

had loaned him; the letter attests to Vadian's impressive philological skill and historical knowledge.

This volume is the first produced by a new editorial team, following the departure of Hans-Ulrich Bächtold and Kurt Jakob Rüetschi. Rainer Henrich's presence on the editorial team provides con-

tinuity despite the turnover, and if this volume is any indication, we can expect that future volumes will continue to maintain the same high editorial standards as those covering the first decade of Bullinger's Zurich ministry.

Amy Nelson Burnett, Lincoln NE

Christine Christ-von Wedel, **Erasmus von Rotterdam: Anwalt eines neuzeitlichen Christentums**, Münster: LIT Verlag, 2003. 286 Seiten. ISBN 3-8258-6678-5

Christine Christ-von Wedel joins a chorus of scholars who over the last generation have published biographies of or introductions to Erasmus. Hers is a fresh and clear voice, a welcome addition to the choir. An English translation would give that voice the wider resonance that it deserves in shaping a new generation of Erasmus scholars.

The book is an admirable introduction to Erasmus' theology. *Pace* Jacques Chomarot, Christ-von Wedel insists that Erasmus was a theologian. She makes it clear that he produced no theological system; yet he offered a «vision of God's revelation in history that points beyond history» (191). Whereas Rudolf Padberg, Léon-Ernest Halkin, and James Tracy, among others, have given us a Catholic Erasmus, Christ-von Wedel's Erasmus has a more Protestant orientation, although «he remained loyal to the Roman Church» (10).

Several features make this book intellectually stimulating. In placing Erasmus' ideas in the context of thinkers such as Aquinas, Raimundus Sabundus, Agrippa von Nettesheim, Vives, Johann Eck, Luther, Melancthon, Zwingli, Bullinger, and Calvin, it shows at which points his theology resembles the positions of

others or appears unique. Comparisons and contrasts with Luther and Zwingli abound. The crucial element in Erasmus' theology, that which sets him apart and makes him an «advocate of a modern Christianity,» is his «historical approach.» This *historischer Ansatz* is the controlling concept of a book, grounded in a thorough reading of Erasmus' works and conversant with the relevant scholarly literature, that analyzes Erasmus' thought in a methodical way.

The author begins by tracing the emergence of Erasmus' historical approach, for which his discovery and publication in 1505 of Valla's *Annotationes in Novum Testamentum* was the decisive point of departure. For Erasmus exegesis was the heart of theology. Not surprisingly, Christ-von Wedel argues that he turned theologians into historians (87) and highlights his «historical interpretation» (97–111). To her credit, she frequently draws on the *Paraphrases on the New Testament*, a source not used often enough for investigating Erasmian exegesis and theology. A substantial section on Erasmus' theology examines his view on attaining knowledge about God as well as his doctrine (*Lehre*) of creation, God, justification, the human will, and concept of faith. Given the usually careful and comprehensive analysis of theological themes, the terse statement—without much elaboration—that Erasmus rejected original sin comes as a tantalizing surprise (166). A discussion of Eras-

mus' ecclesiology and of his *Sakramentenlehre* is conspicuously absent. Readers never learn what his «moderate Eucharistic doctrine» (10) was. A section on *Reformanliegen* shows some practical applications, as it were, of Erasmus' historical approach. Here the emphasis is on his willingness to adapt human and divine law and theology to the religious and social circumstances of historical change. Christ-von Wedel is convinced of Erasmus' *Reformprogramm* (238), but like most scholars she takes it for granted without delineating it.

The above criticisms do not undermine

the value of asserting Erasmus' historical approach, even if this theme fades in the section on his theology. Thanks to Christ-von Wedel, readers will appreciate how Erasmus' *historischer Ansatz* made Christianity relevant (*zeitgemäß*) and how this was integral to his commitment to the transmission of the Gospel (246). The task of future scholarship will be to show the relationship between the historical and allegorical or at least spiritual dimensions in Erasmus' theology.

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Daniel Bolliger, **Infiniti contemplatio. Grundzüge der Scotus- und Scotismusrezeption im Werk Huldrych Zwinglis. Mit ausführlicher Edition bisher unpublizierter Annotationen Zwinglis**, (Studies in the History of Christian Thought), Leiden. Bosten: Brill 2003. ISBN 9004125590. 843 Seiten.

Bei dieser umfangreichen Untersuchung handelt es sich um eine Dissertation, die an der 3. Emdertagung mit dem J. F. Gerhard Goeters-Preis ausgezeichnet wurde. Sie räumt mit bisher sakrosankten Ansichten der Scholastikrezeption Zwinglis auf, indem sie den unterschätzten und weit grösseren Einfluss klärt, den der Infinitätsgedanke des Duns Scotus und seiner Nachfolger auf Zwingli gehabt hat. Dabei gelingt es Bolliger die wesentlichsten Angelpunkte der Theologie Zwinglis im scotistischen Gedankengut fest zu machen. Das bedeutet eine entscheidend neue Sicht von Zwinglis Scholastikrezeption in kritischer Auseinandersetzung mit der bisherigen Forschung, die Zwinglis scholastisches Erbe über die *via antiqua* primär in der Ontologie des Aquinaten verankert sieht; eine Flurbereinigung, die schon seit Jahr-

zehnten fällig war und hier geleistet ist. Zwingli selber zitiert die *infiniti contemplatio* in der *Amica Exegesis* (Z V 587, 26–30).

Bevor im forschungsgeschichtlichen 1. Teil die Scholastikrezeption als Gegenstand der Zwingliforschung zur Sprache kommt, behandelt Bolliger sachgerecht eines ihrer Hauptprobleme: den Gegensatz der *via antiqua* und der *via moderna*, wie er von der Zwingliforschung bis in die Gegenwart unüberprüft vorausgesetzt wird. Dabei wird in drei einander folgenden Phasen deutlich, dass es sich weitgehend um ein Forschungskonstrukt handelt. Dafür verantwortlich sind für seine Genese seit der 2. Hälfte des 19. Jh. Carl Prantel, Heinrich Hermelink und andere, für seine Blütezeit Mitte 20. Jh. Gerhard Ritter und andere, und für das aktuelle Patchwork Heiko A. Oberman, William Courtenay und Bernhard Hamm. Da wurde z. B. Duns Scotus den Wurzeln der *via moderna* zugeordnet, obwohl ihn die Scotisten des 15. und 16. Jh. vehementer der *via antiqua* zugerechnet und seine Lehre in ihrem Rahmen weiterentwickelt haben, was für Zwinglis Scotismus von entscheidender Bedeutung war.