

Emidio Campi, Shifting Patterns of Reformed Tradition, Göttingen: Vandenhoeck & Ruprecht, 2014 (Reformed Historical Theology 27), 313 p. – ISBN 978-3-525-55065-6.

Campi's collection of previously published essays is comprised of three major sections, a Preface, a list of Abbreviations, a listing of the places where the various essays first appeared, and an index. The sections are titled Part I: Disputes (pp. 15–186); Part II: Vermigliana (187–240); and Part III: Later Elaborations of Reformed Thought (241–296).

The titles of the individual essays are Part I: “Was The Reformation a German Event?”; “Brutus Tigurinus: Heinrich Bullinger's Early Political and Theological Thought”; “Probing Similarities and Differences between John Calvin and Heinrich Bullinger”; “The Consensus Tigurinus: Origins, Assessment, and Impact”; “John Calvin and Peter Martyr Vermigli: A Reassessment of Their Relationship”; “Calvin, The Swiss Reformed Churches, and the European Reformation”; “Theodore Beza and Heinrich Bullinger in Light of Their Correspondence”.

Part II: “Peter Martyr Vermigli, Commentator on Genesis”; “The Preces Sacrae of Peter Martyr Vermigli”; “Catholicity, Schism, and Heresy in the Ecclesiology of Peter Martyr Vermigli”.

Part III: “John Diodati (1576–1649), Translator of the Bible into Italian”; “Jan Amos Comenius and the Protestant Theology of His Time”; “The Italian Convert: Marquis Galeazzo Caracciolo and the English Puritans”.

As Campi notes at the outset, “The thirteen essays in this volume were all originally presented at international conferences or in public lectures. Many of these studies, written in German and French, but primarily in English, were previously published in conference proceedings and scholarly journals. They are being published, or republished here, some in substantially revised form, to make them available as a group to a wider audience” (7).

In the spirit of full disclosure I am obliged to confess that I have known this book for a fairly extensive period of time having been asked by its author some years ago to give the English a going over (as a native English speaker) in order to assure accuracy of expression and grammar for its non-native speaking Swiss-Italian

writer. I agreed, happily, to do so because I have known Professor Campi for many years and know his scholarship to be extraordinarily accessible and intelligible and I was personally quite glad to see his work collected and aimed at a wider reading audience.

This familiarity, thankfully, has not, however, colored or influenced my critical analysis of the volume and its contents. What follows is a fair minded and even handed critique of a book which does indeed deserve a quite wide readership.

Campi's breadth of knowledge is remarkable and in these pages it is on full display. An expert on Vermigli and self evidently an admirer of that theologian's work, Campi spends an extensive amount of space on topics related to him, and not just in Part II. Indeed, readers will note immediately that he is mentioned throughout the volume more times than Luther and Zwingli and very nearly as many times as Calvin. Bullinger too is the subject of Campi's laser intellect and few have provided modern scholarship with better Bullinger work than Campi.

But the greatest strength of the present work is found in Campi's ability, one might even call it a gift, to introduce obscure scholars and theologians to a new audience. One case in point is the present volume's essay titled "John Diodati (1571-1649), Translator of the Bible into Italian". Here Campi remarks "As a child, I did not know who Diodati was" (241). Neither did I, even as a middle aged American male, until Campi brought him to my attention. In this engaging and informative essay, Campi discusses the biography of this very interesting 16th century scholar, by outlining his heritage, intellectual environment, and of course encounters with persons who might best be called "foes". Foes, that is, of his intellectual pursuits and the fruits of those pursuits as given life in publications. In the second segment we hear about the Bible he produced in 1607, at his own expense, in Geneva. After fully describing the physical details of the volume, Campi informs us that the Bible had a very precise objective: "to be an instrument both of edification and of battle. It had to serve the needs of the worshipping community of Italian exiles scattered throughout Europe and, at the same time, to promote the diffusion of evangelical ideas in Italy. I would say that if we wish to celebrate Diodati's work but do not acknowledge these two aspects of his work or highlight

only the literary aspect, we take too many liberties with history” (251).

The collection of essays presently under discussion is a very worthwhile addition to the field of Reformation Studies in particular and Church History in general. It seeks out a wide readership through its widely conceived and supremely executed contents, and it should receive due notice. But more than that, it should be read and not simply mentioned or described. And that, I’m afraid, is where my work ends and your own begins. But take heart, you will be rewarded for your efforts.

Jim West, Petros, TN, USA

Conrad Ulrich, Die Familie Ulrich von Zürich, 2 Bde., Zürich/Berlin: Edition Voldemeer / De Gruyter, 2016, 1032 S. – ISBN 978-3-11-047203-5.

Wer sich mit dem Zürcher Fraumünster und der ansehnlichen Reihe seiner Pfarrherren befasst, stößt bald auf den Namen der Familie Ulrich. Eine der fünf Linien des Zürcher Stammes hat es auf nicht weniger als vier Fraumünster-Pfarrer gebracht, und insgesamt sind aus dieser Familie fast ein halbes Hundert Theologen und Prediger hervorgegangen.

Da der Schreibende zwar nicht in der familiären Reihe, aber in der Reihe der Fraumünster-Pfarrer steht, so war das Interesse für die beiden Bände dieser Familiengeschichte von Conrad Ulrich geweckt. Und mag man zuerst etwas eingeschüchtert sein angesichts eines Umfanges von 1024 Seiten, einer beigegebenen Genealogie, angesichts eines dreifach gestaffelten Registers der Namensträger, der Ehefrauen und der Tochtermänner, mag man sogar vorsichtshalber vielleicht eine Flasche Kräuterschnaps aufs Nebentischchen stellen, so legen sich Bedenken, wenn man zu lesen beginnt: Denn in einem hundertseitigen »Vorspann« werden die »Lebensumstände« und »Befindlichkeiten« früherer Generationen ausgesprochen lebendig beschrieben. Nirgends stößt man auf den verklärenden oder vereinnahmenden Ton des Familienhistorikers, vielmehr werden in einem klaren, nüchternem Stil, aus dem mitunter ein Schuss von Humor oder Ironie hervorblitzt, die Unterschiede von damals