

den kann, gilt nicht, da die Mehrheitspartei sich nach Stieber genauso wie der Papst für die Einheit der Kirche interessierte. Zweitens, auch in der Brixener Zeit spielte die Machtpolitik bei NvK eine größere Rolle als normalerweise zugegeben wird. Dementsprechend vergleicht er den schon fast neuzeitlichen Versuch des NvK, seine juristische Oberheit als Kardinal in Brixen zu erweitern, mit der Politik der katholischen Prinzen aus der Zeit der Gegenreformation (siehe S. 251–254).

Diejenigen, die – wie der Verfasser selbst – zur cusanischen Metaphysik und Theologie neigen, dürfen die oft paradoxe Außenseite des Lebens des Kardinals nicht ignorieren. Unabhängig davon müssen aber diese provokanten Hypothesen Stiebers von den Fachkennern des politischen Lebens des NvK richtig beurteilt werden. Andererseits darf man auch nicht die genauso stürmische Innenseite des Mannes auf ein Paar Ideen über die Hierarchie zurückführen, wie Stieber es tut.¹³

Der Band enthält eine Bibliographie der Cusanus-Forschung in englischer Sprache bis 1988 sowie eine Bibliographie der Veröffentlichungen Watanabes.

Die Festschrift stellt die Cusanus-Forschung, die seit 1981 von Autoren amerikanischer Abstammung unternommen wurde, vielseitig, aber nicht ganz vollständig dar. Ohne die Beiträge von Jasper Hopkins oder Charles Lohr z. B. kann sie nicht als völlig repräsentativ für die amerikanische Cusanus-Forschung angesehen werden. Trotzdem bestätigt sie wieder, daß das einheitliche Denken des deutschen Kardinals sich in einer Vielfalt kultureller Perspektiven doch wahrhaft ausdrücken läßt.

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NICHOLAS OF CUSA, *The Catholic Concordance*, ed. and tr. Paul Sigmund. Cambridge: Cambridge university Press, 1991. XLVIII, 327 pp.

Paul Sigmund's translation of *De concordantia catholica* has been long awaited by students of medieval political and ecclesiological thought. The result, now in our hands, is worth the wait. Sigmund has provided a smooth, readable translation of a difficult text, Nicholas of Cusa's synthesis of the hierarchic and consensual strands of medieval institutional thought. The volume contains a Translator's Preface, an Introduction, a guide to Sources, a Select Bibliography, a Chronology and the annotated translation. The book itself has been handsomely produced by the Cambridge University Press. Although this review will note some small lapses and roads not taken, Sigmund's achievement is a notable one, placing Cusanus scholars in the English-speaking portion of the world in debt to him.

¹³ Siehe S. 227, 242, 252, 254. Der Beitrag Stiebers in MFCG 21, der vom Kirchenbegriff des NvK handelt, war mir bei der Abfassung dieser Besprechung nicht zugänglich.

The Introduction accomplishes the difficult task of saying much in little space. The circumstances leading to the writing of *De concordantia* are narrated, and a brief sketch of the stages of its composition is given. The structure of Cusanus' argument is outlined, emphasizing his effort to bring concord to potentially discordant elements in the authorities cited. Cusanus' supposition that all of these parts formed a harmonious whole is a constant in Sigmund's analysis of the key themes of *De concordantia*, consent, representation and hierarchy. Both the traditional and the innovative elements in this synthesis are noted. The Introduction concludes with a brief description of Cusanus' turn to papalism, an examination of the place of *De concordantia* in the history of constitutional thought and some thoughts on the place of the work in the transition from medieval to modern. As befits the translator and the series, Cambridge Texts in the History of Political Thought, the Introduction emphasizes the political dimensions of *De concordantia*. One misses, except in the notes to Book I in the translation, any reference to the place of the treatise in the late medieval debate about the True Church (*vera ecclesia*).

The translation, as the Translator's preface states, is based on Kallen's edition; but Sigmund did not hesitate to depart from the text before him where this proved to be necessary. The result is very readable, even where Cusanus resorts to extensive quotations or to lengthy lists of citations to legal texts. Sigmund wisely has included the portions of Cusanus, text found only in the Basel manuscript, offering further insight into the composition of the work. There are a few places where the reviewer might quibble, such as the replacement of Roman honorifics with more modern ones; but none of these suggested alterations would make a substantive difference in the comprehensibility of the translation. There are, however, some annoying inconsistencies in the presentation of the text. The capitalization of the citations to tituli in legal compilations is erratic, and subsections of *De concordantia* are called »numbers« in the notes but »paragraphs« in the running headers (e. g. p. 190 n. 6 and the top of p. 191). These minor problems could be corrected in a new printing of the book.

Sigmund has reduced scholarly apparatus to a minimum in the interest of brevity, which does not harm the larger enterprise. The decision to cite English translations of certain works is debatable; but the references to relevant information, including mention of secondary sources and of manuscripts once owned by Cusanus, will be invaluable to students. The short form adopted for standard legal citations usually works, except in § 119, where the reference to Johannes Andreae's ordinary gloss on the *Liber sextus* would be opaque without Sigmund's footnote. The decision not to cite editions of legal commentaries, however, is regrettable.

Aside from these matters of opinion, a few minor lapses also could be remedied in a future reprinting of the text, perhaps as an affordable paperback. The insertion of a reference to the *Decretals* in the citation to *De consecratione* in § 180 is an error; and the mention of *Haec sancta* in n. 38 at § 183

should be replaced with a comparison of the tasks of the Council of Basel with the deputations assigned by that assembly to deal with questions of faith, reform of the Church and the peace of Christendom. The mention of the year 581 in § 371 almost certainly refers to the Spanish *era*, and a footnote to the spurious *Professio fidei* of Boniface VIII. is needed in § 189. Even before the making of these corrections, this reviewer believes that all serious students of medieval institutional thought in the English-speaking countries should invest in the purchase of a copy of this book.

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JAMES E. BIECHLER and H. LAWRENCE BOND, *Nicholas of Cusa. On Interreligious Harmony. Text, Concordance and Translation of De Pace Fidei*. Lewiston, New York, 1990. XLVIII, 250 pp.

De pace fidei has been translated into English twice before, by John Patrick Dolan (1962) and by Jasper Hopkins (1990). In this volume James E. Biechler and H. Lawrence Bond have provided a readable English version facing the Latin text, accompanied by a solid introduction, excellent documentation, and – what will benefit all Cusanus scholars – an alphabetical concordance to the Latin. Biechler has devoted many years of study to the views of Cusanus and John of Segovia on dialogue with the Islamic world, and Bond has become a translator of Nicholas' works.¹ The result of their collaboration is a solid contribution to American Cusanus scholarship.

The introduction is built on Biechler's previous work. The historical context, both the consequences of the fall of Constantinople (1453) and Cusanus' own ties to that city, is sketched in brief. The argument of the work is outlined. Cusanus' literary devices, especially his efforts to give some personality to his speakers, and the intellectual suppositions behind the arguments presented are described. The authors explore the relationships of *De pace fidei* to Nicholas' speculative works without falling into the trap of drawing too close a connection between his particular technical vocabulary and the formula *religio una in rituum varietate*, a pitfall against which Thomas McTighe has warned.² The only real failing here is not noting Cusanus' more negative comments on Judaism and Islam in the third book of *De docta ignorantia*. The authors might also have explored further Cusanus' admission (p. 39 § 41) that Christians needed to go beyond the literal sense of the Old Testament to find Christ in it. Perhaps the best part of the introduction is the theological reflec-

¹ H. L. BOND, G. CHRISTIANSON and T. M. IZBICKI, *Nicholas of Cusa. On Presidential Authority in a General Council*: Church History 59 (1990) 19–34.

² TH. P. MCTIGHE, *Nicholas of Cusa's Unity Metaphysic and the Formula Religio una in rituum varietate*, in: *Nicholas of Cusa in Search of God and Wisdom: Essays in Honor of Morimichi Watanabe by the American Cusanus Society*, ed. G. Christianson and Th. M. Izbicki (Leiden 1991) 161–72.