

= Peter Martyr Vermigli =

Peter Martyr Vermigli (8 September 1499 ? 12 November 1562) was an Italian @-@ born Reformed theologian . His early work as a reformer in Catholic Italy and decision to flee for Protestant northern Europe influenced many other Italians to convert and flee as well . In England , he influenced the Edwardian Reformation , including the Eucharistic service of the 1552 Book of Common Prayer . He was considered an authority on the Eucharist among the Reformed churches , and engaged in controversies on the subject by writing treatises . Vermigli 's Loci Communes , a compilation of excerpts from his biblical commentaries organized by the topics of systematic theology , became a standard Reformed theological textbook .

Born in Florence , Vermigli entered a religious order and was appointed to influential posts as abbot and prior . He came in contact with leaders of the Italian spirituali reform movement and read Protestant theologians such as Martin Bucer and Ulrich Zwingli . Through reading these works and studying the Bible and the church fathers , he came to accept Protestant beliefs about salvation and the Eucharist . To satisfy his conscience and avoid persecution by the Roman Inquisition , he fled Italy for Protestant northern Europe . He ultimately arrived in Strasbourg where he taught on the Old Testament of the Bible under Bucer . English reformer Thomas Cranmer invited him to take an influential post at Oxford University where he continued to teach on the Bible . He also defended his Eucharistic beliefs against Catholic proponents of transubstantiation in a public disputation . Vermigli was forced to leave England on the accession of the Catholic Queen Mary . As a Marian exile he returned to Strasbourg and his former teaching position . Vermigli 's beliefs regarding the Eucharist and predestination clashed with those of leading Lutherans in Strasbourg , so he transferred to Reformed Zürich where he taught until his death in 1562 .

Vermigli 's best @-@ known theological contribution was defending the Reformed doctrine of the Eucharist against Catholics and Lutherans . Contrary to the Catholic doctrine of transubstantiation , Vermigli did not believe that the bread and wine are changed into Christ 's body and blood . He also disagreed with the Lutheran view that Christ 's body is ubiquitous and so physically present at the Eucharist . Instead , Vermigli taught that Christ remains in Heaven even though he is offered to those who partake of the Eucharist and received by believers . Vermigli is also notable for developing a strong doctrine of double predestination independently of John Calvin . Vermigli believed that God 's will includes his choice to condemn all who are not chosen for salvation . His belief is similar but not identical to Calvin 's . Vermigli 's political theology was important in the Elizabethan religious settlement ; he provided theological justification for Royal Supremacy , the doctrine that the king of a territory , rather than any ecclesiastical authority , rules the church .

= = Life = =

= = = Early life (1499 ? 1525) = = =

Vermigli was born in Florence , Italy , on 8 September 1499 to Stefano di Antonio Vermigli , a wealthy shoemaker , and Maria Fumantina . He was christened Piero Mariano the following day . He was the eldest of three children ; his sister Felicita Antonio was born in 1501 and his brother Antonio Lorenzo Romulo was born in 1504 . His mother taught him Latin before enrolling him in a school for children of noble Florentines . She died in 1511 , when Piero was twelve . Vermigli was attracted to the Catholic priesthood from an early age . In 1514 he became a novice at the Badia Fiesolana , a monastery of the Canons Regular of the Lateran . The Lateran Canons were one of several institutions born out of a fifteenth @-@ century religious reform movement . They emphasized strict discipline and moved from house to house rather than remaining in one place . They also sought to provide leadership in urban areas . Peter 's sister followed him into the monastic life , becoming a nun the same year .

On completing his novitiate in 1518 , Vermigli took the name Peter Martyr after the thirteenth @-@ century Dominican Saint Peter of Verona . The Lateran Congregation had recently decided that

promising young ordinands should be sent to the monastery of Saint John of Verdara in Padua to study Aristotle , so Vermigli was sent there . The University of Padua , with which Saint John of Verdara was loosely affiliated , was a very prestigious institution at the time . At Padua , Vermigli received a thorough training in Thomistic scholasticism and an appreciation for Augustine and Christian humanism . Vermigli was determined to read Aristotle in his original language despite the lack of Greek teachers , so he taught himself . He also made the acquaintance of prominent reform @-@ minded theologians Pietro Bembo , Reginald Pole , and Marcantonio Flaminio .

= = = Early Italian ministry (1525 ? 36) = = =

Vermigli was ordained in 1525 and probably received his Doctor of Divinity around that time . The chapter @-@ general of the Congregation elected him to the office of public preacher in 1526 . His first series of sermons was in Brescia later that year . He then preached for three years , travelling around northern and central Italy . Unlike the practice of other preaching orders which usually only preached at Lent and Advent , the Augustinians preached year @-@ round . He also gave lectures on the Bible as well as Homer in Lateran Congregation houses .

In 1530 Vermigli was appointed vicar of the monastery at San Giovanni in Monte , Bologna . There he learned Hebrew from a local Jewish doctor so he could read the Old Testament scriptures in their original language . It was uncommon but not unheard of for clergy to learn Hebrew , even among those who sought deeper biblical study . In 1533 the chapter @-@ general elected Vermigli abbot of the two Lateran monasteries in Spoleto . At this post he was also responsible for two convents . The discipline in the monastic houses in Vermigli 's care had been lax before his arrival , and they had become a source of scandal in Spoleto . There was also a history of power struggle between the Bishop of Spoleto , Francesco Eroli , and the Spoletan abbacy , to the point that the bishop had excommunicated Vermigli 's predecessor , only to be overturned by Rome . Vermigli brought order to his houses and mended the relationship with the bishop .

The chapter @-@ general re @-@ elected Vermigli to the Spoletan abbacy in 1534 and again in 1535 , but he was not elected to lead any house the following year . He may have been identified as a promising reformer who could help with reform efforts in higher places . Vermigli was in contact with the Catholic leaders working on the Consilium de emendanda ecclesia , an internal report on potential reforms of the Church commissioned by Pope Paul III . He may have even travelled to Rome to assist in writing it .

= = = First controversial preaching and ministry in Lucca (1537 ? 41) = = =

The Congregation elected Vermigli abbot of the monastery at San Pietro ad Aram , Naples in 1537 . There he became acquainted with Juan de Valdés , a leader of the spirituali movement . Valdés introduced Vermigli to the writings of Protestant reformers . Toward the end of his time in Naples , he read Martin Bucer 's commentaries on the Gospels and the Psalms , and Zwingli 's De vera et falsa religione . Reading these works was an act of ecclesiastical defiance , but not an uncommon one in reformist circles . Vermigli seems to have slowly moved in a Protestant direction primarily through study of the Bible and the Church fathers , especially Augustine . He probably read Protestant literature critically ; it was common for those in reform @-@ minded circles to do so while remaining in the Catholic Church . Vermigli embraced the Protestant doctrine of justification by faith alone during this time , and he had probably rejected the traditional Catholic view of the sacraments . Vermigli also seems to have influenced Valdés . Scholars believe that Valdés 's strong doctrine of double predestination , that God has chosen some people for salvation and others for damnation , was learned from Vermigli . Vermigli in turn had acquired it from his study of Gregory of Rimini at Padua .

Vermigli 's move away from orthodox Catholic belief became apparent in 1539 when he preached on 1 Corinthians 3 : 9 ? 17 , a passage commonly used as proof of the doctrine of purgatory . Vermigli did not take this view in his preaching , though he did not openly deny the existence of purgatory . Gaetano da Thiene , an opponent of the spirituali , reported his suspicions of Vermigli to

the Spanish viceroy of Naples Don Pedro de Toledo , who prohibited Vermigli 's preaching . The prohibition was removed on Vermigli 's appeal to Rome , with which he received some help from powerful friends he had made in Padua , such as Cardinals Pole and Bembo . Despite this controversy , Vermigli continued to rise in the Lateran Congregation . He was made one of four visitors by the chapter @-@ general in 1540 . The visitors assisted the rector general by inspecting the Congregation 's religious houses .

In 1541 the Congregation elected Vermigli to the important post of prior of Basilica of San Frediano in Lucca . The prior at San Frediano exercised some episcopal authority over half the city , as well as control of the Lateran 's religious houses . As at his earlier post in Spoleto , the monks of the San Frediano monastery as well as the clergy of Lucca were known for moral laxity , which led to an openness to the new Lutheran religion there . Vermigli saw his task as one of education as well as moral correction . He set up a college based on humanist principles of education and modeled on the newly founded St John 's College , Cambridge , and Corpus Christi College , Oxford . Instruction was in Greek , Latin , and Hebrew . Among the professors were the humanists Immanuel Tremellius , Paolo Lacizi , Celio Secondo Curione , and Girolamo Zanchi , all of whom would later convert to Protestantism . The Congregation recognized Vermigli 's work by appointing him to a disciplinary commission of seven canons in May 1542 .

= = = Flight from Italy and first Strasbourg professorship (1542 ? 47) = = =

Vermigli was widely respected and very cautious . He was able to continue his reform efforts in Lucca without any suspicion of unorthodox views despite a papal meeting there with the Emperor in 1541 . His eventual downfall was caused by two of his followers , one of whom openly questioned papal authority and another who celebrated a Protestant form of the Eucharist . The reconstitution of the Roman Inquisition in 1542 may have been in part a response to fear that Lucca and other cities would defect from the Catholic Church . The authorities of the Republic of Lucca began to fear that their political independence from the Holy Roman Empire was at stake if their city continued to be viewed as a Protestant haven . Bans on Protestant books heretofore ignored were enforced , religious feasts which had been dropped were reinstated , and religious processions were scheduled to assure Rome of Lucca 's loyalty .

Vermigli was summoned to a Chapter Extraordinary of the Lateran Congregation , and his friends warned him that he had powerful adversaries . These increasingly foreboding events contributed to his decision to ignore the summons and flee , but he was finally persuaded by his conscience against the Masses he was bound to perform . Vermigli fled Lucca for Pisa on 12 August 1542 by horse with three of his canons . There he celebrated a Protestant form of the Eucharist for the first time . When he stopped in Florence , staying in Badia Fiesolana where he had entered religious life , Vermigli learned that Bernardino Ochino had arrived there . Vermigli convinced Ochino , a popular preacher with Protestant leanings , to flee Italy as well . On 25 August Vermigli travelled to Zürich by way of Ferrara and Verona .

Once Vermigli arrived in Zürich he was questioned regarding his theological views by several Protestant leaders including Heinrich Bullinger , Konrad Pellikan , and Rudolph Gualther . They eventually determined that he could be allowed to teach Protestant theology , but there was no position vacant for him to fill there or in Basel , where he went next . In a letter to his former congregation in Lucca , he explained his motives for leaving and also expressed discouragement at not being able to find a post . Basler humanist Bonifacius Amerbach assisted him with money , and reformer Oswald Myconius recommended him to Martin Bucer in Strasbourg , with whose writings Vermigli was already familiar . Vermigli moved to Strasbourg and became a close personal friend and ally of Bucer , who granted him the chair of Old Testament at the Senior School , succeeding Wolfgang Capito . He began by lecturing on the minor prophets , followed by Lamentations , Genesis , Exodus , and Leviticus . Vermigli was delighted to be able to teach from the original @-@ language text of the Old Testament , as many of his students could read Hebrew . He was well @-@ liked by his students and fellow scholars . Vermigli was known for precision , simplicity , and clarity of speech in contrast to Bucer 's propensity for digressions which sometimes left his students

lost .

Two of Vermigli 's former colleagues in Lucca ? Lacizi and Tremellius ? would join him in Strasbourg . In 1544 he was elected canon of St. Thomas Church , Strasbourg . In 1545 Vermigli married his first wife , Catherine Dammartin , a former nun from Metz . Catherine knew no Italian , and Peter very little German , so it is assumed that they conversed in Latin .

= = = England (1547 ? 53) = = =

Edward VI acceded to the English throne in 1547 and the Protestant reformers there hoped to take the opportunity to more thoroughly reform the Church of England . Archbishop Thomas Cranmer invited Vermigli and Ochino to assist in the effort . In addition , the victory of Catholic Holy Roman Emperor Charles V in the Schmalkaldic War and the resulting Augsburg Interim led to a hostile environment for Protestants in Germany . Vermigli accepted the invitation in November and sailed with Ochino to England . In 1548 , he replaced Richard Smyth , becoming the second Regius Professor of Divinity at Oxford . This was a very influential post at a university which had been slow to accept reform .

On arriving in Oxford , Vermigli began lecturing on 1 Corinthians , denouncing Catholic doctrines of purgatory , clerical celibacy , and lenten fasting . He then spoke against the Catholic doctrine of the Eucharist , the most sensitive area of disagreement between Protestants and Catholics in England at the time . Conservative faculty , led by Smyth , challenged Vermigli to defend his views in a formal disputation . Smyth fled to St Andrews and finally to Leuven before the disputation could be held , so three Catholic divines , William Tresham , William Chedsey and Morgan Phillips , stepped forward to take his place . The disputation was held in 1549 before Richard Cox , the University Chancellor and a firm Protestant . It focused on the doctrine of transubstantiation , with Vermigli 's opponents arguing for it and him against . Chancellor Cox made it obvious that he considered Vermigli to have the better argument , but did not formally declare a winner . The disputation put Vermigli at the forefront of debates over the nature of the Eucharist .

In 1549 , a series of uprisings known as the Prayer Book Rebellion forced Vermigli to leave Oxford and take up residence at Lambeth Palace with Cranmer . The rebellion involved conservative opposition to a vernacular liturgy , which was imposed with the Book of Common Prayer at Pentecost in 1549 . Rioters in the streets of Oxford threatened Vermigli with death . At Lambeth , Vermigli assisted Cranmer by helping write sermons against the rebellion . After some time he returned to Oxford , where he was made first canon of Christ Church in January 1551 . Vermigli , the first married priest at Oxford , caused controversy by bringing his wife into his rooms overlooking Fish Street at the Great Quadrangle . His windows were smashed several times until he moved to a location in the cloisters , where he built a fortified stone study .

Vermigli became deeply involved in English church politics . In 1550 , he and Martin Bucer provided recommendations to Cranmer for additional changes to the Book of Common Prayer 's Eucharistic liturgy . Vermigli supported the church 's position in the vestarian controversy , over whether bishop John Hooper should be forced to wear a surplice . Vermigli agreed with Hooper 's desire to rid the church of elaborate garments , but he did not believe they were strictly prohibited . He advised Hooper to respect the authority of his superiors . Vermigli was probably instrumental in convincing Hooper to drop his opposition in February 1551 . In October 1551 he participated in a commission to rewrite the canon law of England . In the Winter he assisted in the writing of a draft set of such laws , which was published by John Foxe as *Reformatio legum ecclesiasticarum* in 1552 .

King Edward died in 1553 , followed by the accession of Mary I of England , who opposed the Protestant reformers . Vermigli was placed under house arrest for six months , and his Catholic opponents at Oxford would likely have had him executed , as Cranmer eventually was in 1556 . Despite this risk , he agreed to a public disputation with Cranmer against the new Catholic establishment , but this never came to fruition because Cranmer was imprisoned . Vermigli was able to receive permission from the Privy Council to leave England , and was advised by Cranmer to do so .

Vermigli 's wife , Catherine , had become well known in Oxford for her piety and ministry to

expectant mothers . She also enjoyed carving faces into plum stones . She had died childless in the February before Vermigli left . Soon after Vermigli 's departure , Cardinal Pole had her disinterred and thrown on a dungheap . Following the accession of Protestant Queen Elizabeth in 1558 , she was re @-@ interred with the relics of Saint Frithuswith in Christ Church Cathedral .

= = = Strasbourg and Zürich (1553 ? 62) = = =

Vermigli arrived in Strasbourg in October 1553 , where he was restored to his position at the Senior School and began lecturing on Judges as well as Aristotle 's Nicomachean Ethics . Vermigli often gathered with other Marian exiles for study and prayer in his home . His lectures on Judges often addressed the political issues relevant for the exiles , such as the right to resist a tyrant . Since Vermigli 's departure and the death of Bucer in 1551 , Lutheranism had gained influence in Strasbourg under the leadership of Johann Marbach . Vermigli had been asked to sign both the Augsburg Confession and the Wittenberg Concord as a condition of being reinstated as professor . He was willing to sign the Augsburg Confession , but not the Concordat , which affirmed a bodily presence of Christ in the Eucharist . He was retained and reappointed anyway , but controversy over the Eucharist as well as Vermigli 's strong doctrine of double predestination continued with the Lutherans . Another professor in Strasbourg , Girolamo Zanchi , who had converted to Protestantism while under Vermigli in Lucca , shared Vermigli 's convictions regarding the Eucharist and predestination . Zanchi and Vermigli became friends and allies . Vermigli 's increasing alienation from the Lutheran establishment led him in 1556 to accept an offer from Heinrich Bullinger to teach at the Carolinum school in Zürich . John Jewel , a fellow Marian exile , came along with him .

In Zürich , Vermigli succeeded Konrad Pellikan as the chair of Hebrew , a position he would hold until his death . He married his second wife , Catarina Merenda of Brescia , Italy , in 1559 . Vermigli was able to share his teaching duties with fellow Hebraist Theodore Bibliander , allowing him time to study and prepare the notes from his previous lectures for publication . He began lecturing on the books of Samuel and Kings . While in Zürich , Vermigli declined invitations to desirable positions in Geneva , Heidelberg , and England .

Vermigli 's Eucharistic views were accepted in Zürich , but he ran into controversy over his doctrine of double predestination . Similarly to John Calvin , Vermigli believed that in some way God wills the damnation of those not chosen for salvation . Vermigli attempted to avoid confrontation over the issue , but Bibliander began to openly attack him in 1557 , at one point allegedly challenging him to a duel with a double @-@ edged axe . Bibliander held the Erasmian view that God only predestines that those who believe in him will be saved , not the salvation of any individual . Reformed theologians during this time held a variety of beliefs about predestination , and Bullinger 's position is ambiguous , but they agreed that God sovereignly and unconditionally chooses whom to save . They believed salvation is not based on any characteristic of a person , including their faith . Bullinger and the Zürich church did not necessarily agree with Vermigli 's double predestinarian view , but Bibliander 's view was deemed unallowable . He was dismissed in 1560 , in part to assure other Reformed churches of the Zürich church 's orthodoxy . Vermigli was involved in predestinarian controversy again when Zanchi , who had remained in Strasbourg when Vermigli left for Zürich , was accused of heretical teachings on the Eucharist and predestination by the Lutheran Johann Marbach . Vermigli was selected to write the official judgement of the Zürich church on the matter in a statement signed by Bullinger and other leaders December 1561 . His affirmation of a strong doctrine of predestination represented the opinion of the Zürich church as a whole .

Vermigli attended the abortive Colloquy at Poissy in the Summer of 1561 with Theodore Beza , a conference held in France with the intention of reconciling Catholics and Protestants . He was able to converse with queen mother of France Catherine de 'Medici in her native Italian . He contributed a speech on the Eucharist , arguing that Jesus ' words " this is my body " at the Last Supper were figurative rather than literal . Vermigli 's health was already declining when he succumbed to an epidemic fever in 1562 . He died 12 November 1562 in his Zürich home , attended by physician Conrad Gesner . He was buried in the Grossmunster cathedral , where his successor Josias Simler gave a funeral oration , which was published and is an important source for Vermigli 's later

biographies . Vermigli had had two children by his second wife , Caterina , while he was alive , but they did not survive infancy . Four months after his death she bore him a daughter , Maria .

= = Works = =

Vermigli is best known for the *Loci Communes* (Latin for " commonplaces ") , a collection of the topical discussions scattered throughout his biblical commentaries . The *Loci Communes* was compiled by Huguenot minister Robert Masson and first published in 1576 , fourteen years after Vermigli 's death . Vermigli had apparently expressed a desire to have such a book published , and it was urged along by the suggestion of Theodore Beza . Masson followed the pattern of John Calvin 's *Institutes of the Christian Religion* to organize it . Fifteen editions of the *Loci Communes* between 1576 and 1656 spread Vermigli 's influence among Reformed Protestants . Anthony Marten translated the *Loci Communes* into English in 1583 , adding to it considerably .

Vermigli published commentaries on I Corinthians (1551) , Romans (1558) , and Judges (1561) during his lifetime . He was criticized by his colleagues in Strasbourg for withholding his lectures on books of the Bible for years rather than sending them to be published . Calling his lecture notes on Genesis , Exodus , Leviticus and the Minor Prophets " brief and hasty annotations " , he found it difficult to find time to prepare them for publication . His colleagues edited and published some of his remaining works on the Bible after his death : prayers on the Psalms (1564) and commentaries on Kings (1566) , Genesis (1569) , and Lamentations (1629) . Vermigli followed the humanist emphasis on seeking the original meaning of scripture , as opposed to the often fanciful and arbitrary allegorical readings of the medieval exegetical tradition . He occasionally adopted an allegorical reading to interpret the Old Testament as having to do with Christ typologically , but he did not utilize the *quadriga* method of medieval biblical interpretation , where each passage has four levels of meaning . Vermigli 's command of Hebrew , as well as his knowledge of rabbinic literature , surpassed that of most of his contemporaries , including Calvin , Luther , and Zwingli .

Vermigli published an account of his disputation with Oxford Catholics over the Eucharist in 1549 , along with a treatise further explaining his position . The disputation largely dealt with the doctrine of transubstantiation , which Vermigli strongly opposed , but the treatise was able to put forward Vermigli 's own Eucharistic theology . Vermigli 's Eucharistic views , as expressed in the disputation and treatise , were influential in the changes to the Book of Common Prayer of 1552 . Vermigli weighed in again on Eucharistic controversy in England in 1559 . His *Defense Against Gardiner* was in reply to Stephen Gardiner 's 1552 and 1554 *Confutatio Cavillationum* , itself a reply to the late Thomas Cranmer 's work . At 821 folio pages , it was the longest work on the subject published during the Reformation period .

Vermigli 's Eucharistic polemical writing was initially directed against Catholics , but beginning in 1557 he began to involve himself in debates with Lutherans . Many Lutherans during this time argued that Christ 's body and blood were physically present in the Eucharist because they are ubiquitous , or everywhere . In 1561 , Johannes Brenz published a work defending such a view , and Vermigli 's friends convinced him to write a response . The result , the *Dialogue on the Two Natures in Christ* , was written in the form of a dialogue between Orothetes (" Boundary Setter ") , a defender of the Reformed doctrine that Christ 's body is physically located in Heaven , and Pantachus (" Everywhere ") , whose speeches are largely taken directly from Brenz 's work . Brenz published a response in 1562 , to which Vermigli began to prepare a rebuttal , but he died before he was able to complete it .

= = Theology = =

Vermigli was primarily a teacher of scripture rather than a systematic theologian , but his lasting influence is mostly associated with his doctrine of the Eucharist . This can be explained by the close relationship he saw between exegesis of scripture and theological reflection . Vermigli 's method of biblical commentary , similar to that of Martin Bucer , was to include extended discussions of doctrinal topics treated by the biblical texts . Like other Protestants , he believed scripture alone held

supreme authority in establishing truth . Nevertheless , he was familiar with the church fathers to a higher degree than many of his contemporaries , and he constantly referred to them . He saw value in the fathers because they had discovered insights into the scriptures that he might not have found , and because many of his Catholic opponents placed great weight on arguments from patristic authority . Often , though , he used the fathers as support for interpretations he had already reached on his own and was not concerned when his interpretation had no patristic precedent .

Vermigli is best known for his polemics against the Catholic doctrine of transubstantiation and for the Reformed doctrine of " sacramental presence " . He argued that transubstantiation , the belief that the substance of bread and wine are changed into Christ 's body and blood , was not based on any argument from scripture . He also argued on the basis of Chalcedonian Christology , that because Christ retained his divine nature when he became man (the divine nature was added to the human nature rather than his human nature being changed) , the substance of the bread and wine remain the same rather than being changed into the substance of Christ 's body and blood . Finally , he used the analogy of the believer 's union with Christ against the idea of transubstantiation . Because the believer retains their human nature even though God has joined them with Christ , it follows that the Eucharistic elements do not need to be transformed to be Christ 's body . Instead of the substance of the elements changing into Christ 's flesh , Vermigli emphasized the action of the sacrament as an instrument through which Christ is offered to the partaker . He also disagreed with the Anabaptist belief that the Eucharist is simply symbolic or figurative , a view called memorialism or tropism .

Vermigli did not see predestination as central to his theological system , but it became associated with him because of controversies in which he became entangled . Vermigli developed his doctrine independently of John Calvin , and before Calvin published it in his 1559 Institutes of the Christian Religion . Vermigli saw God as sovereign over every event , and believed that all things , including evil , were used by him to accomplish his will . Nevertheless , Vermigli did not hold that humans are compelled to good or evil actions . Vermigli held that God had chosen some people for salvation on the basis of grace or unmerited favor alone , with no consideration for any good or evil characteristics , a view referred to as " unconditional election " . Vermigli also believed that God passed over the reprobate , those who were not elected to salvation . He saw this as included in the will of God , but different in character from the decision to choose the elect for salvation . Because all people have fallen into sin , the reprobating will of God treats them as by @-@ nature fallen and deserving of damnation . Vermigli 's formulation of reprobation as within God 's decree while distinct from his saving election was slightly different from Calvin 's . Calvin saw predestination to salvation and reprobation as two sides of a single decree . Vermigli 's doctrine was to prove more influential in the Reformed confessions .

Vermigli 's biblical writings frequently address political matters . He followed the Aristotelian view that political authority is instituted to promote virtue , and that this includes religion as the chief virtue . Vermigli defended the standard English Protestant doctrine of Royal Supremacy , that kings , so long as they obey God , have the right to rule the church in their land , while Christ is the only head of the universal church . He denied the idea that the pope or any other ecclesiastical authority could exercise authority over a civil ruler such as the king , an important issue at the time given the conflicts between the pope and Henry VIII at the beginning of the English Reformation . While Vermigli charged the civil magistrate with enforcing religious duties , he followed Augustine 's distinction in the City of God between the spiritual sphere (in Vermigli 's words the " inward motions of the mind ") and the " outward discipline " of society . The civil magistrate 's authority is only on external matters rather than inward and spiritual religious devotion . Vermigli 's theological justification for Royal Supremacy was used by the framers of the 1559 Elizabethan Settlement , the imposition of Protestant worship based on the Book of Common Prayer as the state religion .

= = Legacy = =

Vermigli 's leadership in Lucca left it arguably the most thoroughly Protestant city in Italy . The Inquisition led many of these Protestants to flee , creating a significant population of Protestant

refugees in Geneva . Several important leaders in the Reformation can also be tied to Vermigli 's work in Lucca , including Girolamo Zanchi and Bernardino Ochino .

Scholars have increasingly recognized the importance of figures other than John Calvin and Huldrych Zwingli in the early formation of the Reformed tradition . Richard Muller , a chief authority on the development of this movement , has argued that Vermigli , Wolfgang Musculus , and Heinrich Bullinger were as influential if not more influential than Calvin on the development of Reformed theology in the sixteenth century . Vermigli was a transitional figure between the Reformation period of and the period known as Reformed orthodoxy . In the Reformed orthodox period , the theology first articulated by Reformation figures was codified and systematized . Theologians increasingly resorted to the methods of scholastic theology and the tradition of Aristotelianism . Vermigli was the first of the Reformed scholastic theologians , and he influenced later scholastics Theodore Beza and Girolamo Zanchi .

Vermigli had a profound influence on the English Reformation through his relationship with Thomas Cranmer . Before his contact with Vermigli , Cranmer held Lutheran Eucharistic views . Vermigli seems to have convinced Cranmer to adopt a Reformed view , which changed the course of the English Reformation since Cranmer was primarily responsible for revisions to the Book of Common Prayer and writing the Forty @-@ two Articles . Vermigli had a direct role in the modifications of the Book of Common Prayer of 1552 . He is also believed to have contributed to , if not written , the article on predestination found in the Forty @-@ two Articles of Religion of 1553 . In Elizabethan Oxford and Cambridge , Vermigli 's theology was arguably more influential than that of Calvin . His political theology in particular shaped the Elizabethan religious settlement and his authority was constantly invoked in the controversies of this period .

Various of Vermigli 's writings were printed about 110 times between 1550 and 1650 . The 1562 Loci Communes became a standard textbook in Reformed theological education . He was popular especially with English readers of theology in the seventeenth century . John Milton probably consulted his commentary on Genesis when writing Paradise Lost . The English edition of the Loci Communes was brought to the Massachusetts Bay Colony where it was an important textbook at Harvard College . More of Vermigli 's works were found in the libraries of seventeenth @-@ century Harvard divinity students than those of Calvin . Vermigli 's works were highly regarded by New England Puritan theologians such as John Cotton and Cotton Mather .