

lijke gemeente van Jerusalem : in gemeenschappelijk leven één van hart en geest te zijn op weg naar God ; daarmee verbonden een onvoorwaardelijke eerbied voor de persoon van de ander, welke slechts in nederigheid bereikt kan worden. Concretisering van openheid en nederigheid wordt gevonden in de gemeenschap van goederen. Een vertaling van de Regel in het Nederlands is aan dit artikel toegevoegd.

In een tweede afdeling wordt het huidige beeld van de orde geschetst met lijnen, die naar de toekomst wijzen. De Brabantse abdijen staan hier in het middelpunt.

Het boek wordt besloten met de door Kardinaal Villot namens Paus Paulus geschreven brief aan de orde, ter gelegenheid van haar jubileum.

M. SCHRAMA O.S.A.

Gabrielis Biel Collectorium circa quattuor libros Sententiarum. Prologus et Liber primus. Auspiciis Hans Rückert, ediderunt Wilfridus Werbeck et Udo Hofmann. Tübingen, J. C. B. Mohr (Paul Siebeck), 1973, XL-787 pp.

For some decades a growing interest can be seen in the work of Gabriel Biel († 1495). This theologian was born in Speyer and studied in Heidelberg, Erfurt and Cologne. In 1484 he was appointed professor at the university of Tübingen, having in 1462 joined the Brethren of the Common Life as a priest. Through his students Steinbach and Nathin he exercised influence on Staupitz, Bartholomeus of Usingen and Luther. Luther read his *Collectorium* very intensely, and, as Melanchthon tells us, also knew whole sections by heart.

Although Biel says that Ockham is his guide, he also consults other theologians, even some of the *via antiqua*, where Ockham treats of a specific question in less detail. This seems to be the case especially in the second, third and fourth books of the *Collectorium*, where he does not have at his disposal Ockham's *Ordinatio* as he had for the first, but had to content himself with the *Reportationes* of the Inceptor Venerabilis. In the foreword to the posthumously edited *Collectorium* different authors are named by Steinbach : Peter Lombard, Alexander of Hales (*Summa Halensis*), Bonaventura, Thomas, Duns Scotus, Ockham, Holcot, Gregory of Rimini, Adam Woodham, Oyta and Peter of Ailly. Aristotle and Augustine are, of course, the two most important authorities for Biel. He calls the latter *Theologorum Maximus* (p. 7), while he continuously refers to Ockham as *Doctor* or *Auctor* (e.g. p. 274 ; 280).

It is striking how careful Biel is in citing his sources when it is a question of authors of his own trend. The texts are reproduced correctly as regards content, and precise references are given. For texts of e.g. Augustine, Peter Lombard, Thomas, Gregory of Rimini, however, he does not hesitate to tear the cited texts from their con-

text. His attitude to Gregory of Rimini is quite remarkable, as Leif Grane recently remarked. Other famous augustinian theologians cited are Giles of Rome (p. 61; 502) and Thomas of Strassbourg (p. 279).

Biel succeeded in giving a survey of the theological tradition before him. However, one may not therefore call him eclectic, because he can work all that has been already said into his own synthesis. He is, as Oberman suggests in the title of his well-known study of Biel, the harvester who, when the fruit is ripe, gathers it in. The *Collectorium* was his last great work. He began it either before or during 1486, but he did not finish it. After his death Steinbach completed and published it. The critical edition which is now offered to us began its history in 1956 when the plan was conceived of making the text of the *Collectorium* more available, so that the relations of Luther to the theology of the Middle Ages could be made more clear. Regarding the first book, this great undertaking has been brought to a happy conclusion. Hans Rückert, Martin Elze, Renate Steiger-Ackermann, Wilfrid Werbeck and Udo Hofmann have co-operated in presenting us with an excellent text.

The index gives a survey of the titles of the *quaestiones*; it is a pity that the editors did not reproduce the schema as it is printed, for example, in the Tübingen edition of 1501.

In the Prologue an epistemology is given which draws its inspiration mainly from Ockham. The knowledge of God is of vital importance, being essential in order to obtain salvation. An accurate description of theological knowledge and its place in the context of the sciences is given. In the first distinction Biel, faithful to tradition, gives the concepts *uti* and *frui*. Then begins the section on the trinity: the notions of universals, essence, persons, relations. Finally the divine attributes of wisdom, omnipotence and will.

After the index the tradition of the text is treated in detail. Since the text was not available in manuscripts, either for the whole *Collectorium* or for a particular book, the editors were obliged to take the printed texts as a starting-point. The most important of these is that of Tübingen, 1501, produced by Wendolin Steinbach. Of the sixteenth century printings the first four are decisive: 1) the above-mentioned edition of Steinbach (T); 2) the edition of Basle, 1508 (B), of which it is said that it is reprinted by Minerva at Frankfurt in 1968; 3) Basle, 1512 (B²); 4) Lyons, 1514 (L). B depends on T; L likely depends on B², because in all places where Biel does not quote Canon Law, the *De Trinitate* or the *De Civitate Dei* verbatim, L supplies a literal citation, thus correcting the author.

In this century a section of the *Collectorium* was published by Philoteus Boehner (Bö) and by Carl Feckes (F). Regarding the first book the following manuscripts were used: 1) Tübingen UB, Mc 194 (fifteenth century) (X); 2) Tübingen UB, Mc 194 fol. 98 r - 138 r (Y); 3) Giessen UB, Ms 756 (fifteenth century) fol. 87 r - 165 r (Z). X and Y

were for the most part copied by Steinbach. The copyist of Z is unknown, at any rate it was not Biel himself.

The rules of punctuation and spelling agree with those which were applied in the *Editio Vaticana* of Scotus' commentary on the *Sentences*. There is a text-critical apparatus and another in which Biel's sources are given. At the end there are three appendices, which give the manuscript texts of q. 1-3 of the Prologue and of I, d. 1, q. 1 and 2 as these diverge too much from the printed text. The index of citations from Scripture and authors will appear when the whole *Collectorium* is edited. There is a list of sources which were consulted by Biel.

This publication is indispensable for anyone who wishes to study Biel's theology and for all who take an interest in the theological enterprise of the late Middle Ages. It is a valuable book, in more senses than one. The presence of one printing error (p. 188 puod = quod) merely demonstrates that nothing human is alien even to a book about God.

M. SCHRAMA O.S.A.

Beda MENZEL, O.S.B., *Abt Franz Stephan Rautenstrauch von Břevnov-Braunau* (Veröffentlichen des Königsteiner Instituts für Kirchen- und Geistesgeschichte der Sudetenländer e.V, Band 5), Königstein/Ts. 1969, 284 S. + 8 Bilder.

The figure treated in this book was the important director of theological studies during the study reforms under Maria-Teresa and Joseph II. The author candidly acknowledges that the judgment of the reader with regard to Rautenstrauch will depend in part upon his attitude towards the so-called *katholische Aufklärung*. Menzel himself holds what seems to this reviewer a sensible and balanced attitude in this regard, and hence the picture which he presents of Rautenstrauch is mostly a favorable one — we believe properly so. The matter is complicated and delicate when one speaks of *Aufklärung* and Josephinism, as Menzel is well aware. If his conclusions reflect to some extent his own sympathies, he does definitely not sin against honest historical procedure, since he is entirely willing to show not only the good sides of R's character, but frankly points out some of his weaknesses. Hence, we believe we can report honestly that Menzel's picture of R. is a scientific and an honest attempt to locate this important character in his proper and complete historical setting.

After a good introduction about Josephinism, the author gives us a well-written account of the life and works of R. He pays particular attention to the sad state of philosophical and theological studies in the German empire in the first half of the 18th century, and logically leads us up to the development of R. and of his well-meant reforms, some of which led to permanent improvement in courses of theology,