

Letter 342: 24 September 1527, Strasbourg, Capito to Ulrich Zwingli

Printed in ZwBr 3, pp. 218-22, Ep. 655.

[*Summary*]: Capito has read Zwingli's *Elenchus* with approval. He praises Zwingli's sense of decorum, scholarly skills, and use of scriptural arguments. He will give his judgment in a private letter and awaits Zwingli's private response; there is very little on which they disagree. [Martin] Bucer is faster in giving his opinion and is completely on Zwingli's side. [Martin] Luther's mode of operation is different. He demands compliance with his beliefs and rejects dialogue. Adam [Kraft], who is called "the archbishop of Hesse," is unsure about the question of the Real Presence and is withholding his opinion. He first conferred with Capito and then went to the Silesian brethren, but will not be in Silesia for long. [Philip of Hesse?] reportedly said he could not see how Paul's statement in [2 Cor. 5:16] squared with the idea of the Real Presence. All the princes, except for [Friedrich II von] Liegnitz, wish to be seen as supporters of the Word, yet conspire against Luther's articles and decrees. This only helps the cause of the Anabaptists. Word has it that [Jakob] Kautz wrote to [Philip] of Hesse, claiming that none of his preachers so far has preached the gospel. The Lutherans continue to oppose him. Some Anabaptist peasants, followers of [Hans] Denck and [Ludwig] Hätzer, were captured and tortured by [Ludwig V, Count Palatine], but persist in their beliefs regarding Christ and baptism. Capito hopes that Zwingli's and [Johannes] Oecolampadius' views will be endorsed in all of Germany. The Strasbourg preachers have taken action to abolish the last four remaining masses.

Zwingli need not be alarmed about [Martin] Cellarius. He agrees with them in all important points and has recanted his views about [Felix] Manz. Hätzer has traduced him; Cellarius, by contrast, never speaks ill of anyone. Capito is promoting his book [*De operibus Dei*; see above, Ep. 335] not because of its novelty, but because it increases the glory of God. Capito was of the same conviction as Cellarius, even before he met him, as is evident from his commentary on Hosea [see below, Ep. 351], which will appear in the winter [it was published in April 1528]. He has doubts only about one question, which he will submit to Zwingli at a more opportune time. At this time they are beset by the plague and the conflict with the Catholics. Capito mentions Cellarius because there is a rumour that Zwingli will publish something against him [Zwingli is not known to have written against Cellarius]. Capito hopes for concord among the reformers. Franz [Zink] has reported the affairs in Strasbourg to Zwingli. He pledges his loyalty to the Zurich reformers and sends greetings to all the brethren, especially Franz [Zink] and [Conradus] Pellicanus.