

Huldrych Zwingli, 1484–1531

A Legacy of Radical Reform, edited by *E.J. Furcha* (Papers from the 1984 International Symposium), Montreal, McGill University 1985, 196 S.

The 1984 International Zwingli Symposium held in Montreal generated ten papers, nine of which are included in this volume. As is usual with a collection assembled in this way – the papers are presented in the order and general format in which they were given – the topics are disparate and the tone of each varies greatly.

James Stayer has contributed a closely reasoned and well-documented essay entitled “Zwingli and Radical Early Zwinglianism” in which he examines Johannes Faber’s justification for the execution of Bathasar Hubmaier. Stayer attempts to clarify the position of Zwinglians, Anabaptists and the followers of Thomas Munzer through the vehicle of one accusatory and slanted work. He succeeds in exposing the possible connections between the Anabaptists and the peasants in the 1525 revolt and the biases of the modern interpreters of each movement while also proving Faber’s account to be a more credible historical witness than historians have heretofore thought.

R. Gerald Hobbs’ article, “Zwingli and the Old Testament” discusses the exegetical work of the Reformer in the context of the institution of the *Prophezei* and with reference to the larger issue of sixteenth century attitudes toward Greek and Hebrew. This author concentrates his work primarily on Zwingli’s 1529 *Complanationis Isaiae prophetarum foetura prima* with impressive results. Zwingli is shown to be sensitive to the problems inherent in any translation from an ancient language and especially when the text at hand is the very word of God. Hobbs does indeed prove the Reformer to be “strikingly his own man” (p. 168).

Some of the papers in the collection are wider ranging than the close historical studies described above. G.W. Locher’s article, “Luther and Zwingli: Reformation of Faith, Reformation of Society”, discusses traditional viewpoints about the Reformation and then attempts to present the “main features of the Protestant faith within the context of today’s vital issues” (p. 14). While Locher’s insights about the sixteenth century are, as usual, perceptive, his comments and admonitions about the present day, particularly in the section headed, “Weaknesses – Problems of Protestant Piety” are, to my mind at least, questionable. E.J. Furcha’s article, “Zwingli’s Early Reforms: Between the Scylla of the Status-Quo and the Charybdis of Spiritual Radicalism”, charts the course of Zwingli’s thought from 1519–1524 with reference to the Reformer’s major writings. Furcha does not claim to break any new ground with this article but rather to demonstrate that Zwingli believed that obedience to God’s word occurs primarily if not exclusively in the context of the Christian community. As is the case with Pipkin, who rehearses the intricacies of Zwingli’s thought on the Lord’s Supper,

Furcha introduces some of the most basic and crucial tenets of Zwingli's thought to English readers. Both Furcha's and Pipkin's articles will be of great use to anyone who is faced with the task of teaching a Reformation survey: good, complete works on Zwingli's thought in English are hard to find.

Finally a word should be said about Ulrich Gäbler's essay with the unlikely title, "Zwingli the Loser". Gäbler discusses the attitudes of Roman Catholics, Lutherans, Bucer and those in Zurich toward Zwingli's life and work and concludes that all share the "perception that the most prominent feature of Zwingli's work was his political and social involvement" (p.3). In light of this sixteenth century assessment Gäbler attempts to discover to what extent Zwinglianism as a socio-political reality "took" in Northern Europe. Gäbler concentrates on the Netherlands, perhaps due to his current academic appointment, but surely a full study of the *Nachleben* of Zwingli's social program for southern Germany is in order. The conclusions reached in this essay are sound and Gäbler explores with acuity a relatively neglected area of Zwingliana.

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Reformation Europe

A Guide to Research, edited by *Steven Ozment*, Center for Reformation Research St. Louis, 1982, 390 S., kart.

Ozment, der von der Breite seines Oeuvres zu den führenden Reformationshistorikern Amerikas zählt, legt hier einen orientierenden Band über Stand und Probleme der reformationsgeschichtlichen Forschung vor, für den er die «erste Garnitur» der Reformationshistoriker der englischsprachigen Welt hat gewinnen können – unter ihnen den führenden Lutherforscher Edwards, den für die Erforschung der Stadtreformation so innovatorischen Brady, Midelfort, von dem entscheidende Impulse für die Erörterung des Hexenwesens ausgegangen sind, oder Scribner, der sich besonders mit der Vermittlung reformatorischer Ideen in die Gesellschaft beschäftigt hat, um nur einige zu nennen. In einzelnen Artikeln werden die klassischen Themen der Reformationsgeschichte behandelt – Luther (Edwards), Calvin (Steinmetz), die Frömmigkeit der Vorreformationszeit (Oakley), der Humanismus (Tracy) und die Gegenreformation (O'Malley). Die Forschungsschwerpunkte der letzten Jahrzehnte kommen zum Tragen in der Behandlung des Bauernkriegs (Scribner), der Täufer (Stayer), der Sozialgeschichte der Reformation (Brady), der Flugschriften (Ozment) und der Spätreformation (Kittelson), der neuerdings sogenannten «Zweiten Reformation». Und schließlich werden auch die aktuellsten Frageansätze mit Kapiteln über Hexen und Magie (Midelfort), Volksfrömmigkeit (Davis), geschlechtsspezifisches Rezeptionsverhalten (Irwin) und Reformation in der Kunst (Christen-