

Buchbesprechungen

Walter E. Meyer, **Huldrych Zwinglis Eschatologie**, Reformatorische Wende, Theologie und Geschichtsbild des Zürcher Reformators im Lichte seines theologischen Ansatzes, Zürich: Theologischer Verlag 1987, XVI, 367 S., ISBN 3-290-11583-6, kt., Fr. 46.–

This important analysis of Zwingli's significance as a sixteenth century theologian aims to set the record straight, as it were, by re-examining Zwingli's turn to reformation, his theology, and his view of history. At first glance such an endeavour seems unmanageable. On closer look, however, the reader who is not frightened off by the not-so-user-friendly format of the book will be rewarded by Meyer's sound scholarship and his well-documented argument for a fresh approach to Zwingli. The author posits eschatology as the framework within which Zwingli's work as theologian and pastor can be most fully appreciated. If rightly perceived, eschatology sheds new light on Zwingli's significance as a 16th century theologian, and corrects many a faulty assessment of him.

In a closely reasoned case for a re-interpretation of Zwingli's theological starting point, Meyer begins in chapter one to review some of the standard representations of Zwingli's theology in the 19th and 20th centuries. Needless to say, he finds all of them wanting in some respect. They either failed to appreciate or did not pay enough attention to Zwingli's reformatory starting point which Meyer claims in chapter 2 to have been the eschatological question engaged by Zwingli in such a way as to focus both on the goal and the path to the goal of salvation. He argues convincingly that Zwingli's urgent search for the right path to salvation brought him to the decisive turning point in 1516 which from the outset was eschatologically qualified.

Meyer does not, of course, lump together all eschatological expressions in the 16th century. To show up distinct differences he compares Luther and Zwingli. Luther's eschatology he defines as being in anticipation of the end, while he characterizes Zwingli's as being oriented toward the last things and seeking a path toward the end. The author supports this insight, in the first of four excursi, on the basis of a close scrutiny of Zwingli's *initia*. Subsequent Zwinglian marginalia, specific letters such as the letter to Rhenanus of Dec. 6, 1518, and some of Zwingli's sermons and tracts yield further evidence of Zwingli's eschatological orientation.

In the second excursus Meyer examines Zwingli's notion of «knowledge of God» in the context of his eschatology, detailing in excursi four and five how specifically Zwingli applied his eschatological understanding to his political

and pastoral tasks and how he arrived at a mature position on the «here and now» of God's action in human history in relation to the «not yet» of the last things.

Meyer's monograph is a convincing «tour de force», well supported by a nuanced rereading of relevant primary sources. Unfortunately, the publication appears to be a photomechanical reproduction of the author's thesis typescript. The right hand margins are not justified, and the author's highlighting of key phrases and intended emphases through exclamation marks, underlining, and through the use of a variety of fonts are most annoying, and to one not familiar with scholarly German texts, they may be daunting. No effort has been made to provide references to Zwingli in translation which might have eased a foreigner's perusal of this valuable analysis. Despite a user's key to the peculiarities of the text, some readers will find the numerous footnotes puzzling, although ample end notes provide useful background information. The Bibliography is helpful, but by no means exhaustive. A Scripture Index and a limited Index of Persons further complement the monograph.

This published dissertation is hardly a book for casual readers or non-specialists. However, future expositor's of Zwingli's theology will have to take its claims seriously, and many interpreters of Zwingli's theology may have to revise their own assessments as a result.

E. J. Furcha, Montreal

Anm. der Red.: Die vorstehende Rezension erscheint wegen widriger Umstände arg verspätet. Die Redaktion erachtet es als zweckdienlich, dennoch eine Rezension abzdrukken, und sie dankt dem Rezensenten für seine Bereitschaft, die Besprechung kurzfristig übernommen und ausgeführt zu haben.

Zwischen Macht und Dienst. Beiträge zur Geschichte von Frauen im kirchlichen Leben der Schweiz, hrsg. von Sophia Bietenhard, Rudolf Dellsperger, Hermann Kocher, Brigitta Stoll, Bern: Stämpfli 1991, 240 S., ISBN 3-7272-9379-9, Fr. 22.–

Daß die in diesem Band vereinigten zwölf Studien – ursprünglich wurden sie als Ringvorlesung an der evangelisch-theologischen Fakultät der Universität Bern im WS 1988/89 unter dem Titel «Frauen in den Kirchen der Schweiz» vorgetragen – aus der Feder durch Herkunft und Beruf recht unterschiedlich geprägter Autorinnen (10) und Autoren (2) nur schwer auf einen Nenner zu bringen sind, auch der Titel wohl bewußt nur einigermaßen vage einen sozialen Standort indiziert: Das ist keineswegs eine Schwäche des diesem Buch explizit und implizit zugrundeliegenden Konzepts, sondern wohl eher dessen adäquater Ausdruck und spezifische Stärke. Denn: