

Introduction

This section gives a selection of the most important publications of Dutch and German theologians. During the second half of the sixteenth and first half of the seventeenth centuries there was a close relationship between Reformed Protestantism in The Netherlands and Germany, partially due to the common link with the Geneva of Calvin and Beza but also to political and social factors. Some of the refugee congregations gave rise to a theology and an ecclesiastical praxis with a reformed character which in turn nurtured a strong, richly multiform reformed tradition. In addition to the refugee congregations whose leaders had to seek new solutions to problems associated with liturgy and church order, the universities in which the clergy were educated became very fertile scientific centres.

With respect to the refugee congregations we think of London, Emden, Frankenthal, and others, and with respect to the universities, of Heidelberg, Herborn, and Leiden in particular. For the later period, Groningen, Franeker, and Utrecht must be mentioned, and smaller schools such as those in Hamburg and Bremen must not be forgotten either. The tradition of

Heidelberg and Herborn is represented by such names as Ursinus, Olevianus, Tossanus, Zanchius, Paraeus, and H. Alting. Zepperus and Hyperius can be characterized as representatives of this German tradition in which the influence of Melancthon can be discerned. The North-German Reformed tradition is represented by such names as Keckerman, Pezelius, and Martinius. The founders of the Dutch Reformed tradition include de Bres, Marnix van St. Aldegonde, Taffin, and Dathenus, whose writings throw light on the development and especially the diversity among the early Dutch Reformed theologians. The period before the Synod of Dordt requires reinterpretation on the basis of the sources which have now been made available by this microfiche edition. Authors who played an important role at this synod and in the Remonstrant and Counter-Remonstrant conflicts are widely represented. The complete works of Gomarus and Arminius are included and such figures as Hugo de Groot en Wtenbogaert have not been neglected. The latter's main opponent was Trigland. Both determined the historiography of the important Synod of Dordt to a high degree.

The works of the Leiden professors who collaborated on the well-known dogmatic *Synopsis purioris Theologiae* (1625), i.e., Polyander, Rivetus, Walaeus, and Thysius, provide a clear picture of the genesis of the orthodoxy which sometimes assumed a pietistic character, as exemplified by Voetius and his circle in Utrecht, to which van Lodenstein also belonged. The latter seems a more typical representative of the Second Reformation (= *Nadere Reformatie*) a peculiarly Dutch movement also supported by Udemans, Teelinck, and Anna Maria van Schuurman.

The heated conflict between the followers of Voetius and of Coccejus gave rise to many theological publications. Here pietism had a conciliatory effect. Herman Witsius made an important contribution to the resolution of this conflict. In the closer definition of the various views, the Dutch foederalistic theology acquired an atypical character. The selection of material in this section gives a clear picture of the dominant role played by Dutch theologians in the world of their era.

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