

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.<sup>1</sup> 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.<sup>2</sup> 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-

<sup>1</sup> 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.

<sup>2</sup> 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.



tion on the concept of faith in *De pace fidei*, which argues that Cusanus presents »an orthodoxy enlarged, a more non-parochial Christianity« (p. XLV). Faith formed by charity transcends not only late medieval polemics about the *vera ecclesia* but, in Cusanus' vision, the contingency and externality of rite. This faith is grounded in the experience of God, not just in intellectual formulations.

Bond's translation sustains this thesis without distorting the text. The facing Latin text from the Heidelberg Academy edition permits ready checking of its accuracy. Unfortunately, the publishers were not able to permit use of the apparatus. The authors wisely retain the spacing of the edition, permitting scholars to consult the apparatus more easily; and they have provided excellent notes. These extend beyond the usual citations to editions of sources, referring to Cusanus' own manuscript copies, including his more important marginalia. The translation is a free one, but Bond rarely fails to provide an acceptable rendering of the original. The only outright errors are the translation of *peritia* as »experience«, rather than »expertise«, (p. 4 § 1) and of *nuntios* as »news«, rather than »messengers« (p. 4 § 2). This reviewer would like to note, however, some small problems, such as the inconsistent translation of *principiatum* as »caused« (p. 16 § 17) and as »derived« (p. 21 § 22). Also *liberum arbitrium* might better be rendered as »free will«, rather than as »free choice« (e. g., p. 9 § 7). And the more literally »subsists« is preferable to »exists« when describing the relationship of the humanity of Christ to His divinity in Cusanus' discussion of the hypostatic union (p. 37 § 38).

A special word of praise belongs to the concordance, which was compiled through use of Key-Word-in-Context (KWIC) software. This tool made the reviewer's task easier, permitting him to check the accuracy and consistency of the translation. Beyond that specific task, it is much easier to interpret a work when such key terms as *fides formata* and *sacramentum* can be found at a glance in their several contexts. A larger concordance of every text in the Heidelberg Academy edition would be invaluable for Cusanus scholarship in all lands.

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EULER, WALTER ANDREAS, *Unitas et Pax. Religionsvergleich bei Raimundus Lullus und Nikolaus von Kues*. Würzburger Forschungen zur Missions- und Religionswissenschaft. Religionswissenschaftliche Studien 15, Echter-Verlag Würzburg/Telos-Verlag Altenberge 1990, 296 S., DM 43,80\*

In der 2. Hälfte des 20. Jh.s zeichnet sich der interreligiöse Dialog als eines der wichtigsten Themen der Theologie ab. Seine Bedeutsamkeit wird in absehbarer Zukunft eher zu- als abnehmen. In diesem Kontext wird verständlich,

\* Inzwischen erschienen in 2. Aufl., 1995, 333 S.