

repercussions for our understanding of Bonaventure as order leader and (pastoral) theologian; Katherine Wrisley Shelby revisits Bonaventure's theology of hierarchy to explain how he understood grace to relate the soul to God, one's neighbor, and creation; and Laura Smit ponders the seraphic doctor's appropriation of pagan and Christian conceptions of magnanimity and how he transformed it from a profoundly Christological point of departure.

The two essays of part 3 center on the curious *Book of Conformities* of Bartolomeu of Pisa. William Short indicates how Bartholomew explored both Franciscan and (pseudo-) Joachimist sources to construct his work, making a case for the author's rather extensive library, which also incorporated suspect texts from spiritual circles. As a follow-up, Steven McMichael approaches this work from the author's theology of resurrection, showing at once the importance of the text as a biography of Christ as well as a work on Francis, and the deep connection made between the resurrection of Christ and its impact on the life of the *poverello*, his most perfect disciple. Part 4 connects more openly with Wayne Hellmann's contemporary societal concerns as inspired by his Franciscan outlook. John Kruse charts papal attitudes and responses to the medieval Franciscan poverty debates, and how these can shed light on present-day papal remarks on the articulation of doctrine. Finally, Joseph Chinnici evaluates how Franciscan poverty traditions can be interpreted as a social theory and a practice in partnership with others to develop alternative forms of economy and society.

The overall quality of the essays is a testimony to the esteem the contributors must have for their colleague and mentor and make this volume a successful example within the festschrift genre, and one that will inspire many scholars of Franciscan life, its learning, and its impact.

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Priests and Their Books in Late Medieval Eichstätt. Matthew Wranovix.
Lanham, MD: Lexington Books, 2017. xx + 222 pp. \$95.

In this brief but impressive work, Matthew Wranovix opens up a potentially fertile area of study: the reading habits and interests of local clergy in the later Middle Ages, immediately prior to the Protestant Reformation of the sixteenth century. Building upon recent scholarship that has presented a more nuanced view of religious and spiritual life in the fifteenth and early sixteenth centuries, Wranovix describes a local clergy that is both more complex and more professional than the depictions in many earlier studies. The author focuses on clergy in the diocese of Eichstätt, Germany, and in particular on the collecting activities of Ulrich Pfeffel (fl. 1455–ca. 1495), whose story Wranovix related earlier in *Speculum* (2012). The resulting analysis demonstrates

how parish clergy fit into contemporary society, and in the process this book challenges long-standing views concerning the functional adequacy of local priests.

Wranovix also contributes to book history by studying printed and manuscript materials from parish libraries or from private libraries belonging to parish clergy—both areas that have received insufficient attention thus far. Parish visitation records from 1480 make Eichstätt especially useful for a review of priestly reading practices. The author contextualizes this analysis by reviewing expanding opportunities for priests to further their education at newly established universities. In the first two chapters he outlines the complicated world of parish ministry in the fifteenth century, both from the perspective of priests facing multiple pastoral and liturgical responsibilities and from that of administrative challenges created by lay donations for masses and other religious services. Priests were not only expected to provide leadership in the liturgy, they also needed to provide pastoral care—especially in the administration of confession and penance. Moreover, they were expected to be teachers and preachers—roles that were challenged by the mendicant orders. In light of these developments, local clergy needed to keep current with the educational and professional expectations placed on them by their superiors—especially through the use of books.

Local clergy had two main points of regular access to books in the fifteenth century—parish libraries and building their own private collections. With the introduction of printing and the added production of paper, prices of both books and the materials needed to copy manuscripts became less expensive. The books most likely to be found in either collection were liturgical books necessary for leading services and copies of statutes issued by the local synod. Wranovix points to studies that have shown that parish priests often supplemented such collections with their own collections of other works, which passed from one owner to another.

Turning to the collecting practices of one particular priest, Wranovix follows the professional life of Ulrich Pfeffel, who built his personal collection over a lifetime. Focusing on different types of texts at different times, Pfeffel collected materials to support his work as a priest—whether in his pastoral capacity or for preaching. Beyond this, he also developed other interests and personal devotional practices that brought him into contact with the ideas of the Modern Devotion, as well as devotion to the Virgin Mary. Wranovix closes with an introduction to a number of specific works found in the private collections of priests: works on the Immaculate Conception or the priesthood are not surprising, but there were also other topics, such as medicine.

Wranovix has produced a thought-provoking and well-documented argument, with ramifications that go beyond the narrow history of priestly life in the diocese of Eichstätt. While this is certainly a valuable study of many aspects of German life in the late medieval and early modern period, it is also bedeviled by an occasional lack of care, especially in typographical errors—the most frequent being “statue” for “statute” (on pages 71, 72, 73, 90n36, and 91n38). These minor annoyances aside, *Priests and Their Books in Late Medieval Eichstätt* offers a glimpse into an extremely important

sector of Christian society at a time of rapid change and challenges. It provides a useful direction to the study of spiritual and intellectual life in the critical period of the late fifteenth and early sixteenth centuries.

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Oswald Myconius: Briefwechsel 1515–1552. Regesten. Rainer Henrich, ed.
2 vols. Zurich: Theologischer Verlag, 2017. viii + 1,284 pp. €108.

Oswald Myconius is not a familiar figure even among Reformation historians. Born in Lucerne in 1488, Myconius attended the university of Basel and then became a schoolmaster there, associating with the humanist circle around Erasmus of Rotterdam. Like many of Erasmus's supporters, Myconius embraced the Reformation, and by 1523 he had become a schoolmaster in Zurich and an ardent supporter of Huldrych Zwingli. He would remain in Zurich until shortly after Zwingli's death in October 1531, when he moved to Basel. There he succeeded Johannes Oecolampadius as leader of Basel's church, a position he held until his death in 1552. Myconius was neither an important theologian nor an influential churchman, but he corresponded with men who were both, and his letters enable readers to follow the course of the first generation of the Swiss Reformation through the eyes of its participants.

The volume's introduction provides a detailed overview of Myconius's life, updating and correcting older biographies. His surviving correspondence consists of 1,338 letters, which are published in two consecutively paginated volumes. This is about the same size as the surviving correspondence of Zwingli and somewhat larger than that of Oecolampadius (ca. 950 letters). A significant proportion of Myconius's correspondence has already appeared in editions of correspondence of other Swiss and South German Reformers, particularly that of Heinrich Bullinger, and so rather than reproducing each letter, the editor provides detailed summaries that are virtual translations into German. Since most of the older correspondence editions, including those of Zwingli and the francophone Reformers, contain only the Latin letters, the summaries in this new edition make the letters easier to use. Annotations are kept to a minimum, and there are instead in-text parenthetical references to the published editions where further information can be found.

Myconius's early correspondence displays a typically humanist interest in new publications of patristic and contemporary works, and it reflects the eager reception of Luther's ideas, which were not clearly differentiated from those of Erasmus. Few letters survive from Myconius's years in Zurich, and the majority of the letters date from after his move to Basel. From this point on, he was a full member of the broad epistolary network stretching through Switzerland and South Germany that enabled the exchange of ideas and the spread of news—as well as of rumors and misinformation. Even after he