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Like many journals *Reformation and Renaissance Review* has been considerably affected by Covid. This meant that we sadly had to cancel our Winter 2021 issue and only publish two issues last year. I am delighted that we are now back again and able to publish a full issue for our Spring 2022 issue. On behalf of all readers and contributors to the journal I would like to thank especially the anonymous peer-reviewers and the Taylor & Francis production team for all their hard work without which this volume would not have been possible. As ever, I am very grateful to our book review editor Dr Jon Balsarak as well. I would also like to thank all readers and subscribers for their patience as we continue to negotiate this difficult period in our journal's history. If anyone has been thinking of submitting an article or text-and-translation to *Reformation and Renaissance Review* or proposing a special issue we would be delighted to hear from you.

It seems highly fitting for our first issue back for *RRR* and its Douglas Murray Prize adjudication panel to be able to announce, in accordance with the prize-guidelines, the winner of the Douglas Murray Prize (£1000) for *RRR* 22 (2020):

This is RICHARD J. SERINA, Concordia Seminary, St Louis, Missouri for his article in *RRR* 22, no. 2 (2020): 94-111 entitled: "Irreparable Breach or Late-Medieval Reform? Luther's Address to the Christian Nobility and the Conciliar Reform Tradition"

The award panel for this volume consisted of Bruce Gordon (Yale), Charlotte Methuen (Glasgow) and Monique Venuat (Clermont-Ferrand). They commented as follows:

In his article, Serina explores the complex appropriation of late-medieval reforming efforts in the Reformation. His nuanced discussion of Martin Luther and the decrees of the fifteenth-century councils recasts our understanding of the reformer's medieval inheritance.

Congratulations to Richard Serina on a splendid article and thank you to the panel of expert reviewers for all their hard work.

In this issue we have three articles devoted to the early Reformation and broadly covering three major Reformers: Martin Luther, Philip Melancthon and Jacques Lefèvre d'Étaples. Luther and Melancthon, of course, need no introduction. The articles here shed new light on the German Reformers revealing fresh perspectives from which to view their theological development. By contrast, while Lefèvre is scarcely unknown, his status as a Reformer and his role in the wider French Reformation have often been placed open to question. It is therefore highly valuable to be able to view his evangelical reform project, and its deep roots in the Christian philosophical tradition, from the unexpected vantage point of mathematics. Together the articles challenge our stereotypes of what it means to be a Reformer, whether Protestant or Catholic, pointing to the presence of important late medieval, humanist and Platonic/Pythagorean currents of reform in the early German and French Reformations.

Our first article by Charlotte Methuen concerns "History and Heresy in the Lutheran Reformation". The article challenges directly the common assumption that the German Reformation warmly embraced late medieval heretics as evangelical forerunners. Instead, Methuen argues that while this may have been true of select figures like John Wyclif and Jan Hus (and even then only with some reservations) it was not the case that Luther and other Reformers took up medieval heretics wholesale in constructing their own "genealogies of truth". In the first detailed probing of Luther's attitude to medieval heresy, Methuen reveals his deep concern for orthodoxy and his focus on mainstream "witnesses of the truth" such as Augustine and Bernard of Clairvaux. Although Luther's own experiences of persecution led him to a growing personal sympathy with some heretics, he nevertheless remained suspicious of many of those condemned by the medieval Catholic Church. The same was true of his Lutheran successors, who also generally preferred to indicate their continuity with the orthodox mainstream of patristic and early medieval Christianity rather than the heterodox minority. Historians have for a long time been fascinated by the question of "forerunners of the

Reformation". This article provides a new perspective on this, arguing for the need to shift attention towards the complex dynamic of heresy and orthodoxy in the early Reformation.

Our second article by Alexander Batson is on "Philip Melanchthon's Humanist Politics: Greek Scholarship in a Time of Confessional Crisis". In the wake of renewed interest in the intersection between Melanchthon's humanism and his reforming endeavours, Batson's article focusses on his early editions of Classical Greek works by Demosthenes, Xenophon and Aristophanes. While often detached from the Reformation narrative or co-opted under the sweeping category of Christian humanism, he argues for the need to read these texts in a manner attentive to the confessional conflicts of the time and especially the shifting politics of the Holy Roman Empire. In doing so, Batson reveals that Melanchthon used these Greek editions specifically to promote his own reforming agenda at times of crisis within the growing Lutheran movement. In particular, Athenian oratory proved a powerful aid for Melanchthon both in rebuking theological error and appealing for aid for the beleaguered Protestant cause.

Our third and final article by Richard Oosterhoff is on "Reading and Numerology in the Early French Reform". It views Lefèvre and his Fabrist circle within a broad sweep of intellectual history, reaching back especially to the Renaissances of the twelfth and fifteenth centuries. In doing so, it shows how French evangelicals and reformers of the early sixteenth century drew deeply on medieval numerology in their reading of Scripture and their development of a Christian philosophical programme. Studies of Lefèvre and the Fabrists have often detached their keen philosophical and mathematical interests from their pioneering biblical scholarship and championing of evangelical reform. By contrast, Oosterhoff seeks to show the deep connections between the two. Demonstrating how easily numerology could connect to a programme of biblical exegesis rooted in late medieval mystical and devotional practices – including the Florentine Platonists and the *devotio moderna* – he reveals an important reform-programme centred on the "mathematics of Scripture". Complementing a recent revival of interest in Neo-Platonism and Neo-Pythagoreanism, Oosterhoff deftly points to the need for Reformation scholars to take into account a much broader base of reform, both philosophical and theological in character, in their assessments of early evangelicalism. Yet in doing so he also points to the conceptual vulnerability of such intellectual/philosophical currents of reform to a more strident humanist and evangelical agenda shorn of any attachment to medieval devotional practices.