

- Im friden din / o Herre min (Nunc dimittis, Johann Englisch):
 RG 324
 Christus der uns sälig macht (Michael Weiße): RG 436 (O hilf,
 Christe, Gottes Sohn)
 Christus ist erstanden / von der marter allen (12./15. Jh., 6 Stro-
 phen, 3–6 vielleicht von Zili selbst gedichtet): RG 462
 Mitten wir im läben sind (Salzburg 1456 / Martin Luther): RG
 648.

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Heinrich Bullinger: Pastoraltheologische Schriften, bearb. von Detlef Roth, Zürich: Theologischer Verlag Zürich, 2009 (Heinrich Bullinger Werke III/5), 256 S., CD-ROM – ISBN 978-3-290-17460-6.

Beginning with its inception in 1972, scholarly excellence and technical advance have been trademarks of the *Heinrich Bullinger Werke*; Heinrich Bullinger's *Pastoraltheologische Schriften* is yet another fine example within this tradition. The sleek volume, edited by German Philologist and Medievalist Detlef Roth, offers a meticulous and detailed text critical edition in which Roth's exhaustive experience translating Bullinger into contemporary German, his noteworthy articles on the institution of marriage, gender relations, and studies on the 16th century context of Zurich converge. At a time when marriage and health-care are experiencing a renaissance in contemporary discourse, this edition presents significant original material that is representative of the early Reformed interpretation of both. Roth's mostly perfect critical apparatus, transliteration of obscure Early New High German vocabulary, and thoughtful corrections of the original text render Bullinger's two practical theological works on marriage, and his manual on infirmity, accessible to students of theology, historiography, gender, culture, law, and linguistics, among others.

The edition includes Bullinger's tracts: *Vollkommene underrichtung desz christlichenn eestands* (1527), *Der christlich eestand* (1540), and *Bericht der kranken* (1535). Bullinger wrote numerous letters, sermons, and commentaries explicating these recurring

themes between 1527 and 1540 when they were particularly relevant to his own life and reformation efforts. By employing the colloquial German language for all three works, rather than literary Latin, Bullinger was writing to advise common folk. His first pastoral tract, *Vollkommne underrichtung desz christlichenn eestands*, began to take shape on Bullinger's 23rd birthday during his own courtship of his future wife Anna Adlischwiler. Bullinger's first text on marriage from 1527 was not written for publication, but rather in dialogue form for circulation among his personal acquaintances; it is quite a lovely and idealistic apology containing instructions for applying scriptural principles to marital life. Two of Bullinger's letters to Anna from 1528 and 1529 that are preserved in *Heinrich Bullinger Briefwechsel, volume 1* accommodate sections of this tract.

In his comparison of *Vollkommne underrichtung* and *Der christlich eestand* Roth notes that in the second text, which was written for publication, Bullinger applies a completely different style and methodology to his arguments than he employed in his first text on marriage. Roth attributes this to Bullinger's position as *Antistes* in Zurich in conjunction with his involvement in the various cases brought before the Zurich marital council, which as pastor he was obliged to read to his congregation on Sundays. From a social historical perspective, one may also contemplate what role the mature Bullinger's 11 years of marriage, and by this time almost the same number of children, played in developing his theology of marriage. Considering Bullinger's private and professional experiences, it seems natural that his first marital instruction manual, the *Vollkommne underrichtung*, emphasizes parity and mutuality between conjugal partners, while the second handbook of 1540 places more emphasis on the legal and moral foundations for male and female behavior, catalogues regulations and conventions, while seeking authoritative definitions in order to institutionalize marital relations. Bullinger's *Der christlich eestand* was well received and already boasted an English translation in 1541 and finally 12 reprints. Thus, Bullinger's work on marriage reached a larger European audience, while serving as a solid resource for gleaning insight into marriage and gender roles within the early modern Reformed tradition. Indeed, principles of marital relation-

ships were often measured according to this plumb line, and these standards were upheld by the church for many centuries to come. Both works argue from scripture.

That Bullinger called marriage »medicine for the soul« in his *Bericht der kranken* (1535), was surely not because he imagined that his behavioral catechism for marriage and discussion of infirmity would one day be housed in the same volume. At any rate, situating marriage and infirmity in one edition constituting Bullinger's pastoral theological writings is consistent with the issues of pastoral care they address. Bullinger's tract on infirmity was in fact a reply to theological and behavioral issues that resulted from the plague that overwhelmed the people of Zurich in 1535. The introduction of Bullinger's tract succinctly states the reason he wrote this text, »Christians should learn how to die a holy Christian death.« In 15 chapters, Bullinger systematically addresses the critical issues involved in infirmity and dying. His intent was to disseminate the Medieval myth that sickness is solely a spiritual problem and therefore to be treated with spiritual remedies by suggesting that prayer and medicine are necessarily complementary. Yet, infirmity can be a test from God, punishment for sin, or just part of the natural human life cycle. Bullinger proceeds to sketch virtuous behavior for the sick and dying, as well as proper bearing for their caretakers. This tract is stylistically comparable to Bullinger's work on marriage from 1527. He relies heavily on plain scriptural exegesis when he discusses soteriology, eschatology, and the human condition from an established position of faith.

The 2009 edition of Bullinger's *Pastoraltheologische Schriften* simplifies access to insights on 16th century marriage and the spirituality of infirmity and death. The edition's technical apparatus is user friendly, and together with an expert literary critical analysis, it makes for a fine edition. Only the critical historical commentary is rather sparse and limited. The helpful inclusion of a CD-ROM rounds off the profile of the new edition and simplifies full-text searches of Bullinger's key pastoral writings, a handy addition that will serve researchers well.

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