

zwischen geistiger Religion und physischem Kultus ist jedoch problematisch. Kommunale Momente waren dem Volksglauben nie fremd; doch liefert Hsia keine schlagfesten Beweise für seine Andeutungen, daß der Kommunalismus, der gegen Feudalregime, jüdischen Geldverleih und Klerus gerichtet war (73), den Volksglauben gebrauchte, um bestimmte soziale Umstände (Unruhen, Aufstände und dergl.) zu rechtfertigen. Vielmehr waren Volksglaube und kommunales Bewußtsein der einfachen Leute nicht zu trennen: Die sakrale Gemeinschaft hatte den gleichen Umfang, das gleiche Ziel und die gleichen Glaubensinhalte wie die menschliche Gemeinschaft überhaupt.

Peter Bierbrauer hat in seinem anregenden Beitrag (Der Aufstieg der Gemeinde und die Entfeudalisierung der Gesellschaft im späten Mittelalter) anhand einiger Fallstudien den Stellenwert der Landgemeinde «als neue Kernzelle der gesellschaftlichen Organisation auf dem Land» (29) hervorgehoben.

Die anderen Beiträge «Dorfgemeinde und Pfründstiftung vor der Reformation» (Rosi Fuhrmann) und «Die Christianisierung des Sozialverhaltens» (Heinrich Richard Schmidt) unternehmen die Umsetzung in die historische Praxis des von Blickle eingangs dargelegten Forschungsprogramms. Mit ihrer Konzentration auf kleinere soziale Einheiten (Dorf- bzw. Kirchgemeinden) bestätigen sie die These eines fortschreitenden Prozesses der Kommunalisierung.

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Adolf Fugel

Tauflehre und Taufliturgie bei Huldrych Zwingli

Bern: Peter Lang 1989 (Europäische Hochschulschriften, Reihe 23: Theologie, 380), 524 S., ISBN 3-261-04166-8

This book, a doctoral thesis presented in the faculty of theology at the University of Freiburg (Switzerland), is a comprehensive study of Zwingli's baptismal theology and liturgy. While Fugel has based his study on the critical edition of Zwingli's writings, the work of the reformer is properly examined in its historical context with attention to the points of similarity and contrast between the Zürich reformer, his colleagues and opponents. The first two chapters are an overview of Zwingli's theological positions. Beginning with the third chapter, the study is a chronological examination of the reformer's baptismal theology. The chronological structure emphasises the principal argument of the work; in the early years, Zwingli showed little interest in sacramental theology until forced to define his positions in response to the Anabaptist challenge. Fugel argues that Zwingli's rejection of the sacramental teachings of the Medieval Church did not denote the emergence of a clearly formulated

reformed alternative. As in the question of the Lord's Supper, Zwingli's baptismal theology was forged in the fires of polemical exchange.

Fugel states that from 1524 Zwingli devoted more time and ink to the question of baptism than any other article of faith. Zwingli struggled to stay ahead of his opponents, who not only quoted him verbatim in order to demonstrate the consistency of their arguments, but did not hesitate to point out the contradictions between the reformer's early and later positions. Fugel points to the crucial questions which marked the debate: the relationship of personal subjective faith to the sacraments; whether the Apostles baptized children; and the character and meaning of the baptism administered by John the Baptist (Johannestaufe).

Zwingli was all too aware that many of his arguments, which he was having to formulate with haste, had little support in the Scriptures. Most notable was his defence of infant baptism. Zwingli's principal challenge was to find the biblical basis for this practice. This was all the more urgent as the Anabaptists claimed to be following his teaching in rejecting the efficacy of the outer forms of the sacrament. As Fugel asserts, Zwingli's early desultoriness with regard to the sacraments was responsible for the emergence of positions which he personally did not hold. Zwingli could not accept the individualism of adult baptism with its emphasis upon the priority of faith and the outer moral rectitude of the individual as a sign of election.

Fugel argues that Zwingli grounded his baptismal theology in his idea of the covenant. The sacraments were rejected as the means of grace; Zwingli identified them as signs of the covenant (Bundeszeichen). This was further developed in Zwingli's equating of baptism with circumcision. Through examining the covenant of the Old Testament, Fugel argues, Zwingli found the scriptural basis for infant baptism. The Church was understood as the people of the covenant (Bundesvolk) into which baptism was the rite of entry. In writing about infant baptism, Zwingli stressed that it involved not only the particular child, but was an act of the entire community; the parents, godparents and all members of the Church were responsible for the Christian up-bringing of the child. The sacraments were only to be understood in context of the Christian life of the community. Consequently, Zwingli never ceased to make the connection between baptism and the instruction of children.

Much of the book is devoted to the interplay between the theologies of Zwingli and the Anabaptists. Fugel's treatment of Zwingli is not uncritical, and he draws the reader's attention to various inconsistencies which appear in the reformer's writings. Nevertheless, Zwingli bequeathed to his church a well formulated position on baptism and a liturgical expression of the sacrament which remained largely unaltered by his successors. Perhaps more attention could have been given to the refinements made to Zwingli's position by Bullinger in the Second Helvetic Confession; some reference to Bullinger's subtle amend-

ments would have been helpful in showing how the second generation of reformers struggled with the deficiencies inherent in Zwingli's theology. Instead, Fugel ends the book by discussing the possibility of Zwingli's baptismal theology as the basis for wider ecumenical discussions, and his references to the Lima document add little to this otherwise cogently written book. Readers will be most grateful for the extensive glossary and the up to date bibliography, although one obvious omission is A. Schindler's *Zwingli und die Kirchenväter*. The time spent reading this book is handsomely repaid. Above all, it reminds us that theological development does not take place in a vacuum and can only be studied in its historical context.

Bruce Gordon, Toronto

Thomas Brunnschweiler

Johann Jakob Breitingers «Bedencken von Comoedien oder Spilen»

Die Theaterfeindlichkeit im Alten Zürich; Edition – Kommentar – Monographie, Bern: Peter Lang 1989 (Zürcher germanistische Studien 17), XI, 311 S., ISBN 3-261-04102-1

Der Zürcher Antistes Johann Jakob Breitinger (1575–1645) wurde bis in die jüngste Vergangenheit als Urheber der altzürcherischen Theaterfeindlichkeit und Verhinderer des bürgerlichen Theaters angesehen. Gegen den Anachronismus dieser moralisierenden Urteile, die am Wesen Breitingers vorbeigehen und den Zugang zum Verständnis zürcherischer Theaterfeindlichkeit verstellen, wendet sich Thomas Brunnschweiler in seiner Dissertation. Der erste Teil der Arbeit besteht darin, die Schrift, welche Breitingers Ruf als unerbittlicher Theaterfeind begründete, wieder ans Licht zu holen und in einer sorgfältig kommentierten Neuausgabe als Faksimile-Kopie einem breiteren Publikum zugänglich zu machen. Diese Neuedition des 1624 bei Rudolf Wolf in Zürich gedruckten «Bedencken von Comoedien oder Spilen» ist in mehrfacher Hinsicht vorbildlich: Wort- und Sacherklärungen bieten Verstehenshilfen für Leser, die mit der zürcherischen Geschichte, Kultur und Sprache des 17. Jahrhunderts nicht vertraut sind; Quellennachweise, Lebensdaten und Literaturangaben erleichtern den Zugang zu weiteren Informationen. Im zweiten Teil der Arbeit, der Monographie, werden die historischen, die kulturellen und die personengebundenen Voraussetzungen für Breitingers Kampf gegen die Komödien sowie dessen Folgen für die weitere Entwicklung Zürichs untersucht.

Unabdingbar für das Verständnis der Theaterfeindlichkeit des 17. und 18. Jahrhunderts ist es, die Haltung der Reformatoren gegenüber dem Drama zu kennen. Aus einer Gegenüberstellung der Ansichten des Zürcher Reformators Zwingli und seiner Nachfolger Bullinger und Gwalther sowie der Positio-