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Burnett, Amy Nelson. Debating the Sacraments: Print and Authority in the Early Reformation

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combien cet ouvrage constitue un outil de travail d'une très grande qualité. Avec une patience infinie, L.-A Sanchi a reconstitué en détail le contenu des trois premiers livres du *De Asse* et a construit un tableau qui permet d'établir une correspondance entre les *folios* des différentes publications de l'ouvrage et les pages de l'édition de Lyon (1550–1551), sans oublier de proposer de multiples annexes et index qui scandent les pages du présent *opus*.

Après cette vaste introduction, les trois premiers livres du *De Asse* se déploient, offerts sur une double page, et systématiquement présentés en langue latine avec, en miroir, la traduction française. Parfaitement mis en page, agréablement présenté, l'ouvrage permet au lecteur de se plonger avec plaisir dans l'univers de l'histoire des lettres. Souhaitons que ce livre permette au public contemporain de mesurer l'importance de l'œuvre de Budé et de rendre justice à l'influence que celle-ci a pu avoir sur son époque. Héritier de la meilleure tradition philologique italienne, Budé a été aussi le chef de file de la puissante tradition helléniste française, celle des Estienne, Turnèbe, Casaubon, Lambin qui se sont reconnus comme ses lointains disciples à travers l'enseignement dispensés par les lecteurs royaux. Cette brillante édition critique fait honneur à son influence et à son érudition.

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Burnett, Amy Nelson.

Debating the Sacraments: Print and Authority in the Early Reformation.

New York: Oxford University Press, 2019. Pp. xx, 524 + 4 b/w ill. ISBN 978-0-1909-2118-7 (hardcover) US\$99.

In the study of early modern Europe, there are relatively few scholars able to blend successfully the historical context of the Reformation with its theological debates. One thinks immediately of the remarkable work of the late Bodo Nischan on the second Reformation in Brandenburg. In the current volume, Amy Burnett has managed to tackle one of the theological debates most fraught with danger and to bring new clarity to the early stages of the intra-Protestant debate over the Lord's Supper. This is no mean feat. For what the author offers here is an expansion to what until now has been the gold standard for the study of

this debate: Walther Köhler's two-volume *Zwingli und Luther: Ihr Streit über das Abendmahl nach seinen politischen und religiösen Beziehungen* (Leipzig, 1924, 1953). Indeed, her argument—that the central player in the dispute was less Ulrich Zwingli of Zürich than Johannes Oecolampadius of Basel—substitutes Köhler's Zwingli-centric view with a far broader examination and assessment of all the players in this controversy. This study even helps put Martin Luther in proper perspective, since it was far more his colleague Johannes Bugenhagen, and his supporters Johannes Brenz and Urbanus Rhegius, who carried Wittenberg's banner in the early stages of the dispute.

Burnett has just the right *bona fides* to carry off a successful rewriting of this history, having spent her career working on the Reformation in Basel and, more recently, on Andreas Karlstadt. By allowing the printing history to demonstrate how the dispute unfolded in real time, she also uncovers hitherto overlooked or lesser-known contributors to this debate. For example, by devoting a chapter to the exchange between Willibald Pirckheimer of Nuremberg and Oecolampadius, she shows how two humanists participated in the debate at the highest scholarly *niveau*.

The opening chapter describes the specifics of the printed record and shows, among other things, just how the Wittenbergers in general and (beginning in 1527) Luther in particular dominated the book fairs with their tracts. The rest of the book is divided into three parts, where the first part concentrates on the initial debate between Luther and Karlstadt. It also sets out the coordinates of the hermeneutical underpinnings of the struggle, with Erasmians like Oecolampadius, Bucer, and Zwingli struggling against a very different approach to theology developed by Luther and his supporters, especially on two questions: the role of reason in shaping theological judgments and the relation between the material and the spiritual. Finally, the origins of the Swiss contribution—where Zwingli was first sometimes viewed as a disciple of Karlstadt rather than an independent thinker—are laid out. The second part looks at various aspects of the early debate of 1525 and 1526 (including the brilliant chapter on the Pirckheimer/Oecolampadius exchange) and the wide variety of participants, before ending with the “maturing debate” from 1527 to 1529, when Luther himself enters the lists on behalf of the Wittenbergers. The third part examines oft-overlooked printed material (such as catechisms, in chapter 12), the diversity of “Sacramentarian” responses (chapter 13), and aspects of liturgical responses and the Marburg Colloquy (chapter 14). In the conclusion,

the author adequately summarizes various contributions of this volume—although she was perhaps too modest to emphasize what this reviewer thinks is the most important contribution: putting Zwingli in his place and restoring Oecolampadius to his rightful position as the central (and most insightful) debater on the Sacramentarian side. (She could also have emphasized how the book uncovers the crucial role the church fathers played in the debate.)

One reason that Burnett can accomplish this sea change for viewing the Lord's Supper controversy comes from her remarkably succinct literary style. For example, she manages in four pages (223–26) to summarize the most important arguments of Luther's *That These Words* and then, in the pages that follow, to demonstrate how and on what grounds various Sacramentarians objected. To be sure, Köhler's work still offers more in-depth analysis of many of the works discussed here, but Burnett's book overcomes, among other things, what is surely the glaring blind spot in his research (doubtless influenced by his work on Zwingli's *opera omnia*), namely, his claim that the Zürich reformer was the central figure on the Swiss/South German side in the debate. In short, in the future no one should dare write anything on the role of Lord's Supper in the early Reformation without taking seriously this outstanding piece of research. It is remarkable scholarship and a fitting tribute to the other historian able to do this kind of work, her *Doktorvater*, the late Robert Kingdon.

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Crell, Johann.

***De Deo et eius attributis*. Ed. Roberto Torzini.**

Sociniana 186. Rome: Edizioni di Storia e Letteratura, 2019. Pp. lxxxvi, 394. ISBN 978-8-8935-9363-2 (paperback) €57.80.

Roberto Torzini presents a new and insightful edition of Johann Crell's *De Deo et eius attributis*, one of the most important treatises on God's existence and nature published in the seventeenth century. Crell was a renowned member of the Minor Church of Poland, or Polish Brethren. Indeed, it might not be an exaggeration to state that Crell's influence on the Brethren equalled that of Fausto Socinus (or Sozzini), the Italian refugee in Poland who contributed so