore Beza: here we find Beza the theologian praising the humanistic arts (see #1350), Beza the defender of the scholastic method admitting his weariness of Aristotle (#1356), Beza the virulent opponent of Catholicism allowing for the possibility of Mary's perpetual virginity (#1351). As with previous fascicles, the *Correspondance* of Theodore Beza surprises, impresses, and rewards the careful reader.

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