

## **Huldrych Zwingli's Contribution to Reformed Theology**

**Lecture by Catherine McMillan Haueis at the Presbyterian Heritage Center in Montreat, NC USA on November 18, 2018**

During the preparations for the 500<sup>th</sup> Anniversary of the Reformation it became clear that most Protestants worldwide have no idea who Zwingli was.

They know of Martin Luther.

They may have heard of or even love or hate Calvin, but Zwingli?

It also became clear that many who thought they knew Zwingli had a two dimensional, mostly negative impression.

In the past few years much research has been done on the first Reformer of the Swiss Reformation, and a new, fascinating and very positive picture of him has emerged.

Professor Dr. Peter Opitz of the University of Zürich, an expert on Zwingli and the Swiss Reformations says that not Calvin but Zwingli is both historically and theologically the Father of the Reformed Protestant faith. (Opitz, "Ulrich Zwingli", 110)

Thanks to Zwingli's groundbreaking ideas and good networking skills, the Swiss Reformation was not just a Swiss, but a European Reformation, much more so than the Reformation of Martin Luther. (Opitz, "Reformation", 69)

In this lecture I will (1) place the Swiss Reformation in its historical context, (2) explain how Zwingli's biography influenced the development of his thought and faith, (3) show how the Swiss Reformation which began in Zürich was very different from the Reformation of Luther, (4) demonstrate how Zwingli's debates with the Anabaptist gave rise to new theological concepts, and (5) describe his influence on Protestantism. In the conclusion (6) I will sum up Zwingli's major theological contributions to the Reformation.

### **I The Historical Context**

In the late Middle Ages what is now Switzerland was a Confederacy of mostly self-governing territories, surrounded by affiliated regions. Many of the territories were rural, but some were city-states with councils run by representatives of the guilds and the highest standing families of the town. This will be important in understanding how the Swiss Reformation caught fire and spread.

In contrast, the feudal system still had a tight grip on Germany and most European countries. The Lords of a principality made the decisions for their people.

At the beginning of the 16<sup>th</sup> century there was a power struggle going on between France and the Holy Roman Empire with its Habsburg emperor in Austria and the pope in Rome.

These powers were fighting for important trade routes through the Alps and strategic territories.

They made deals with the councilmen in Swiss regions for the right to recruit mercenaries or foot soldiers for their wars. Bribes and trade alliances were offered. So young boys and men of the Swiss Confederacy were exported to foreign armies and ended up having to fight against each other. The Church was heavily involved in the mercenary system and was making money from it.

The wars were brutal. Whole villages were massacred. The men came back traumatized. They drank and gambled. Domestic violence was prevalent.

At the same time the Plague kept sweeping through, wiping out a fourth of the population each time. Life expectancy was low. Death was ever-present.

The Church supported and was part of the Holy Roman Empire and wanted to cement its power and keep the status quo. Bishops and priests were often corrupt. They found it easy to keep the people in check by cultivating their fears. They painted Purgatory in the most graphic and grotesque way. They claimed that buying a letter of indulgence would shorten your time in Purgatory.

## **II Ulrich Zwingli – The Development of his Thought**

Ulrich Zwingli was born only months after Martin Luther – on January 1, 1484. It wasn't until he became an adult that he changed his name to Huldrych, which means "rich in grace".

He was the son of a well-off farmer who was also the mayor of a mountainous area in East Switzerland. Zwingli grew up with a feel for public responsibility, with an eye for the real-life struggles and needs of the people.

He was very intelligent, curious and musical. He played more than 10 instruments, and he composed.

He received a Renaissance-Humanist education in Basel and Vienna.

The motto of humanism was "**ad fontes**" – back to the sources.

For **Erasmus of Rotterdam**, who taught in Basel, a humanist approach meant studying the Bible in its original languages. In 1515 he published a New Testament in Greek, based on his comparison of different original manuscripts. His New Testament was the basis for the Bible translations into the vernacular during the Reformation.

For Zwingli, the **Bible** became the primary source of Christian faith and measure of sound Theology – no longer tradition, dogma, decisions of councils and popes.

At the age of 23 he became the priest of Glarus in Central Switzerland.

In those days many priests were uneducated, they could hardly read.

They could sing the mass in Latin and didn't even know what they were saying – at least that's what Zwingli claimed.

Zwingli was the opposite. As a young priest in Glarus he placed utmost importance on the Bible text and its interpretation in a logical, understandable way.

Zwingli accompanied the young boys and men of his parish who had been recruited as mercenaries when they had to go to battle, as a kind of military chaplain.

In **1515** at the **Battle of Marignano** near Milan, Italy, he witnessed how the Swiss had to fight each other – some fighting for the French, most for the Pope. Many of the more than 10 000 casualties were Swiss.

Zwingli was shocked and enraged and started preaching against the mercenary system. He said it was selling people for greed. The merchants, politicians, bishops and cardinals had blood on their fine, expensive clothes, he said. War was nothing but mass murder. Should we offer our sons for that?

And who was to work the land when the men were gone? He identified in the mercenary system as a **root cause of poverty.**

Because his new political position was not popular in Glarus, he took a position as **priest to the pilgrims** in **Einsiedeln.**

Besides hearing confessions of the pilgrims, reading mass and witnessing a lot of corruption he had time for private study.

He translated great chunks of the **New Testament** from the Greek and memorized whole passages along the way. The **person and message of Christ** became ever clearer to him.

He wrote:

*“We have to uncover and restore the precious face of Christ that has been painted over, distorted and smeared by oppressive human tradition.”*

(Imagine restoring an ancient fresco that has been painted over.)

*“Then we will begin to love Christ again. Then we will experience that his yoke is easy and his burden light.”*

Zwingli loved Matthew 11: 28-30 and would later have it printed as a motto on the cover page of all his tracts. (Zwingli, “Die freie Wahl der Speisen”, Schriften, I,70)

For him, the Gospel was about being drawn into the love of Christ, being filled with joy and following in Christ’s footsteps. (Z II,83, 31-32)

He accused the Church of placing additional burdens on the people, rather than lifting their burdens.

Zwingli called out legalism, corruption, greed and hypocrisy in the name of the gospel of Christ.

The call to Zürich as people’s priest was no coincidence. Many in Zürich were against the mercenary system and they knew that Zwingli was, as well.

### III The Reformation of Faith and Society in Zürich

#### III.A. The Gospel's Social Dimension

Zwingli preached his **first sermon** on the 1<sup>st</sup> of January 1519, his 35<sup>th</sup> birthday. He started interpreting the New Testament in Swiss German, beginning with Matthew, Chapter 1 and continued Sunday for Sunday. That was the beginning of the Reformed practice of “lectio continua” – as opposed to the lectio selecta with its pericopes.

Zwingli was convinced that hearing the Gospel in their own language instead of Latin would change people's hearts and reform the Church and society from the inside out.

For him the Gospel was the life and work of Christ, and Christ calling and drawing us into joyful communion with God and with the community, showing us how to serve God.

Not the doctrine of justification, but Christ's call to reconciliation was central. The gospel encompassed the individual, church and society. It didn't just focus on the individual. (Opitz, “Huldrych Zwingli”, 130) Mt. 11 and John 6.

#### III. B. Calling out Injustice and Impacting Society

Soon after he came, the Plague struck Zürich. Everyone who could afford it left the city. But Zwingli stayed to comfort the sick and bury the dead. Then he caught it himself. He came very close to dying. Later he composed a song about it and put his prayer to God this way:

“Fulfill your purpose. Nothing can be too severe for me. I am your vessel for you to make whole or break to pieces.” (Zwingli, Schriften I, 7)

When he came through, he felt that he truly had a mission to fulfill and dedicated his life to renewing church and society. He saw himself as God's earthen vessel.

During that time his neighbor, the widow and single-parent **Anna Reinhart**, mother of his Latin pupil, Gerold, had nursed him. They fell in love. Zwingli wanted to marry her.

#### III.C. Women's Rights and Public Schools

He tried to convince the Bishop in Constance, who was his boss, that nothing in the Bible says that priests can't marry. To the contrary – they should be good husbands of one wife.

It was to no avail. Priests were allowed to keep a woman and children, as long as they paid a yearly fine to the Bishop in Constance. The Bishop wasn't interested in cutting off this steady source of income. But the women who were kept were considered prostitutes. Their children were illegitimate. They had no rights or social standing.

Zwingli saw the hypocrisy and injustice of it. After 2 years of living together, they got married publicly in the Great Minster.

On the subject of **women's rights**, Zwingli and the City Council established the first **civil status office** where weddings could be officially registered. Also, divorces were legalized

under certain circumstances. This protected above all the rights of women. Arranged or forced marriages were made illegal. The legal marriage age for women was raised to 19.

Zwingli was definitely not a feminist, but he was at least concerned about the welfare of women.

Besides that, girls were taught to read, not just boys. Everyone should be able to read the Bible and participate.

**Public schools** were one fruit of the Reformation that has affected modern life and improved many lives and afforded more equal opportunity.

But I'm moving too quickly. How was Zwingli able to do all this against the will of the Bishop?

### III.D. Zwingli's Role as a Prophetic Preacher and Advisor in an Urban Reformation

Each change, each reform was sanctioned and implemented by the political authorities of the city of Zürich. Zwingli's role was advisory. He had no executive powers! (Opitz, "Ulrich Zwingli", 57). That is important to keep in mind. Zürich was not a theocracy and not everything that was done during the Reformation can be attributed to or blamed on Zwingli.

Zwingli emphasized the difference between divine justice and human justice. Preachers should prophetically proclaim the standard of divine justice, while the civil authorities try to orient their decisions towards that standard, as they deal with hard realities. Zwingli accepted the imperfection of human justice for the sake of law and order and the relative public good.

Zwingli was a diplomat. He waited for the Council to be convinced by his preaching and arguments. He waited for and respected its decision. For instance, he continued saying mass for at least a year after having come to the conclusion that it was wrong. In this way he was patient.

Still, the Reformation wouldn't have gotten going without a little provocation.

### III.E. The Sausage Scandal of 1522 and the First Disputation of 1523

Zwingli's preaching about **salvation by grace through faith alone** was making an impact. The Christian faith was not about rules and regulations or about being judged by your works. It was about grace, love, faith and leading a life of service out of gratitude to God and to the glory of God.

There was **no mediator** between the individual and God, except Christ. (Solus Christus) That meant that the Church no longer held the key to your personal salvation. It was between you and God. The threat of excommunication lost its power. People felt **liberated** – truly free!

Some wanted to try out their new liberty by publicly breaking the church **fasting rules**. During Lent in the year of 1522 they ate **sausage**. Just like that. Zwingli was present, but he didn't partake of the meal. Of course, they were arrested.

Zwingli preached and published a sermon to defend the act of disobedience biblically. It was a **manifest of Christian freedom** with the title: "Regarding the Choice and Freedom of Food."

After that, the Bishop wanted Zwingli handed over for trial. It was the time of inquisitions, beheadings and burning at the stake for heretics.

The city Council protected Zwingli. Then they organized a **public debate** – the Bishop's representatives against Zwingli. Whoever had the best biblical arguments would win. 600 people came to witness the disputation in the town hall of Zürich on January 5, 1523. Zwingli had prepared **67 theses**. The Council proclaimed Zwingli the winner.

The revolutionary thing about this is that a political authority gave a verdict on religious matters in the city. The Council, representing the people, had taken things concerning the Church into their own hands, based on the model of local councils in the Acts of the Apostles. The Council took on the role of bishop.

This practice of public disputation was copied all over Europe as a means of introducing the Reformation in the Holy Roman Empire.

So the Council ordered in 1523 that Zwingli continue preaching the Bible. Many reforms followed, all decided on by the Council.

### **III.F. Mass, Images and Idolatry**

For Zwingli the Bible was at the heart of worship.

A service was basically hearing God's word and responding – with prayer and with a pious life all throughout the week.

There were no more holy spaces and holy days.

Mass was not necessary for salvation.

It was not a sacrifice, and therefore the altar became a table – not raised on the stage of the choir room, but down on eye level with everyone.

Zwingli wrote in the 18<sup>th</sup> of his 67 theses: "That Christ who offered himself up once as a sacrifice, is a perpetual und valid payment for the sin of all believers. From this follows that the mass is not a sacrifice, but a memorial of the sacrifice and a seal of the redemption which Christ has manifested to us."

Zwingli went as far as to call the celebration of mass **idolatry** - because people were worshiping a host, which actually only symbolized Christ.

Christ's grace could not be distributed by humans, he said.

Rather, it is freely given by the Holy Spirit.

For Zwingli communion was about reconciliation with God and with others in the community of faith – through Christ.

The bread was passed around, so that one could be reconciled with one's brother or sister as the bread was shared.

Christ was present in his Spirit, as he had promised in Matthew 18:20:  
“Where two or three are gathered in my name, I am there among them.”

At the table sinners were gathered, invited directly by Christ himself, as in the parable of the beggars invited to the great banquet in Luke 14. We are gathered to be reconciled and strengthened for service in the world and for the mission of reconciliation.

No mediation through a priest is necessary.  
No one is up on a pedestal.

The **altar** became a **communion table**. **Mass** became the **Lord’s Last Supper**, a simple meal of remembrance and fellowship.

**Worship** became a **sermon and prayer**.

And doing one’s job on a weekday was also a way of worshipping and glorifying God. It was being active and creative as images of God, the Creator.

That developed into the Work Ethic and spirit of ingenuity that Protestants are famous for.

**Churches** became **lecture halls** with a high **pulpit** in the middle.

**Pictures and statues** were removed – mostly in an orderly fashion.

Understanding the Word was important.

Zwingli was concerned that people were praying to the statues and putting their trust in relics instead of in God.

The **theme of idolatry** remains important for the Reformed faith.

Many Reformed **confessions of faith**, like the **Theological Declaration of Barmen in 1934** or the **Confession of Belhar in South Africa in 1982** call people of faith to stand up against idolatry – the idolatry of racism, of apartheid, or of worshipping a Fascist leader.

The **Confession of Accra – 2004** spoke out against unbridled Capitalism and our responsibility for God’s Creation.

Another thing about idolatry:

Zwingli said: Church art, relics of saints and artifacts are a waste of money and a burden on the poor, who are heavily taxed to pay for these things. On top of that, they encourage superstition.

Yet **“The poor are the true images of God!”**

The money saved by doing away with sanctuary art and relics was used to help the poor.

### **III.G. The First Welfare System, Divine and Human Justice**

A soup kitchen was set up – called the Mushafen, the mush pot.

Convents were turned into hospitals and schools. Whoever didn’t have work, like monks out of a job, received job-training. Begging was outlawed.

The commission that organized everything and kept the lists was made up of representatives of the city council and two advisory ministers of the church.

The **first reformed state welfare system in Zurich became a model for many similar institutions** in Europe.

Why did the Swiss Reformation put more emphasis on social justice than Luther's Reformation in Germany?

Zwingli shared Luther's **distinction between the spiritual and the political spheres**. Different to some Anabaptists – I'll get to them later - he did not aim at establishing a perfect church or human society on earth.

However, while Luther emphasized the difference of the two spheres, Zwingli emphasized their interrelatedness.

Zwingli was convinced of the duty of a Christian community to orient its laws towards God's will, while accepting the necessary limitations and imperfection of human justice. He was, after all, a realist.

If politics, economics and social relationships were not at least informed by the standards of divine justice, the strong would always dominate and the weak would be oppressed. (Zwingli, "Göttliche und Menschliche Gerechtigkeit" in Schriften I, 175-176)

The 39<sup>th</sup> of his 67 theses states:

"Therefore all of their laws should be according to the divine will, so that they protect the oppressed, even if the oppressed do not claim their rights."

(Zwingli, "Auslegung und Begründung der Thesen oder Artikel" in Schriften II, 371)

### **III.H. Scholarly Exegesis and Education**

Zürich was a **city becoming more autonomous**, more democratic, more self-governing, under the **influence of new values**, discovered in the Bible.

The Bible was a discovery book – the most exciting thing.

Zwingli established the "**Prophecy**", scholarly Bible translating and interpreting in a team of experts five days a week, open to the public in the choir of the Great Minster (Grossmünster).

The translation work ended each noon with a sermon in Swiss German.

In the Grossmünster the Old Testament was translated. At the same time, in the Fraumünster, the New Testament was translated.

**In 1531 the first complete translation of the Bible** from the original languages into German in the Reformation era was printed – four years before the (complete) Luther Bible went into print.

The original Froschauer Bible is on display in the Grossmünster Cathedral. It's called the Zürich Bible, not the Zwingli Bible.

That underscores the **teamwork** that went into it and the Reformed idea of not putting any human on a pedestal to be adored.

From the beginning, Zwingli and his scholarly friends put an emphasis on good **exegesis**. They studied the philology of the words, the historical context, the connection with other passages in Scripture.

They developed hermeneutical tools.

The allegorical interpretations common to the theologians of the Middle Ages were questioned.

Repeatedly they said: If anyone can prove me wrong according to Scripture, please state your case!

Zwingli showed this humility also in his open respect for **Judaism**, which was unheard of in those days. He even asked a Jewish doctor for help in translating difficult Hebrew words and brought him into the Great Minster of Zürich to certify that the Hebrew scholars were translating accurately.

When he defended his actions, he said that he respected the Jews' reverence for the name of God and their adherence to the First Commandment, not to serve other gods.

In his explication of the Book of Romans he warned Christians not to be proud and not to mistreat Jews.

He did not claim that Jews were to blame for society's problems.

He even said that it is possible for God to elect people from outside the church.

This was all very unusual.

Of the other Reformers only the Hebraist Wolfgang Capito of Strasbourg had such an open and accepting attitude.

He saw the Jews as members of the Covenant.

(Achim Detmers, Reformierte Reformatoren und ihr Verhältnis zum Judentum, 4-8)

Zwingli kept the Jewish order of the Ten Commandments.

Luther had changed it, splitting the commandment not to covet into two, and letting the second commandment recede into the background of the first commandment.

Zwingli's emphasis on the importance of the Old Testament and his teaching that the Old Testament Law helps us to know what is pleasing to God (later Calvin's third use of the Law), as well as his emphasis on prophetic preaching and warning against idolatry in all its forms show how much he learned from the religious teaching and practice of Judaism.

The Prophecy was the beginning of the University of Zürich.

Such superior schools of theology were founded in many cities of the Reformation, based on the example of Zürich.

The Swiss Reformation was an **education** movement and a movement of **social reform**.

Everything that Zwingli published during those first years of the Reformation emphasized the **power of God's word to reform and to transform**.

But for some of his friends he didn't move fast enough.

#### **IV. Clash with the Anabaptists and New Theological Concepts**

##### **IV.A. The Radical Left Wing of the Reformation**

The firsts Anabaptists – or Re-Baptizers - were Zwingli's friends from the beginning. But they soon came up with reforms base on their reading of the Sermon on the Mount that went further than Zwingli and the Council were willing to go:

No more baptizing babies.

Only confessing believing adults were baptized.

No more swearing an oath to the city state of Zürich.

No more bearing of arms to defend the city.

Many (but not all) were **pacifists**.

That put Zwingli in a very tough place. He was against war, too, but not against defending the city from enemies. Different to the Zurich Anabaptists Zwingli always accepted the existing political order and the decisions of the legitimate political authorities.

He didn't want **anarchy** to break out. At that time the complete separation of church and state was unthinkable. They were so interdependent. Baptism and the regular oath made you a citizen.

The practice of adult baptism was outlawed by the Council.

Although Zwingli had sympathized with their position on baptism at the beginning, he found a way to legitimize the baptism of infants by interpreting the New Testament against the background of the Old Testament.

##### **IV.C. Covenant Theology**

Zwingli taught that the sacrament of baptism replaced the rite of circumcision in the Old Testament. It made a child part of the Covenant People.

That was the beginning of the Covenant Theology that has been so predominant in Reformed thinking.

Anabaptists like **Felix Manz** continued to baptize adults.

The Council of Zürich sentenced him to death by drowning.

That was very hard on Zwingli, because he respected the strength of their faith and convictions and their willingness to die as martyrs. Between 1527 and 1532 six Anabaptists

were drowned in the Limmat River, not because of religious heresy but because of persistent disobedience to the political authorities.

Official apologies were made by the City of Zürich and the Reformed Church of Zürich in 2004. Since then, the Mennonites and the Reformed are friends and work together, which is something Zwingli would be happy to know.

#### **IV.D. The Visible and Invisible Church**

Zwingli was in many cases **humble** in respect to the faiths and confessions of others. But he was intolerant of what he deemed to be intolerance or a presumption to know God too well.

He was against the Anabaptists' claiming to know who was a true Christian. He said that the **visible church** is the congregation gathered to worship God. But we cannot see who all belongs to the **invisible church**, the Body of Christ worldwide. Only God knows.

So he was also against refusing admission to the Lord's Table on moral or theological grounds. Christ calls. The invitation is open. Since the Lord's Supper is a celebration of reconciliation, it could also be a place where impenitent sinners may return and repent. (Opitz, "The Swiss Contribution to the Reformation Movement" in "Reformation; Legacy and Future", 73)

All of these wonderful aspects of Zwingli's teaching on the Lord's Supper flowed into Reformed thinking.

Unfortunately, he is most remembered for denying Christ's physical presence in the bread in his dispute with Martin Luther in Marburg in 1529.

He said that Christ is present, but in Spirit, and in the gathered Body of believers.

He was too much of an exegete to believe that Christ was physically present in the bread (Mt 26,11; John 16,7).

He said: "I thought the Risen Lord was at the right hand God"?

Luther was very stubborn. He said This IS my body!

Zwingli said, it means in its context: This stands for my body, once broken on the cross.

The Lord's supper has to be understood in analogy of the Jewish Passover (Ex 13,3-12).

They agreed on all points except for the understanding of the Lord's Supper, and that schism remained until the **Leuenberg Agreement of 1973**, in which a consensus was reached by the Reformed, Lutherans and Methodists on baptism, the Lord's supper and the preaching of the gospel.

Zwingli came back from Marburg very discouraged.

So much had been accomplished in his 12 years in Zürich, but so much was at stake.

Schaffhausen, Basel, Berne and St. Gallen had all become Reformed, with their own Reformers and their own Councils and disputations, with Zwingli's help and advice, of course.

But other areas of Switzerland were still deeply rooted in the structures as they were, partly for economic reasons – they depended heavily on the mercenary system – and the Empire was striking back.

So-called Old Faith cantons had an alliance with the Habsburgs of Austria to undo the Reformation. Periodically pastors of the so-called New Faith were captured, tried under torture and burned at the stake.

Zwingli resorted to encouraging the use of force to ensure the freedom of conscience and the freedom to preach biblically.

He also felt obliged to protect the surrounding countryside, some 55 000 peasants who had turned to the New Faith and had asked for the protection of Zürich.

In the tragic second War of Kappel in 1531, which only lasted an hour or so, the men of Zürich who had ridden out to defend their city and the surrounding countryside were slaughtered.

Zwingli's dead body was tried for heresy, then quartered and burned and the ashes tossed to the wind.

If he and Luther had been able to come to an agreement, the Protestants of Switzerland, the Rhine River, Hessen and Saxony would have had a strong alliance. That was the hope of Philipp of Hessen, who had invited Luther and Zwingli to a discussion in Marburg. Maybe the War of Kappel could have been avoided.

One of the reasons Zwingli was not well remembered was that Luther outlived him by decades and called him a heretic, and warned that his theology led to bloody uprisings.

Anyway, Zwingli had never wanted to be famous. He saw himself as an earthen vessel.

Although the **concept of tolerance** hardly existed at that time, he did plant some seeds in that direction.

And at least the Swiss decided to let each canton and in some areas each village decide which confession it would adopt – to become Reformed or to stay Catholic.

In Germany it was the Lords who decided which territories would have which confession.

The “Live and let live” mentality was one of the reasons Switzerland developed a tradition of neutrality, diplomacy and maybe also of humanitarianism. The Red Cross and the YMCA were founded by a Calvinist of Geneva, Henri Dunant.

## **V. Zwingli's Influence**

**Many of Zwingli's thoughts found their way into Calvinism.** And Calvin's influence on the world was massive.

Peter Opitz claims that there is not a teaching of John Calvin that cannot be traced back to Zwingli's influence. (Opitz, "Ulrich Zwingli", 110)

When Zwingli died on the battleground in 1531, John Calvin was just beginning his studies in France.

He was a Reformer of the second generation, as was Zwingli's successor, Heinrich Bullinger.

If Zwingli was the pioneer of Protestantism, Bullinger was considered its father.

Heinrich Bullinger was the leading pastor of Zürich for 44 years.

He was the best connected and best informed person in Europe.

12'000 letters exist from his correspondence that probably encompassed 20'000 letters.

He was in touch with Reformers, Kings and Queens, politicians, diplomats and persecuted refugees in England, the Netherlands and Eastern Europe.

He wrote the most widely used Reformed confession, the Second Helvetic Confession, which bears the mark of Zwingli, as does the most widely used Reformed catechism, the Heidelberg Catechism, written with the advice of Bullinger.

On the ships of the Dutch East India Shipping Company, the largest business in the world at that time, only two books were required to be on board, the Bible and a collection of Bullinger's sermons.

Zwingli had worked closely with Johannes Oecolampad in Basel, with Martin Bucer and Wolfgang Capito in Strasbourg.

They saw him as a teacher and spiritual father.

Also the French Reformers Guillaume Farel, who convinced Calvin to stay and work in Geneva, was very much influenced by Zwingli's theology.

Martin Bucer was a mentor for Calvin when he was in Strasbourg.

So the lines of influence on Calvin are evident.

Calvin and Bullinger were in friendly contact and came to a common understanding of the sacraments in Zürich, thus unifying the Reformed of Switzerland in the **Consensus Tigurinus of 1549.**

Many refugees of faith were given temporary asylum in Geneva and in Zürich. They took what they had learned back to their own countries or to countries where they resettled. Zwingli's influence can be found in the Presbyterian, Anglican, Mennonite, Methodist and Baptist traditions.

Building on Zwingli's **Congregation principle**, by which congregations are led by ministers and laypeople working together, Calvin developed a church system with different governing bodies, such as presbyteries and synods, which helped a church being persecuted by the State – as in France - to be able to stay connected and function.

This was a step on the way to the separation of church and state, to the right of religious freedom, universal human rights and the separation of powers. (Interview mit Jürgen Moltmann in "2017 Nach Gottes Wort Reformiert", 4-5)

## **VI. Zwingli's Special Contribution to the Reformed Tradition**

So what were Zwingli's contributions to the Reformed Tradition in a nutshell? Here is a list:

Scientific Exegesis and Hermeneutic Tools

Covenant Theology / The Continuity of Old and New Testaments

Congregational Church Governance by Ministers and Lay

The Sovereignty of God

Social Justice / State Welfare

Education / Public Schools

Criticism of Idolatry (and Ideology)

Christ as the One Word of God

The Invisible Church

The Connection between Faith and Obedience

The Lord's Supper as a Celebration of Reconciliation, Remembrance and Fellowship

Divine and Human Justice

The Cross as God's Act of Reconciliation with all of Humankind

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