

lassen. Die hier vorhandenen, aber «verschütteten Frauenerfahrungen» (S. 125) möchte *Odermatt* im Anschluß an die Hermeneutik von Schüssler-Fiorenza wieder fruchtbar werden lassen.

Das vorliegende Buch beginnt zweifellos, eine Lücke der schweizerischen Kirchengeschichtsschreibung sachte zu schließen: Die Geschichte der christlichen Frauen in diesem Land. Daß es mit seiner gleichsam tastenden Art eine vielversprechende Schiene befährt, läßt sich nicht zuletzt (*e contrario*) daraus ersehen, daß der Übergang der Rede von konkret genannten und geschilderten «Frauen» oder «den Frauen» zur Rede von «der Frau» – im universellen oder normativen Sinn – fast jedesmal zu problematischen Ergebnissen führt. Etwa die Feststellung: «Sehr sensibel haben vor allem Frauen gespürt, dass der aufkommende, immer größer werdende Reichtum des Bürgertums, aus dem sie selbst stammten, sich mit dem Evangelium für die Armen schlecht vereinbaren ließ» (S. 19) ist wegen ihrer abstrakten Pauschalität schlichtweg falsch; die Formulierung: «Die starke Liebeskraft der Frau» (S. 159) wirkt ebenfalls problematisch, weil sie in einem sexistischen Sinne mißverständlich bleibt.

Insgesamt aber gibt das Buch Anreiz und Ansporn zu weiterem Fragen und Forschen in und außerhalb der Schweizer Frauen- und Kirchen-Geschichte.

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Hughes Oliphant Old, **The Shaping of the Reformed Baptismal Rite in the Sixteenth Century**, Grand Rapids, Mich.: Eerdmans 1992, XII, 324 S., ISBN 0-8028-3699-2, \$ 44.–

Nearly thirty pages of bibliography and a well documented argument throughout attest to the author's command of his subject and to the extensive research that has gone into the writing of this monograph. As Old himself acknowledges the current work is intended to complement his published doctoral dissertation on «The Patristic Roots of Reformed Worship» (TVZ, Zürich, 1975). Unfortunately, the somewhat indifferent editing of the book which allowed numerous spelling mistakes to go undetected, especially in the quoted material and the Bibliography, mars an otherwise fine study; this despite the expert help which the author received along the way of writing this monograph on a generally much neglected topic in Reformed circles. It is further to be regretted that it took seven years from completion of the work until its publication three years ago. Several important studies on related matters have been published in the intervening years, among them the seminal work by Thomas Kaufmann, «Die Abendmahlstheologie der Straßburger Reformatoren bis 1528» (Tübingen: Mohr 1992), and Adolf Fugel's doctoral dissertation at the University of Freiburg, Switzerland, «Tauflehre und Taufliturgie bei Huldrych Zwingli»

(Bern: Lang 1989) as well as Timothy George's «Theology of the Reformers» (Nashville, Tenn.: Broadman 1988).

Old develops his analysis of the emergence in the sixteenth century of baptismal rites in South German and Swiss cities in ten chapters plus a short conclusion. He begins with a survey of Latin baptismal rites in use at the end of the fifteenth century. This leads him in the second chapter to survey briefly the first translations of some of the Latin rites into German, undertaken by Martin Luther, Leo Jud and the Strasbourg reformers. The author carefully distinguishes mere translations from genuine reformed baptismal rites in the third chapter. An interesting aspect of the analysis is Old's examination in chapter four of the baptismal theology and practice of selected Anabaptists in Saxony/Thuringia as well as in Strasbourg and Zurich, singling out Balthasar Hubmaier and Hans Denck for special mention. He proceeds to demonstrate in chapter five how Reformed baptismal rites evolved in dialogue with Anabaptists and how, as a result of the emerging disagreements, they incorporated notions of covenant theology, the primacy of grace, the place of Christian nurture, and of the activity of the Holy Spirit. Developments and revisions of the Reformed baptismal services of Bern, Zurich, Geneva, Augsburg, Strasbourg and Neuchâtel are detailed in chapter six. Chapters seven to ten concern themselves respectively with catechetical instruction, the form and place of baptismal vows, appropriate reformed baptismal invocations and the symbolic «washing» brought about by the centrality of the word of God by which, according to Reformed teaching, all human activities are authenticated and given validity.

In the course of his analysis Old comes to the conclusion that early Reformed baptismal rites were efforts to return to the simplicity of the sacraments as understood by Patristic theologians such as Tertullian. They give clear indication of an Augustinian revival promoted by the reformers of Basel, Zurich, Strasbourg, Geneva, and elsewhere, of the fundamental notion of divine grace, thus offering a corrective to the gradually eroding tendency of Pelagianism which ever since the fourth century had tainted baptismal practices in the Western church.

The book has much to commend itself although this reviewer cannot entirely shake the feeling that the author set out to prove what is currently held to be the correct position on sound Reformed theology and practice, thus projecting into early Reformed rites what we now hold to be acceptable theology and practice.

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