

that Rome will agree to follow Nilson's recommendations. One gets the distinct impression from *Ut Unum Sint* that the dawn of "spring" is not in the near future, at least not according to Nilson's prognostics.

Andrews University

DENIS FORTIN

Oberman, Heiko A. *The Reformation: Roots and Ramifications*. Translated by Alan Colin Gaw. Edinburgh: T&T Clark, 1994; Grand Rapids, MI: Eerdmans, 1994. xv + 234 pp. Paper, \$29.99.

Ever since the publication of his *A Harvest of Medieval Theology* in 1963, Heiko Oberman has commanded attention as a scholar whose major interest bridges the gap between the religious thought of the sixteenth-century Protestant Reformers and that of their medieval precursors. Although a few years ago he produced what I consider one of the most significant one-volume biographical treatments of Martin Luther (see my review in *AUSS* 29 [1991], 272-274), his most recent major publication prior to the present one bears a title which suggests Oberman's earlier and more general emphasis, *The Dawn of the Reformation* (Edinburgh: T. & T. Clark; and Grand Rapids, MI: Eerdmans, 1992). That volume of essays, which in some ways sets the stage for the present one, was not reviewed in *AUSS*. I would here simply state that it provides a breadth of treatment that goes far beyond what its title implies, and could well be read in conjunction with the present smaller book.

The Reformation: Roots and Ramifications is a collection of ten of Oberman's published articles in German which were first gathered into book form in 1985 under the title *Die Reformation. Von Wittenberg nach Genf* (Göttingen: Vandenhoeck and Ruprecht, 1985). In noting his purpose for this compilation, Oberman has stated, "In the past I have concentrated primarily on the transition from medieval to early modern Europe, and on the unmistakable identity of the Reformation when it is seen from the perspective of the later Middle Ages. This volume, however, follows the winding path of the Reformation from Wittenberg through the southern German cities, south to Zurich, and then on to Geneva [this explains the German subtitle's specificity as compared to that of the English edition]. These essays, first published between 1966 [the date should be 1967] and 1984 . . . are not organized here by the dates of their publication or conception, but according to historical and chronological criteria" (xi). This plan of organization has been well chosen and makes the volume more cohesive and readable than it might otherwise have been.

The chapter titles in the volume are as follows: 1, "The Reformation: The Quest for the Historical Luther" (1-21); 2, "Martin Luther: Forerunner of the Reformation" (23-52); 3, "Martin Luther: Between the Middle Ages and Modern Times" (53-75); 4, "The Meaning of Mysticism from Meister Eckhart to Martin Luther" (77-90); 5, "*Wir sein Pettler. Hoc est verum*. Covenant and Grace in the Theology of the Middle Ages and Reformation" (91-115); 6, "Wittenberg's War on Two Fronts: What Happened in 1518 and Why" (117-148); 7, "From Protest to Confession: The *Confessio Augustina* as a Critical Test of True Ecumenism" (149-166); 8, "Truth and Fiction: The Reformation in the Light of the *Confutatio*" (167-

182); 9, "Zwingli's Reformation between Success and Failure" (183-199) and 10, "One Epoch—Three Reformations" (201-220).

The foregoing chapter titles indicate that the major emphasis of this volume is on Luther and the German Reformation. A reading of the chapters (or even a glance at the subtitles within the chapters) further reveals that in spite of Oberman's stated intent, as quoted above, this volume does contain a fair amount of material dealing with the Protestant Reformation as viewed from the perspective of the later Middle Ages. That such is the case is not bad, of course, but it does make certain material reiterative of what Oberman had already published earlier in book form or in other articles. For instance, the section on Gregory of Rimini unavoidably duplicates, albeit in a different manner, material which Oberman published in 1975 in *Luther and the Dawn of the Modern Era* (see my review in RQ 39 [1976]: 395-400) and *The Dawn of the Reformation* mentioned above. There is overlap, as well, with information set forth in Oberman's Luther biography, also noted above. Nevertheless, the chapters in this present volume do contain much information and many insights unique to them; furthermore, a number of readers who are unacquainted with the original German version of the articles will undoubtedly find this very-readable English translation informative indeed.

The final chapter of the book deserves special mention in view of the fact that its provocative title, "One Epoch—Three Reformations" may seem enigmatic. In essence, what Oberman does in this chapter is first, to discuss the Protestant Reformation as a "theological revolution" that must also be broadened to take into account social and political factors; second, to describe what he calls "Three Disguised Reformations"; and third, to give further attention to the aspects of reformation among "the refugees" and "deportees." The so-called "Disguised Reformations" are (1) the conciliar movement, (2) the "emancipation of the urban bourgeoisie and the establishment of urban elites" who came to have increased religiopolitical power and functions (the "priesthood of everyone eligible to serve on the council was the disguised revolution carried out by the Reformation at Zurich" [212]), and (3), the "universalization" that became characteristic of Calvin's reform movement in Geneva (as contrasted with the "localization" in Zurich).

Again, as in his previous publications, Oberman has made available to us not only a considerable amount of significant information but also a multitude of his characteristically keen insights. His *The Reformation: Roots and Ramifications* is a volume well worth reading (and well worth the somewhat steep price). Three indexes conclude the volume: "Index of Persons" (223-225), "Index of Modern Authors" (227-229), and "Index Verborum Latinarum" (231-232).

Andrews University

KENNETH A. STRAND

Paroschi, Wilson. *Crítica Textual do Novo Testamento* [Textual Criticism of the New Testament]. São Paulo, Brazil: Sociedade Religiosa Edições Vida Nova, 1993. 248 pp. n.p.

This book is a pioneer work in the field of NT textual criticism in South America. It provides a concise introduction to the history of transmission of the