minologie und Gedankengängen Ge-
brauch gemacht. Seine Mitteilungen lie-
fen 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 Stel-
len vermisst man allerdings allgemeinere
Erläuterungen. So stellt sich etwa die
Frage, warum gerade dem Jahreswechsel
im Freundeskreis von Campagnes’ be-
sonderer Wert beigemessen wurde.
Abgesehen von den genannten einzelnen
Schwachstellen und einigen Druckfeh-
lern bietet sich die Publikation für alle
Gichtelianerforscher als wertvolle Quel-
lenedition an.

Aira Võsa, Tartu/Estland

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 vol-
ume of Bullinger’s correspondence, 1542
was a fairly calm year for the Zurich
Antistes. Unlike earlier years, there were
no great theological debates or immedi-
ately threatening political circumstances,
although the correspondence contains
references to developments such as Mar-
tin Bucer’s meetings with the arch-
bishop-elector of Cologne that would
have tremendous future significance.
The correspondence for 1542 continues
to reveal the keen interest with which
Bullinger followed ecclesio-political de-
velopments throughout Europe. Me-
diated by his friends in Basel and Con-
stance, 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 con-
flict between Duke Heinrich of Braun-
schweig and the heads of the Schmalkal-
dic League, or the struggle for control of
Jüllich-Kleve in northwestern Germany.
Unlike previous years, Bullinger receiv-
ed little news from England, but his at-
tention was drawn to Italy through both
letters and personal contact with reli-
gious refugees such as Peter Martyr Ver-
migli 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 re-
ports 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 in-
dicative of Bullinger’s long-term in-
fluence 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 sti-
pendiates and the appointment of teach-
ers. 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.

Amy Nelson Burnett, Lincoln NE