

*Consensus Tigurinus (1549): Die Einigung zwischen Heinrich Bullinger und Johannes Calvin über das Abendmahl. Werden – Wertung – Bedeutung, hg. von Emidio Campi und Ruedi Reich, Zürich: Theologischer Verlag Zürich, 2009, VIII & 401 S. – ISBN 978-3-290-17515-3.*

One consequence of a generation of research on the contribution of Zurich's theologians to the Reformed tradition is a new awareness of the importance of the *Consensus Tigurinus*. The agreement between Jean Calvin and Heinrich Bullinger on the Lord's Supper adopted in May of 1549 is, as the editors state in their introduction, »a founding document of the worldwide Reformed Church and so also a sign of the lasting ties between Zurich and Geneva« (p. V). This splendid edition of the *Consensus Tigurinus* and related documents has been prepared for scholars, but it is presented in such a way that it can be used by pastors and laity in the Swiss Reformed Church and anyone else interested in the origins of the Reformed tradition.

The volume is divided into three parts. The first is devoted to the historical and theological context of the *Consensus Tigurinus*. Emidio Campi gives a detailed overview of the background, creation, and impact of the *Consensio mutua in re sacramentaria* – the title given to the *Consensus* by its formulators. His essay outlines the differing positions of Bullinger and Calvin, sketches the ecclesio-political situation in the Swiss Confederation during the 1540s, describes the epistolary exchange that led to the final agreement, summarizes the contents of the *Consensus*, and discusses the renewed controversy with the Lutherans that broke out after its publication. Peter Opitz then situates the *Consensus* theologically by examining the exegesis of New Testament passages on the Lord's Supper in the commentaries of Bullinger and Calvin, stressing the similarities between the two reformers even before the signing of the *Consensus*. Both contributions reject the older debate that tries to determine which reformer's views »won out« in the *Consensus* and emphasize instead the large areas of agreement between the two men, the importance of clearing away the misconceptions that each had about the other's understanding of the

sacrament, and the compromises each was willing to make in order to formulate a common statement of their position.

Part II presents editions of the key texts, starting with the correspondence between Calvin and Bullinger: Calvin's 1547 response to Bullinger's unpublished *Absoluta de Christi [...] sacramentis tractatio*, his 1548 propositions on the sacraments, Bullinger's annotations on Calvin's propositions, Calvin's reply to Bullinger's annotations, and Bullinger's response to that reply. It then gives the Genevan Confession presented at the Bern synod of 1549 that would be the model for the *Consensus*. This is followed by the Latin text of the *Consensus*, along with the translations into German and French that were published in 1551. All except the translations were included in the nineteenth-century edition of Calvin's works, but they are newly edited here on the basis of the original manuscripts in Zurich and Geneva and provided with a critical apparatus that meets modern standards. The edition of the sixteenth-century texts is followed by a translation of all of the documents into modern German and of the *Consensus* itself into modern French, Italian, and English.

Part III focuses on the contemporary theological and ecumenical significance of the *Consensus Tigurinus*. Eberhard Busch looks at the purpose of the sacraments as expressed in Article 7, Fulvio Ferrario examines ecclesiology, and François Dermange considers the doctrine of sanctification. Ruedi Reich, president of the Zurich Kirchenrat at the time of the volume's publication, gives a more personal reflection on the relevance of the *Consensus* for the Swiss Reformed church today.

The volume is richly illustrated with portraits of Bullinger and Calvin and with engravings of other leading Reformed theologians taken from Theodore Beza's *Icones* (1580). It also reproduces the first pages of the letters and documents edited in the volume, as well as the title pages of the various editions of the *Consensus* and of other major contributions to the eucharistic controversy published in the 1540s and 1550s.

By joining critical texts with contemporary interpretations, this volume provides a new starting point for future research. Campi's introductory essay is particularly valuable for its summary of recent scholarship on the *Consensus*'s formulation and its historical

significance. He is perhaps too optimistic in stressing its broader ecumenical possibilities in the sixteenth century, for Bullinger surely knew that Lutherans could never accept the statement in Article 25 that Christ's body was finite and »contained in heaven as it were in a place«. Since this was a point on which Bullinger and Calvin had always agreed, its inclusion in the *Consensus* can only be seen as drawing a line between the Reformed and the Lutherans. Nevertheless, the agreement successfully synthesized the differing positions of Zwingli, Bullinger, and Calvin and provided a foundation on which future Reformed theologians could build. For that reason the *Consensus* deserves to be better known, and this new study and critical edition should contribute significantly to that goal.

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*Conrad Gessner: Mithridate – Mithridates (1555). Introduction, texte latin, traduction française, annotation et index par Bernard Colombat et Manfred Peters, Genf: Droz, 2009 (Travaux d'Humanisme et Renaissance 452), 407 S. – ISBN 978-2-600-01285-0.*

Im Jahr 1555 erschien in der Offizin von Christoph Froschauer in Zürich Konrad Gessners Werk »Mithridates: De differentiis linguarum tum veterum tum quae hodie apud diversas nationes in toto orbe terrarum in usu sunt, Conradi Gesneri Tigurini observationes«. Benannt nach Mithridates VI., König von Pontos im 1. Jh. v. Chr., der Plinius d. Ä. zufolge 22 Sprachen beherrscht haben soll, ist diese Schrift Gessners »das bedeutendste komparatistische Werk am Anfang der Linguistik«. So schrieb Manfred Peters, zusammen mit Bernard Colombat der Herausgeber des vorliegenden Bandes, in seiner Einleitung zu einem früheren Neudruck (bzw. fotomechanischen Nachdruck) des »Mithridates«, der 1974 im Scientia-Verlag Aalen erschienen war (ebd. S. 67). Bei der vorliegenden Edition nun handelt es sich nicht um einen Neudruck, bei dem die Textvorlage in ihrer ursprünglichen Gestalt beibehalten wurde, sondern um eine zweisprachige – lateinisch-französische – Ausgabe mit Einführung, reichhaltigem Kommentar und etlichen Indizes.