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### Response Paper 7

In the 16<sup>th</sup> century, Augustinian monk Martin Luther revolutionized the Catholic Church in Europe as the leader of the Protestant Reformation. His pioneering work encouraged others to further challenge the Catholic Church. Recognized as the Radical Reformation, Pastor and Theologian Ulrich Zwingli expanded beyond the teachings of Luther and the Catholic Church. His grievance against Luther and the Church centered on the sacrament of Communion. Zwingli believed the Eucharist was ecclesiastically symbolic and not literal as believed by Luther and the Church. His vision for the Catholic Church was to revert it back to its early purity.

Ulrich Zwingli disagreed with the Catholic Church and Martin Luther that the Eucharist and wine presented during the sacrament of Communion was the body and blood of Jesus Christ. Zwingli maintained the Eucharist and wine were emblematic as expressed in *Colloquy and Marburg Articles* of 1529. To argue his viewpoint Zwingli used a passage from the fifth chapter of Ezekiel (Ezek.5:1 ff.) that stated, "This is Jerusalem"(Exek.5:5). "For in this sentence the substantive verb "is" *must* be understood as "signifies." On that basis Zwingli desired to prove that also in the sentence, "This is my body," the "is" *ought* to be interpreted similarly."<sup>1</sup> Zwingli's premise was that if Jerusalem is acknowledged in a figurative context, then the body of

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<sup>1</sup> "Marburg Colloquy." Marburg Colloquy. Accessed March 13, 2016. <http://pages.uoregon.edu/dluebke/Religions407/407MarburgColloquy1529.html>.

Christ should too, as neither is physically present. The Bible contents are accepted as true, and both the passage and statement are found in the Bible. Thus, if the passage is symbolic, then the statement should also be accepted as symbolic. He further asserts that the body of Christ cannot be present in heaven and at the supper. Zwingli further states in the *Colloquy and Marburg Articles* “ ‘ He ascended into heaven and sitteth on the right hand of God the Father.’ Otherwise it would be a great incongruity if, when Christ says he is in heaven, we should seek him in the Supper. For one and the same body can in no way be in several places at the same time.”<sup>2</sup> The Creed, from which the statement is found requires a figurative application otherwise it would set forth a conflicting and unsuitable thought. That is, it cannot be said that Christ is in heaven with God and at the same time be physically and literally present at the supper.

Zwingli believed that the Catholic Church had strayed from its pure origins. In *An Exposition of the Faith* he states, “For true piety has one and the same character among all men and is the same in all because it originates by one and the same Spirit.”<sup>3</sup> Zwingli desired for the Church to return to its original sources, the Bible and God for their teachings. In its origin Catholic teachings were pure and simple because they were based on scriptures directly from the Bible.

Augustinian monk, Martin Luther, the leader of the Protestant Reformation during the 16<sup>th</sup> century, caused a dramatic transformation within the Catholic Church in Europe. Influenced by his work, others questioned the practices of the Catholic Church. Pastor and Theologian Ulrich Zwingli joined in the Radical Reformation and expatiated on the theological instructions

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<sup>2</sup> IBID

<sup>3</sup> “An Exposition of the Faith” Ulrich Zwingli 1531

of Luther and the Catholic Church. He differed with Luther and the Church on the concept of the Eucharist. Zwingli argued that the Eucharist was spiritually symbolic as opposed to literal as contended by Luther and the Church. Zwingli hoped to reconvert the Catholic Church to its original pure essence.