

einzelnen Autoren, wie den bedeutenden Aristoteleskommentatoren Walter Burley und Johannes Buridanus (vgl. vol. 24, 149 und vol. 26, 135), als unmöglich, den verschiedenen Redaktionen ihrer Aristoteleskommentare alle erhaltenen Textzeugen mit Sicherheit zuzuordnen. Trotzdem dürfte aber L's Katalog weit mehr darstellen als nur eine «preliminary list» und einen «first step» zu einem solchen Repertorium, — Termini, mit denen der Verfasser selbst in allzu großer Bescheidenheit seine Arbeit charakterisiert hat (vol. 23, 314). Der Rezensent ist vielmehr der Auffassung, daß das Werk, wenn ihm die in Aussicht gestellten Indices noch beigegeben werden, ein hervorragendes Instrument für jeden Forscher sein wird, der sich in Zukunft mit dem mittelalterlichen Aristotelismus beschäftigt. Und gewiß wird es mit Hilfe des Katalogs auch möglich sein, so manche in den Handschriften anonym überlieferte Stücke zu identifizieren.

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*Gabrielis Biel Collectorium circa quattuor libros Sententiarum. Libri quarti pars prima (Dist. 1-14).* Auspiciis Hanns Rückert, ediderunt Wilfridus Werbeck et Udo Hofmann. Tübingen, J. C. B. Mohr (Paul Siebeck), 1975, XI-502 pp., DM 240,—.

In *Augustiniana* 24 (1974) 213-215 we were able to review the first part of the critical edition of Biel's *Collectorium*. Now, a year later, the first volume of the fourth part has already appeared. Because of the size of this fourth part, the editors decided to publish it in two volumes. In the first volume are included the first fourteen of the distinctions treated by Biel himself. Following the same editorial policy Wilfried Werbeck and Udo Hofmann have used the text printed in Tübingen (1501) as starting point and compared this with those of Basle (1508) and Lyons (1514). Only for dist. 15 is there a manuscript available. The manuscripts from Biel's own hand were still in the Martin-Stift at Tübingen in 1718, but since 1881 all trace of it has been lost. Feckes published in this century dist. 14, q. 1, art. 1, not. 2 E-H.

It was not possible, as it was in the previous books, to find in the text a reference to the time at which book IV was written precisely. At any rate, it was after the previous ones were completed. «*Proposueram quidem post abbreviaturam scriptorum secundi et tertii librorum Sententiarum ori meo digitum apponere ac sub silentio delitescens quarti abbreviationem praeterire propter ingenioli mei obtusitatem, scientiae pauperiem, materiae latitudinem et clarissimorum scribentium pluralitatem, quorum fundatissimis doctrinis addere nil praesumo.*» (p. 3). It may be presumed that Biel worked on it for the last six years of his life. He was reluctant to undertake the work. Only the pressure of his brethren and the support of their prayers brought him to continue the commentary on the *Sentences*. «*Nimia tamen fratrum meorum (quibus meipsum debeo) precum instantia devictus, opus supra vires*

*divina confisus gratia fratrumque meorum orationibus adiutus aggredior, similibus forma et ordine, quibus in prioribus, processurus.*» (p. 3). When we realise that in 1489, besides book IV Biel had also other obligations : his professorship, his rectorship, he had just finished his *Expositio canonis missae*, was also superior of the Brethren House at Urach and carried the burden of many years, then we can say that his last book, of which the content is twice as great as that of any of the previous ones, was an outstanding achievement. From 1492 on he worked at it as emeritus professor at Schönbuch. There death overtook him after he had begun with the 23rd distinction. His pupil Wendolin Steinbach continued the work, completed it and published it.

Of the twenty-two distinctions dealt with by Biel himself, the first two treat of the general doctrine of the sacraments; dist. 3-6 of baptism; dist. 7 of confirmation; dist. 8-13 of the eucharist, relatively short because of the extensive treatment of this sacrament in his *Expositio*; dist. 14 begins with the sacrament of penance. The following distinctions also treat of this sacrament. Dist. 23 should have treated of the anointing of the sick but Biel got no further than the introduction. The order of sequence of the sacraments is that which was used by Peter Lombard.

If we compare book I with book IV, we notice that the number of scriptural citations has increased from about 100 to about 600. Taking account of the size of both, this means that there are three times as many scriptural citations in book IV than in book I. This is understandable from the nature of the subject-matter. Ockham is quoted more than 480 times in I. This is reduced to 40 times in IV. The citations of Thomas and Scotus on the contrary, increase noticeably. The number of cited authors in both books remains about the same. Aristotle comes from 126 to 44; Augustine from 170 to 291; Alexander of Hales (*Summa Halensis*) from 10 to 191 and Oyta from 37 to 1. The Augustinians seem to play a lesser role in IV than in I : Gregory of Rimini goes from 93 to 1; Thomas of Strassbourg comes 10 times, Giles of Rome is cited only once. The citations as a whole give an impression of how familiar Biel was with the philosophers, the Fathers of the Church and the theologians of his own time. In this critical edition the source-apparatus is again excellently treated.

Regarding the content of this volume we will limit ourselves to a concise summary of Biel's general doctrine of the sacraments. For Biel a sacrament is a sign of salvation, and as a sign is perceptible by the senses; it is instituted by God, who guarantees that the believer receives the grace to which the sacrament refers. In this connection there is an important distinction between *repraesentare* and *significare*. The first word refers to a sign that indicates in a natural way, such as the salvific signs in the Old Testament, circumcision etc. *Significare*, on the other hand, emphasises the conventional character of the sign. Since the sacrament is instituted by God Himself, He guarantees that it is efficacious. Besides the sacraments of the New Testament

are more perfect because they bring more people to salvation, and because they are more in number.

The sacrament as sign refers primarily to the grace which one actually receives and next to the merits of Christ and to eternal happiness. Biel thus does not lay emphasis on Christ as the original sacrament, but on the experienceable signs of salvation in one's own time, the seven sacraments.

The causality of the sacrament is not absolutely necessary, in the sense that it could work without God. It is instituted by Him; God is the first cause, the sacrament the second. Biel speaks of a *causa sine qua non*. The institution of the sacraments is a free act of God; but once the conditions are fulfilled God shall remain faithful to his promise. The *causa sine qua non* expresses the actuality of grace. There is grace only at the moment that all conditions are fulfilled.

Since God is the first cause supporting all secondary causes, there is, for Biel, no great difference between natural and arbitrary causes. Both the whole of nature and the instituted signs are bound to the divine will. As the sun produces light, so the sacrament produces grace; a rather concrete view, which loses its «materiality» when we realise that God Himself is directly present in creation, both in nature and in the sacraments, a free person, as it were, who takes decisions and concludes pacts.

There are three sources from which the sacraments draw. But the first of these is sufficient, namely God, here interchangeable for Biel with the God-man Christ who instituted the sacraments. Biel here invokes Saint Augustine. The second source is the suffering of the man Jesus. He did not merit grace through his wounds but by his obedience. This obedience has not left the earth with him, but is continued through the third source, the faith of the Church. It is the faith of the concrete individuals without whom no Church would exist.

The theology of the sacraments, which for Biel express the concrete life of the Church and indicate the salvation to which the *viator* is travelling, can probably be seen as an even richer achievement than his doctrine of God. In contrast to the theology of our time he knows, however, how to divide his attention with balance between the fundamental problematic of God and the intellectual development of ecclesiastical praxis.

We are convinced that the excellent edition of this section of the *Collectorium* will make the stimulating theology of the late Middle Ages somewhat more accessible to many researchers.

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Cornelius Petrus MAYER, O.S.A., *Die Zeichen in der geistigen Entwicklung und in der Theologie Augustins. II. Teil : Die antimani-chäische Epoche.* (Cassiciacum Band XXIV, 2). Würzburg, Augustinus-Verlag, 1974, 517 S.