

While *Religious Roots* makes a major contribution to religious liberty studies, it is not without its faults. Its 682 endnotes reveal that Miller has based his book primarily on speeches, sermons, petitions, pamphlets, and books; the inclusion of private letters would have enriched the text. Likewise, feminist historians will be disappointed that the author does not include recent research on Early Modern European and Colonial American women's contributions to religious thought. In a future edition, Miller might explore the religious liberty ideals in the speeches, letters, and writings of female Anabaptists, Quaker "tub preachers," Anne Hutchinson, and Abigail Adams, to mention a handful. Moreover, given the widespread influence of Huguenot thought before and after the Revocation, this reviewer was surprised to see no discussion of sixteenth-century Monarchomach thought (Beza, Hotman, and Mornay) regarding individual rights to worship, freedom of conscience, and overthrowing unjust rulers, and possible connections to Dutch or English Dissenting ideals. Likewise, the index makes no mention of the seventeenth-century Huguenot lawyer-preacher-martyr Claude Brousson and his positions on religious pluralism, individual interpretation of Scripture, and separation of church and state. Since Brousson was an internationally known traveler, voracious letter writer, and irrepressible preacher, his writings (like those of Amyraut, Bayle, and Jurieu) influenced many thinkers in Holland and England. Finally, if a paperback edition of this book is published, Oxford University Press should include pictures of the key players to make the book more appealing not only to specialists in the field, but also to graduate students and advanced undergraduates who will find this book a fascinating read.

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Strutwolf, Holger, and Klaus Wachtel, eds. *Novum Testamentum Graecum, Editio Critica Maior, Parallel Pericopes*. Stuttgart: Deutsche Bibelgesellschaft, 2011. 160 pp. Hardcover, \$139.99.

The *Parallel Pericopes* project is a "special volume" that is "preparatory" to the *Editio Critica Maior (ECM)* of the Synoptic Gospels. Presumably this means that the complete volume is in progress, and that the present work provides readers with a selection. The Introduction, however, provides little orientation to the project and its method as a whole. For that one must turn to an online description (<http://www.uni-muenster.de/INTF/ECM.html>) to learn that the present volume is part of the larger *ECM* project, of which James (1997), Peter (2000), 1 John (2003), 2–3 John, and Jude (2005) are published in full. The *ECM* project, undertaken by the Institute for New Testament Research, documents Greek textual history of the first millennium based on the relevance of textual traditions, older translations (Latin, Syriac, Coptic), and quotations in ancient Christian literature. It employs a "coherence based

genealogical method” in which manuscripts and their disparate readings are entered into a database and recorded in the critical apparatus. Rather than seeking to make textual decisions (the volume on James provides only two readings that differ from the NA²⁷), it instead documents the changes of texts through the first millennium. Further discussion of the project is found in an article by Barbara Aland, general editor of the *ECM*, titled “*Novum Testamentum Graecum Editio Critica Maior*: Presentation of the First Part: The Letter of James,” in *TC: A Journal of Biblical Textual Criticism*, 3 (1998). This article, followed by critical assessments and responses by editors, is available online at <http://rosetta.reltech.org/TC/vol03/vol03.html>.

The editors of *Parallel Pericopes* present forty-one parallel pericopes, of which thirty-eight are from the Synoptics. The remaining three texts are from the Gospel of John and 1 Corinthians. The apparatus contains evidence from 154 manuscripts that were selected “on the basis of test passage collations that had not been published” in the 1997 edition of James. Readers are given concise explanations of terms and the critical apparatus, as well as the identification of the manuscripts that were used. Editors also provide a complete list of majority readings that differ from the established text, followed by an index of pericopes with Latin titles and paragraph numbers corresponding to the *Synopsis Quattuor Evangeliorum*.

The volume presents the text at the top, with extensive critical apparatus below. Though the latter often occupies as much as three-fourths of the page, the organization of the apparatus is presented in a manner that makes for easy use. Appendices provide lists of variations likely influenced by textual parallels (i – v), lacunae (vi – viii), “error readings” (ix – xiii), and further information on situations where it cannot be determined which variant is supported by (the) witness(es) cited (xiv – xvi). It is difficult to justify the expense of a volume that by its very nature is incomplete. Yet as a “special volume” *Parallel Pericopes* heightens anticipation for the complete work, which will be helpful for serious study of the Synoptic Gospels.

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Zimmermann, Reiner. *Calvinismus in seiner Vielfalt: Die Bedeutung des Reformators für die evangelische Christenheit* [The Diversity of Calvinism: The Significance of the Reformer for Evangelical Christianity]. Neukirchen-Vluyn: Neukirchener Theologie, 2011. 144 pp. Paper, €26.90.

The 400th anniversary of John Calvin’s year of birth (1509–2009) gave occasion for the production of numerous books on the life and ministry of this great reformer. Reiner Zimmermann’s *Calvinismus in seiner Vielfalt* may be considered as another, though belated, work on this occasion. While his