

Letter 310: 14 November 1526, Strasbourg, Capito to Ulrich Zwingli

Printed in ZwBr 2, pp. 774-5, Ep. 551.

[*Summary*]: Capito asks Zwingli to exercise caution and be discreet when writing letters to him. He acknowledges that Zwingli must write against Luther [i.e. *Amica exegesis* (Zurich, 1527)], but hopes that he will do so in a moderate tone. The majority of the Wittenberg theologians publicly criticize Zwingli, [Johannes] Oecolampadius, and the Strasbourg [preachers], but there are some who speak up in their defence. Luther relies more on his authority than on scripture. It seems that Philip Melancthon will take no action against the Strasbourg reformers. He hates bitter disputes and prefers to deal with secular matters rather than with sacred matters in this contentious way. Capito has obtained this information from Martin Cellarius, who is a supporter of Zwingli. Yet Cellarius has his own peculiar doctrines: that the Israelites will possess the land of Canaan; that infant baptism should preferably be eliminated. Nonetheless, he takes a charitable approach and preaches mutual forbearance. He has discussed the Eucharist with Luther, but was rebuffed. Zwingli's and Oecolampadius' books are for sale in Wittenberg, and some people approve of them. Luther is therefore keeping silent. Many believe that Luther is endowed with God's Spirit. For that reason, Capito urges Zwingli to respond moderately and to avoid publishing what he might later regret. Luther is keeping silent for the same reason. Capito knows that Zwingli can keep his own counsel and needs no reminder to observe moderation. The bearer of the letter is an admirer of Zwingli. Capito asks that he be given a friendly reception. He will write another time of the schemes of bishop [Wilhelm von Honstein], of which they have no clear notion as yet.