

Letter 296: 8 July 1526, Strasbourg, Capito and the Strasbourg Preachers to Andreas Osiander

Printed in Andreas Osiander, *Gesamtausgabe* 2, pp. 105-13, Ep. 5 and CorrBucer 2, pp. 128-37, Ep. 132.

[*Summary*]: They thank Osiander for the letter [now lost] in which he proposes a private exchange of views on the Lord's Supper. They were tempted to do this, but the writings and sermons of [Andreas] Karlstadt have thrown everything into disarray, to the great joy of their adversaries. Karlstadt rejects the bodily presence of Christ in the bread and wine. The Strasbourg preachers prefer to recall the death of Christ and his sacrifice rather than to engage in polemics about his bodily presence. They disapprove of those who attacked Oecolampadius' interpretation (i.e. the Wittenberg theologians and [Jacob] Strauss, [preacher in Baden-Baden]). Such polemics raise "a labyrinth" of pointless questions in the minds of believers. The Strasbourgers still hope that the theologians might come to an agreement: "Christians will not linger over words, when they are agreed about the substance." They can never approve of Karlstadt's interpretation, however; Zwingli and Oecolampadius agree in their interpretation of the Eucharist. The Strasbourg preachers have not yet seen the writings of [Valentin] Crautwald. They deplore the prohibition of the sale or reprint of the treatises of Oecolampadius and Zwingli at Nürnberg and call for mutual tolerance. If they cannot agree, "each man must teach what he believes has been revealed to him, and refute the contrary, but in a generous and kind manner." They send their greetings to Hector [Poemer], Dominik [Schleupner], Thomas Venatorius, and the rest of the brethren in Nürnberg.