

Prophet, Pastor, Protestant

The Work of Huldrych Zwingli after 500 Years, *E.J. Furcha* and *H. Wayne Pipkin* editors, Allison Park, PA, Pickwick Publications, 1984 (Pickwick Theological Monographs, New Series 11), geb., 191 S., 15 \$.

The editors of the most recent English translation of selected works of Zwingli have edited this commemoration of the five-hundredth anniversary of Zwingli's birth. The volume produced is a welcome addition to the growing number of scholarly works on Zwingli in English since it features essays both by the well-known historians of the Swiss Reformation and by some scholars new to the field of Zwingli studies. All of the contributions are of a scholarly nature and all are documented with thorough endnotes.

This side of the Atlantic is well represented in this collection: four of the eleven essays were contributed by people currently at academic posts in Canada or America. Edward Furcha, the diligent editor of all manner of Zwingliana, wrote an essay entitled, "In Defense of the Spirit: Zwingli Authenticates His Reforms in Sixteenth Century Zurich" appended to which are two tables, one showing the frequency of Old Testament citations and one the frequency of New Testament citations in Zwingli's work between 1522 and 1525. This article sheds some light on Zwingli's hermeneutical principles, an area which has not as yet attracted much attention. Timothy George contributed "The Presuppositions of Zwingli's Baptismal Theology" and Gerald Hobbs contributed an essay which considers the substance and date of a letter from Bucer to Zwingli about scriptural exegesis. An essay with the self-explanatory title, "Zwingli and the 'Viri Multi et Excellentes'. The Christian Renaissance's Repudiation of *neoterici* and the Beginnings of Reformed Protestantism" was contributed by James Stayer.

Some of the European leaders in the field of Zwingli studies are also represented in this collection. Fritz Busser's "In Defence of Zwingli: 1536" considers the understanding of Zwingli in that year both within and outside of Zurich. Busser attempts to show how Zwingli's self-understanding was, in the words of Pollet, "an indirect testimony to the truth of catholicism" (emphatically with a small 'c'). Gottfried Locher's contribution, first read in the Grossmünster for the anniversary celebrations there in 1984 and beautifully translated into English, assesses both the immediate and long-term results of Zwingli's ministry in Zurich. Ulrich Gäbler has undertaken a close study of Zwingli in the course of 1522 and H. Wayne Pipkin has examined his writings in the following year. Gäbler's piece is a translation from his recent biography of the Reformer. Robert Walton contributed an intriguing article entitled "Let Zwingli be Zwingli" which reviews Luther's remarks about Zwingli in an attempt to show why, "Luther's own attitudes, as well as the historiographical presuppositions of modern Luther scholars in Germany make it virtually impossible for

Zwingli ever to be Zwingli" (p. 183). This article also examines Zwingli's background as a member of the wealthy peasant class in an attempt to elucidate his differences from Luther as well as his own social teachings.

Finally, there are two contributors to this collection from the United Kingdom, neither of whom were familiar to me and both of whom address significant areas of Zwingli studies. Dorothy Clark from Edinburgh, Scotland, examines the relationship between Zwingli and Erasmus. Specifically she tries to show whether or not Zwingli's *Commentary on True and False Religion* could have ever been agreeable to Erasmus. Peter Stephens, of Birmingham, England, contributed an overview of Zwingli's thought on the sacraments entitled, "Zwingli's Sacramental Views".

An interesting aspect of this fine collection of essays concerns Zwingli as a social or political reformer. Certainly none of these essays gives lie to the standard comment that Zwingli envisioned the reform of religion within the context of the urban community. There is, rather, a balancing of the perspective: many of the essays in this volume focus on the spiritual, hermeneutical, moral or sacramental aspects of Zwingli's thought. Surely such an approach is one of the most beneficial ways to free the Reformer from the constraints of parochialism and stand him on his own two feet in the wider realm of sixteenth century intellectual history.

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Die Schriften der münsterischen Täufer und ihrer Gegner

III. Teil: Schriften von evangelischer Seite gegen die Täufer, hg. von *Robert Stupperich*, Münster in Westfalen, Aschendorff, 1983 (Veröffentlichungen der Historischen Kommission für Westfalen XXXII, 3. Band), VIII + 282 S., kart., DM 70.–

Es handelt sich um den dritten Teil einer größeren Unternehmung, die insgesamt die Schriften der *Wiedertäufer von Münster* und ihrer Gegner umfaßt. Als Quellenpublikation ohnehin von hervorragendem Wert, überzeugt die Leistung von Stupperich in jeder Hinsicht durch den knappen, aber auf den aktuellen Stand gebrachten Apparat von gelehrten Anmerkungen, Einleitungen und Registern. Man hätte sich höchstens noch mehr wünschen können, sind doch viele Bemerkungen so knapp gehalten, daß der Benützer dieser Edition auf eine wissenschaftliche Bibliothek angewiesen bleibt. Die Qualität und Zurückhaltung der inhaltlichen Erläuterungen läßt ahnen, wieviel Stupperich bei größerem Raum noch zu vermitteln gehabt hätte.

Die Frage, wie weit der Kreis der Quellen gezogen werden sollte, hat der Autor selbst behandelt. Der Rahmen ist eng gezogen, sowohl was den Begriff «evangelisch» angeht als auch in zeitlicher Hinsicht. Es sind die unmittelbaren