

Boekbesprekingen — Comptes rendus

JOHANN VON STAUPITZ, Sämtliche Schriften, Band 2, Lateinische Schriften II: *Libellus de exsecutione aeternae praedestinationis* mit der Übertragung von Christoph Scheurl, Ein nutzbarliches Buchlein von der entlichen Volziehung ewiger Fürsehung, hrsg. von Lothar Graf zu Dohna (Spätmittelalter und Reformation, 14). Berlin-New York, De Gruyter, 1979 (xvii-461, 2 facs.) DM. 98.—.

In November-December of the year 1516 Johannes von Staupitz, vicar-general of the Augustinian Observant-Congregation of Saxony, delivered a series of Advent-sermons in the church of the Austin Friars at Nürnberg. A number of prominent citizens, assembled in a confraternity known under the name *Sodalitas Staupitziana* asked the famous preacher to have these sermons printed. Staupitz complied with this request. He recasted his sermons, held in German, into a *Libellus de exsecutione aeternae praedestinationis* and dedicated it to Jerome Ebner, one of the magistrates of the city. Christopher Scheurl, lawyer at Nürnberg and also a member of the *Sodalitas*, made a German translation of it, and both booklets were printed in January 1517.

After four and a half centuries this teatise has been critically edited by Lothar Graf zu Dohna, with the assistance for the Latin, text of Richard Wetzels, and for the German translation of Albrecht Endriss. It is the second volume of Staupitz' *Opera omnia*, which will comprise seven volumes, and the first to appear. Typographically an excellent publication bound in green linen.

Both texts have been printed side by side (70-309), with copious notes, which give the impression, that the editors did not leave anything to chance. The same can be said of the extensive introduction (1-66). Nearly every word that has some connection with Holy Scripture, or could eventually refer to, has been indicated with parallel passages. There is a register of biblical quotations by Staupitz set up in two columns (315-318) and an additional register drawn up by the editors (319-333).

Direct or indirect quotations from the Fathers of the Church or medieval authors one will not find in Staupitz' text, with the exception of St. Augustine, whose name occurs twice. This of course does not mean that their ideas could not lie at the root of the matter, but seeing the amount of cross-references in the notes, one would wonder greatly whether all these comparable quotations were running through Staupitz' mind. To my opinion these authors can hardly be ranked all among the *sources* as the editors do in the «Verzeichnis der Quellen» (54-60), and in the paragraph dealing with the sources (34-38). Surely they are

sources used by the editors during their investigation, but if they all, with some occasional exceptions, were turned to account by Staupitz himself when he was writing his *Libellus*, that remains to be seen.

Moreover, this fulness of cross-references of possibly comparable texts prevents the quiet reading of this actually important work, which first of all was a preaching. Far from an ascetical treatise the *Libellus* is a thoroughly theological work, dealing with justification and sanctification.

It can be seen as a biblical theology with an explicitly christological accent. Staupitz' theology is, according to Steinmetz, «a confession of the fidelity of God, who seeks out men when they do not seek Him and who preserves them from falling when they despair of their own ability to remain faithful. It is the same theme which is celebrated by Augustine in his *Confessions* and enunciated with a new force in the theology of the young Luther» (*Misericordia Dei*, Leiden 1968, 183).

The editors sifted Scheurl's translation philologically to the bottom. At the end of the book they present a «Wort- und Formenschatz mit lateinischen Aequivalenten» (379-461).

Apart from the afore-said observations the editors deserve our sincere appreciation for their thorough investigation and for the fact that this only 22 folia counting main work of Johann von Staupitz is now available for a far greater number of scholars than was possible in the past.

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JOHANNES VON PALTZ, Werke, 1: *Coelifodina*, hrsg. und bearb. von Christoph Burger und Friedhelm Stasch, unter Mitarbeit von Berndt Hamm und Venício Marcolino (Spätmittelalter und Reformation, 2). Berlin-New York, De Gruyter, 1983 (LIII-527, 2 facs.) DM. 198.—; 2: *Supplementum Coelifodinae*, hrsg. und bearb. von Berndt Hamm, unter Mitarbeit von Christoph Burger und Venício Marcolino (Spätmittelalter und Reformation, 3). Berlin-New York, De Gruyter, 1983 (LVI-504, 1 facs.) DM. 198.—.

Among the well-known theologians of the Augustinian Hermits at Erfurt, found by Martin Luther when he joined the Order in 1505, was Johannes de Paltz, who was born about 1445 at Pfalzel in the neighbourhood of Trier, and died in 1511 in the monastery of Mülheim, today Ehrenbreitstein, near Koblenz.

In the project *Spätmittelalter und Reformation* of Tübingen University about Augustinism in the late middle ages and the Reformation Paltz has been chosen together with Gregory of Rimini and John of Staupitz for a critical edition of their works, as exponents of the transmission of St. Augustine's doctrine through the middle ages to the Reformation of Luther. They all belonged to the Order of the Hermits of St. Augustine, which from this first doctor of Paris, Giles of Rome