acific if impatient awaiting of the unmistakeable signs of the divine inauguration of the new age (pp. 100, 114). Hut's credentials as a mystic are maintained—though no evidence is adduced for his acquaintance with the *German Theology*—on the strength of affirming his authorship of two little treatises, one of which Rupp has preferred to assign to Müntzer.

In effect, the strain of holding such a motley group of individuals on a common leash is apparent at several points. To what degree can one identify social protest in the later spiritualism of Denck? or in the resigned, self-imposed silence of Weigel? In Castellio's case, the argument for a mystical source for his "reason" must contend with other likely influences. Can the differences between Müntzer on the one hand, and a Castellio or a Franck on the other, be reduced to a question of social setting and of temporizing, as the thesis seems to suggest; or is there a qualitative distinction to be pursued?

These and other questions should not be taken as negative criticism. They rather indicate the interest of Ozment's study for all students of sixteenth-century thought: the future studies that enlarge upon or dispute this thesis will build upon the foundations he has laid.

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Hilmar Buisser. *Huldrych Zwingli: Reformation als Prophetischer Auftrag*. Göttingen, Muster-Schmidt, 1973. Pp. 116. DM 7.80.

Professor Buisser's book is part of a series named "personality and history"; in this its place is next to Copernicus and Joan of Arc as well as Dönitz and Metternich—a perhaps not too unlikely company. The author is professor of Church History at the University of Zürich, president of the Zwingli association and director of the institute for Swiss Reformation history. His command of both the history and the current state of Zwingli research is evident throughout this relatively short book.

"Zwingli was and is overshadowed by Luther and Calvin. This is due partly to the relatively brief period of his reforming activity, partly to the bad publicity he received not only from Rome but—worse still—from Luther and Lutheranism, partly to the peripheral location of Zürich. This is regrettable because Zwingli has as a reformer a profile distinctly his own and because his personality made history far beyond Switzerland" (p. 7). Buisser attempts to rectify this situation; he contends that Zwingli's personality is best understood in the light of Zwingli's understanding of his own time. "Zwingli regarded the upheavals, crises and decisions of the first third of the 16th century, which we in retrospect call the Reformation, as a special visitation of God to this sinful earth. To live then meant to live, eschatologically speaking, in the last days. Accordingly Zwingli as well as his contemporaries understood his actions as prophetic actions. . . . 'To prophecy is to teach, admonish, comfort, convict of sin, scold' (Zwingli). . . . At the centre of his life was the conviction that he was a tool of God. This explains his indefatigable and self-denying will to fight and risk his life for God's rule over all spheres of life" (pp. 7ff.). With this perspective in mind Buisser examines the personal, historical and social bases of Zwingli's prophetic work (section one), the spiritual aspects of that work, i.e. sermons, exegesis of Scripture and theology (section two), and that work's social impact not only on the individual but also on the public life in Zürich and Switzerland (section three).

Büsser stresses that Zwingli came to and initially conceived of his reform work in Glarus and Zürich from and as a *christianismus renascens* like that of Erasmus, whose theology, "based on elements of classical humanism, mysticism, scholastic catholicism and on the Paulinism of Florentine renaissance, was foremost a biblical theology" (p. 19). Zwingli's first major attempt to put his reforms into practice at Zürich came at the "first disputation in January 1523. W. Köhler, referring to the 67 theses Zwingli composed for the occasion calls them the "first reformation program to weld together religion, culture and morality in a new evangelical unity" (p. 31). It is remarkable that Zwingli wrote them before he came to know Luther's crucial reform publications (such as *The Babylonian Captivity*). How then did Zwingli come to those insights which are now held to be typical, and quite un-Erasmian reformation insights, e.g. the justification by faith alone, if he did not get them from Luther? Büsser, intent to rectify a distorted Zwingli image and anxious to answer with persuasion, quotes Zwingli's *Amica exegesis* of 1527: "There were many excellent men who, long before Luther became famous, saw what true religion consists in and who had been instructed by quite different teachers. Of myself I testify *before God* that I have learned the power and truth of the gospel from the writings of St. John and of Augustine on the one hand and on the other from a study of Paul's letters which eleven years ago I copied from the Greek with my own hand" (p. 35). Büsser concurs in A. Rich's conclusion that one can not speak of a direct dependence by the Swiss on the German reformer, that instead he attained to the heights of reformation-insight through his own transformation, and that he finally "accepted as a master and not as a pupil those same insights from Luther's even richer treasury of knowledge" (p. 37). Zwingli never denied Luther full acknowledgement of his historical achievement; he remained for Zwingli—in his own words—"an honest and courageous servant of Christ, a magnificent soldier of God" (*ibid.*). Büsser does touch briefly on the third of the two men held in common (pp. 50ff.) and spends some time on the Lord's Supper controversy (pp. 63ff.), but argues again—with Gottfried Locher—that the differences between them are theologically comprehensible only on the basis of what they held in common.

It is in the last section where the flaws of Zwingli finally emerge. Here the prophet of Zürich's zeal in matters public is examined and criticized. "His background, temper and concrete situations led him at times to exceed basic positions: Zwingli felt called to make political suggestions to Zürich, Switzerland and even Europe, to devise battle-plans, peace conditions, to make Swiss and European alliances, to counsel emperor and kings" (p. 72). It is clear, as Hauswirth is cited to have shown, that Zwingli often misread or was even deceived by his political partners. But his zeal often prevented him from seeing that. Büsser provides an example; at the time of the first war of Kappel, Zwingli wrote his friend Myconius: "the peace some people are anxious for is actually war; the war we are urging is peace. We thirst for no one's blood but we do want to cut the oligarchs' nerves. If this does not happen then neither the truth nor the servants of the gospel are safe here. There is nothing cruel in our intentions but what we strive for serves friendly and patriotic interests. We hope to save those who are perishing through ignorance. With all our might we seek to maintain freedom" (p. 105).

Büsser concludes that Zwingli's work lives because he was able to gather supporters who made his insights theirs, so that the reformation of Zürich and Switzerland became less the work of one dominant figure than was Luther's. He names among others Oekolampadius, Bullinger, Calvin. But Zwingli remains the one who most consciously and consistently we

about the task of reforming, whose work of theology and life-renewal influenced the spiritual and political life of much of the Western world.

The book, despite its brevity, covers much which is genuinely important about Zwingli. As an introduction to the personality and history of the man, and especially to the five-volume series of Zwingli in English translation now in the planning stage, it is highly commendable, despite the author's refusal to give adequate information about the material he quotes.

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