

keit der «Fellowship of the Saints» (155f.), also der Gemeinde, lernen. Gemeinsame Nachfolge sei etwas, dass in einer Gesellschaft, in der der Individualismus das höchste Gut darstelle, einen wertvollen Gegenpunkt darstellen könne. Viertens schliesslich führen sie die «Importance of the Christian Life» an, die aus den vorherigen drei Punkten folgt, denn «the Church is the body of believers in which our own Christian live stake shape» (157). Ob man diesen Punkten im Einzelnen folgen mag oder nicht, sie zeigen zumindest, dass sich aus Bullingers «solid, robust theology» (159) auch heute noch Implikationen für die eigene theologische und gemeindliche Reflexion ableiten lassen können.

Donald K. McKim und Jim West haben eine zugängliche, gut geschriebene und interessante Einführung in das theologische Denken Bullingers vorgelegt, die hoffentlich dafür sorgen wird, dass auch im englischsprachigen Kontext seine zentrale Bedeutung für die Theologiegeschichte stärker erkannt wird. Dass das Buch insgesamt auch zum theologischen Nachdenken *mit* Bullinger anregen kann, ist sicher keine Schwäche.

Benedikt Brunner, Mainz

Heinrich Bullinger. Briefwechsel, Bd. 20: Briefe von April bis Dezember 1547, hg. von Reinhard Bodenmann, Yvonne Häfner und Judith Steiniger, Zürich: Theologischer Verlag Zürich, 2022 (Heinrich Bullinger Werke, zweite Abteilung), 808 S. – ISBN 978-3-290-18354-7.

1547 was a fateful year for Protestants in the Holy Roman Empire. Charles V's decisive victory over the Schmalkaldic League in April gave the emperor the strongest hold he would ever have over his German lands. Volume 20 of Heinrich Bullinger's correspondence, covering the period from April through December 1547, makes available a major source for understanding contemporary reactions to these events in the Swiss Confederation and in the south German cities with which Bullinger had close ties.

The volume's lengthy and detailed introduction, written by Reinhard Bodenmann, summarizes the political developments of these nine months and characterizes some of the main characteristics and themes of Bullinger's correspondence. The volume itself contains 231 letters, only 38 of which were written by Bullinger. As with the preceding volume covering the first three months of 1547, the letters in volume 20 are almost entirely devoted to the Schmalkaldic War and its aftermath. They provide a fascinating example of the challenges of transmitting news in the mid-sixteenth century, including how to separate fact from rumor and how to preserve the confidentiality of potentially dangerous information and opinions. A striking proportion of the letters were written partially or entirely in German, so that they could be shared with political leaders who did not know Latin. They thus functioned as a semi-private means of news and information transfer, alongside official correspondence between city councils.

Worthy of special note are the letters exchanged between Bullinger and the young Johannes Haller, who had been serving as pastor in Augsburg since 1545. In the months before his return to Zurich in October, Haller wrote seventeen letters to Bullinger, most of them pleading for the Zurich Council to call him home and expressing his frustration when the Council refused to do so. In his four surviving letters to Haller, Bullinger could only encourage him to persevere, for he was unable to persuade the Council to recall Haller. Haller's letters also provide a wealth of information about the opening months of the Diet of Augsburg, beginning with his detailed account of Charles V's arrival in that city and the problems of providing lodging for both the Diet's attendees and the foreign troops brought by the emperor. The Augsburg Stadtschreiber Georg Frölich (sender of eleven letters) was Haller's staunch supporter, and he provided Bullinger with yet another view of the situation in Augsburg.

Haller's and Frölich's letters reached Zurich via Constance and St. Gallen, and both Ambrosius Blarer (sender of 37 letters and recipient of nine) and Joachim Vadian (sender of 22 letters and recipient of four), were an integral part of this information network. Blarer's correspondence highlighted Constance's dangerous political isolation and the city's attempts at reconciliation with the emperor, while Vadian passed on

news from Nuremberg and Bohemia. The seventeen letters from Oswald Myconius in Basel reveal another axis of information gathering, for Myconius had connections with Strasbourg and gathered news from merchants traveling up the Rhine from the Low Countries.

Myconius's correspondence with Martin Bucer became an issue when Bullinger warned the Basel pastor against passing sensitive information on to Strasbourg. Bullinger's antagonism towards Bucer can also be detected in the one letter that deals at length with theological topics (Nr. 3039), written in response to the confession of faith of the Zofingen pastor Benedikt Schürmeister. There Bullinger addressed the issues of predestination, free will, justification, and good works, but the longest section concerned the ministry and the Lord's Supper. Bullinger's refusal to grant any power to the ministers apart from the Holy Spirit and his insistence that Lord's Supper must be described in the simplest and clearest language possible were a clear refutation of positions Bucer had advocated since the mid-1530s.

Bullinger and his correspondents also kept an eye on larger political developments. They discussed whether the Swiss Confederation should accept the invitation of the new king of France, Henri II, to act as godparent to his newborn daughter Claude. They observed the growing tensions between pope and emperor after the assassination of Pier Luigi Farnese, the Duke of Parma and Pope Paul III's illegitimate son. Closer to home, rumors circulated that the emperor was planning to attack not only Constance but also the Swiss Confederation. This led to questions about whether the Catholic Confederates would come to the aid of the Protestant cities if such an attack did occur.

As with previous volumes, each letter is introduced with a virtual paraphrase of the text, and the annotations provide essential information for understanding the often elliptical allusions of the letter's author. As an appendix, the volume contains nine letters either newly discovered, redated, or previously overlooked. These include the earliest letter in Bullinger's correspondence, written by the priest Jost Müller at the end of 1523 and containing a lengthy Latin poem criticizing the sexual misconduct of the clergy surrounding the bishop of Constance.

The letters from 1547 show just how valuable Bullinger's correspondence is for shedding new light on the events of this turbulent year. This

volume should therefore be welcomed by historians as well as by theologians.

Amy Nelson Burnett, Lincoln

Peter Niederhäuser. Eine Stadt im Wandel: Winterthur und die Reformation, unter Mitarbeit von Rudolf Gamper, mit Beiträgen von Hansjörg Brunner, Thomas Gehrig und Brigitte Meile, Zürich: Chronos Verlag, 2020 (Mitteilungen der Antiquarischen Gesellschaft in Zürich 87), 168 S. – ISBN 978-3-0340-1560-8.

Der gut lesbare Band ist reich bebildert und unterbricht den Lauftext mit kurz eingeführten, ins heutige Deutsch übertragenen Quellen (darunter eine Übersetzung des berührenden letzten Briefes von Ambrosius Blarer [1564] aus dem Lateinischen von Thomas Gehrig). Peter Niederhäuser konnte für die Vorgeschichte, die Reformationsjahre und das folgende konfessionelle Zeitalter auf zahlreiche seiner Vorarbeiten zurückgreifen, die in verschiedenen Sammel- und Zeitschriftenbänden verstreut publiziert wurden. Die Ergebnisse liegen nun überarbeitet und erweitert gut auffind- und lesbar in einem grossen Zusammenhang vor und charakterisieren Winterthur als «Stadt im Wandel». Während bisher die Forschung zur Reformation Winterthurs vor allem auf der Chronik Laurentius Bosshards beruhte, finden Interessierte nun zahlreiche weitere Quellen und Quellenhinweise, insbesondere aus dem Stadtarchiv Winterthur. Sie belegen für Winterthur, bei aller Abhängigkeit von Zürich, durchaus auch eigenständige Ansätze gegenüber der Limmatstadt. So zeigen ansprechende personengeschichtliche Porträts, dass sich Altgläubige noch lange in den Klöstern Töss (zum Kloster Töss bietet Niederhäuser ein ganzes detailliertes Kapitel) oder Rüti aber auch in der Eulachstadt selbst in der Stadt Zürich undenkbbare Freiräume ihrer persönlichen althergebrachten Frömmigkeit erhalten konnten, was, so Niederhäuser, «den Graben der Konfessionalisierung doch ziemlich relativiert» (134). Der Rat liess sogar zu, dass Elisabeth Gailinger, Äbtissin von Magdenau (SG), ihre kleine Winterthurer Nichte Dorothea nach dem