

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



(1243-1316) considered it a specific task to study the works of their spiritual father, the bishop of Hippo.

Gregory and Staupitz are of interest for the teaching of theology at the universities, while Paltz was chosen because of his sermons for the people. He was a good theologian but no scholar in strict sense. Before all he was a pastoral theologian, a representative of the traditional line, more an eclectic than an original thinker, a reformer within his Order more than a reformer in the modern sense of the word.

His works are of great interest for the study of the piety and devotional life of the people at the Eve of the Reformation. Especially his sermons for the indulgence of the Jubilee in the years 1489-1490, and 1501-1503 by order of the papal legate cardinal Raymund Peraudi in a great part of Germany.

On one of his preaching-tours he was so impressed by the works in the silver mines of Schneeberg, that in a next sermon before the elector Frederick the Wise of Saxony he introduced the Passion of Christ as a heavenly mine. Frederick, touched by this comparison, asked Paltz to have this sermon printed. *Die himmlische Fundgrube* appeared for the first time in 1490 and has been reprinted several times. By exhortation of the archbishop of Cologne Paltz composed an extensive Latin version of it, which could be used as a kind of manual by the preachers of the indulgence. It came from the press at Erfurt in 1502. After three reimpressions between 1504 and 1515 the *Coelifodina* now appeared in a critical edition.

This work is divided into four parts, viz., a meditation on the Passion of the Lord (7-137), the sinful thoughts especially the blasphemy (139-160), a preparation for a good death (161-228), and the seven remedies for a sinner not to despair in the hour of death (229-447). In this last part Paltz extensively deals with the indulgence, defending the papal indulgences, explicating the meaning of the Jubilee, and that the money given for the indulgences is intended for the crusade against the Turks. There are numerous quotations from Holy Scripture, the Fathers of the Church, theologians and historians. St. Augustine occupies the greater part, and among the authors of the Augustinian Order the names of Giles of Rome, Augustine Trionfo, Albert of Padova, Simon of Cascia, and John Bauer of Dorsten (†1481), Paltz' master at the university of Erfurt, are quoted most of all.

The editors made an excellent edition, splendidly printed, with ample notes, cross-references and indexes, which in their turn are a «Fundgrube» for late medieval theology and the history of the indulgence.

The *Coelifodina* turned out to be a best-seller. Already in 1503 Paltz was forced to prepare a second edition. While engaged with corrections and additions Paltz made up his mind to write a fifth part about the form of his sermons, and about the opponents of the indulgence. This had to be printed separately. But the appendix grew into a new book of



equal size, and came from the press at Erfurt on Febr. 17, 1504, six months before the second edition of the *Coelifodina*, entitled *Supplementum Coelifodinae, de exercitibus infernalibus ipsas sacratissimas indulgentias impugnantis et de modo expugnandi eos per bombardas de turri Davitica emittendas*, as the complete title runs.

Against the infernal armies, combating the effects of the indulgences, Paltz who tells us to be the son of a gun-maker (bombardarius), builds up a spiritual tower (turris Davidica) from where he harasses the enemy.

The first army combats the indulgence itself, the second is against the persons who grant the indulgence, the third fights against them who receive the indulgence, and the fourth army tries to blind them who encourage the selling of the indulgence. Paltz provides the preachers of the indulgence with material from several theological and spiritual writers, so that this book can be considered as a compendium of the theology of indulgence, with a formular for the liturgical celebration of the Jubilee (1-82). But then he foresees that Lucifer will send against the people who received the indulgence a fifth army, which he calls the army of backsliding (recidivatio). To resist these temptations Paltz gives «septem portae coeli vel civitates refugii». With these remedies deals the rest of his book (83-445). They are: 1. man's own heart, i.e. the self-knowledge of the sinner, 2. the Blessed Virgin Mary as example of humility and foundress of religious life, 3. the intercession of the saints, 4. the meditation of Christ's passion, 5. God's mercifulness, where Paltz treats of all the sacraments, 6. the christian faith, which is deluded by four kinds of superstition: idle pilgrimages, magic, astrology and alchemy, and 7. the christian patience to tolerate all these temptations. All together, this part of the *Supplementum* is an outstanding guide for a real christian life, for lay people as well as for religious, written in an attractive Latin, with numerous quotations from Holy Scripture and theological literature. Among the 10 authors of the Augustinian Order he very often quotes his beloved master John of Dorsten (†1481), and his religious superior, the vicar-general of the Augustinians before Staupitz, Andrew Proles, who died on June 6, 1503. «Ad ipsius venerandissimi patris perpetuam memoriam» Paltz inserted a great deal of Proles' doctrine, especially on matrimony, which he collected «pro parte maiori ex ore et scriptis istius religiosissimi viri» (378).

The *Supplementum Coelifodinae* is the last of Paltz' preserved works, in which he reviewed his former scripts. In that way it may be seen as the harvest of his theological and pastoral activities.

Also for this edition we are grateful to the editors, and we fervently hope that the third and last volume of Paltz' *Opera omnia*, comprising his smaller works and a subject-index of the whole edition, will soon be printed. They are of great interest for the study of the religious climate in which the reformation of Martin Luther came to germination.

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