AMERICAN CUSANUS SOCIETY'S SESSIONS AT KALAMAZOO IN MAY 2007

The following program, which the American Cusanus Society submitted to the Organizing Committee of the 42nd International Congress on Medieval Studies, was accepted. The Congress is scheduled to meet at Western Michigan University, Kalamazoo, MI, May 10-13, 2007.

Thursday, May 10: 1:30 p.m.
Valley II Community Building Lounge

Session 66: NICHOLAS OF CUSA I: Philosophy and Theology
Organizer: Peter J. Casarella, The Catholic University of America
Presider: Peter J. Casarella
Speakers: Philip McCosker, Peterhouse, University of Cambridge
“Enphypostasia Mystica: Reflections on the Christology of Nicholas of Cusa.”
Elizabeth Brient, The University of Georgia
“Between Time and Eternity: Neoplatonic Precursors to Cusanus’ Conception of ‘Non-temporal Time’.”
Tamara Albertini, Univ. of Hawaii at Manoa
“The French Renaissance Philosopher Charles de Bovelles: A Student of Cusanus?”

Thursday, May 10: 3:30 p.m.
Fetzer 1060

Session 134: NICHOLAS OF CUSA II: Aeneas Sylvius Piccolomini (Pope Pius II)
Organizer: Emily O'Brien, Simon Fraser Univ.
Presider: David J. McGonagle, The Catholic University of America Press
Speakers: Emily O’Brien
“Empire, Emperor and Council of Aeneas Sylvius Piccolomini’s ‘Pentalogus’.”
Phillip Haberkern, University of Virginia
“Pius II and Bohemia: History and the Heretical Nation.”
Thomas Mauro, M. Christ Fleming Library, TASIS (Switzerland)
“Aeneas Sylvius Piccolomini and Nuremberg.”
Respondent: Thomas M. Izbicki, Johns Hopkins University

THE 2007 MORIMICHI WATANABE LECTURE

In accordance with the decision made by the Executive Committee of our Society in May 2002, the fifth lecture in the Morimichi Watanabe Lecture series will be delivered during the 42nd International Congress on Medieval Studies at Kalamazoo.

[Due to the change in organization at the Medieval Congress since last year, regrettably we no longer can schedule this lecture around 5 pm on Thursday, as was done for several years in the past. Therefore, the Watanabe Lecture will be given on Friday evening.]

Date: Friday, May 11, 2007: 5:15 p.m.
Place: Valley II Community Building Lounge
American Cusanus Society Newsletter

Organizer: Peter J. Casarella, Catholic University of America
Presider: Peter J. Casarella
Speaker: Louis Dupré, Yale University
Title: Metaphysics and the Intellectual Desire of God

The lecture is open to all Congress participants and will be followed by the Society’s business meeting.

Prof. Louis Dupré

Curriculum Vitae

Born in Belgium, Louis Dupré studied at the University of Leuven, from which he graduated with a doctoral dissertation on “The Starting Point of Marxist Philosophy” (published and awarded a biennial prize in 1956). In 1958, he immigrated to the United States and taught philosophy at Georgetown University until 1972. In 1973, he became the T. Lawrason Riggs Professor in the philosophy of religion at Yale University. His teaching and writing have concentrated mostly on the phenomenology and philosophy of religion and on the philosophy of culture.

He has lectured at a number of universities in the USA, as well as in Belgium, The Netherlands, Italy, and Ireland. He has written 15 books, and published 4 collective works, in addition to some 200 articles in professional journals, collective works, and encyclopedias. In 2004 Yale U. Press published his study The Enlightenment and the Intellectual Foundations of Modern Culture. At present he is working on a study on Religion and Romanticism.

In 1989 he was elected a foreign member of the Belgian Royal Academy of Letters, Arts and Sciences and in 1994 he became a member of the American Academy of Arts and Sciences. The members of the class of 1996 of Phi Beta Kappa awarded him the William C. DeVane Medal for distinguished teaching and scholarship at Yale College. In 1998, at the occasion of his retirement, former students and friends presented him with a Festschrift on Religious Intimacy and the Culture of Modernity published by Wm. Eerdmans Publ. (Grand Rapids MI). He received honorary degrees from Loyola College, Baltimore (1989), Sacred Heart University, Fairfield, Conn. (1992), Georgetown University, Washington DC (1996), Siena College, Albany, NY (1997), Regis College, Toronto, Canada (1999) and Saint Michael’s College, VT (2002), Marquette University, Milwaukee, WI (2007).

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AMERICAN CUSANUS SOCIETY BUSINESS MEETING

Date: Friday, May 11, 2007
Time: Following the above lecture
Place: Valley II Community Building Lounge

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AMERICAN CUSANUS SOCIETY ANNUAL BANQUET

The annual banquet of the Society will be held as indicated below:

Date: Thursday, May 10, 2007
Time: 6:30 p.m.
Place: Black Swan Restaurant, Kalamazoo, MI

Master of Ceremonies: Gerald Christianson, Gettysburg Lutheran Seminary
Speaker: Ellen L. Babinsky, Austin Presbyterian Theological Seminary
Topic: “Reflections of a Mystical Calvinist”

Dr. Babinsky is Professor of Church History and Associate Dean for Student Academic Affairs at Austin Presbyterian Theological Seminary. Her book, The Mirror of Simple Souls: Marguerite Porete, was published in 1993 in the distinguished “Classics of Western Spirituality Series,” by Paulist Press.

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For further information on the 42nd International Congress on Medieval Studies, contact:

Volume XXIII, Number 2 December 2006
NEW MEMBERS

Mr. Jason Aleksander
Dept. of Philosophy
11 Furman Hall
Vanderbilt University
Nashville, TN 37240

Father Emery A. de Gaal (Ph.D.)
Univ. of St. Mary of the Lake
1000 East Maple St.
Mundelein, IL 60060

All Welcome!

CONTRIBUTORS

The American Cusanus Society acknowledges the following generous contributors from January 2006 to December 31, 2006. Thank you very much!

Dr. Shiro Abe
Dr. David C. Albertson
Prof. Ellen L. Babinsky
Prof. Albert R. Baca
Prof. Christopher M. Bellitto
Prof. James F. Biechler
Prof. H. Lawrence Bond
Prof. Elizabeth Briant
Prof. Charles H. Cammar
Prof. Peter J. Casarella
Prof. Gerald Christianson
Prof. Paul A. Dietrich
Prof. Donald F. Duclow
Prof. Louis Dupré
Mr. Ken A. Grant

REPORT ON

THE GETTYSBURG CONFERENCE
October 13-15, 2006

CONFORMING TO CHRIST IN LEARNED IGNORANCE

Doing Penance and Knowing God at the Dawn of the Reformation

The American Cusanus Society and the International Seminar on Pre-Reformation Theology of Gettysburg Lutheran Seminary celebrated another successful conference in Gettysburg from October 13 to 15, 2006. This was the tenth in a series of normally biennial meetings that began twenty years ago in 1986 and have led to a number of publications.
The response among the participants and the public that attended the Friday lectures in large numbers demonstrated the interest in this year’s topic which was designed to appeal to specialists and non-specialists alike: “Conforming to Christ in Learned Ignorance: Doing Penance and Knowing God at the Dawn of the Reformation.” Saturday and Sunday sessions provided occasion for the presentation of papers and working sessions on works by Cusanus in fresh translations prepared by Thomas M. Izbicki. These included letters to and from Cusanus related to De docta ignorantia, especially those of Caspar Aindorffer (Kaspar Ayndorffer), O.S.B. (1401-61), and Bernhard von Waging, O.S.B. (c. 1400-72), and a lengthy epistle to a young novice from Monte Olivet named Nicholas (1463). These sessions illustrated the purpose of the Conference, which was to place Nicholas’ quest for knowledge of God — in the course of which he had to admit the limits of human knowledge, “learned ignorance” (docta ignorantia) — into the larger context of pre-Reformation piety, especially the need for reform, both personal and in conformity to Christ (Christiformitas), including testing the limits of human capacities to know God and imitate Christ. This focus significantly illuminates the “paradigm shift” of Martin Luther, moving from faith formed by charity to faith inspired by grace freely given.

The conference committee (Donald Duclow, D. Zach Flanigan, and Nancy Hudson, together with Society officers Peter Casarella, Morimichi Watanabe, and Gerald Christianson) also provided free time for Battlefield tours, a Mass, a Service of Commemoration, an Ecumenical liturgy with a sermon by Nicholas Cardinal Cusanus, and the traditional candlelight banquet that featured a Celtic band, “Cormorants Fancy.” The plenary lectures were given in memory of F. Edward Cranz (“Conformity to Christ: Penance and the Office of the Keys in the Later Middle Ages and Reformation’ by Ronald Rittgers of Valparaiso University); the Seminary’s founder, Samuel Simon Schumucker (“Conformity to Christ in Martin Luther” by Philip Krey, President of Philadelphia Lutheran Seminary); and Arthur Carl Piepkorn (“Conformity to Christ in Nicholas of Cusa” by Clyde Lee Miller, SUNY, Stony Brook). The Conference received generous grants from the Piepkorn Fund, chaired by Father Richard John Neuhaus, and the Cranz Endowment of the American Cusanus Society.

During the meeting, there was a session to honor Prof. Erich Meuthen for his contribution to the study of Nicholas of Cusa, in connection with the forthcoming English translation of Meuthen’s book, Nikolaus von Kues: Skizze einer Biographie (7th ed. 1992) by David Crowner and Gerald Christianson. (Ed.)

PROGRAM

The Tenth Biennial Conference of the International Seminar on Pre-Reformation Theology at Gettysburg Lutheran Seminary and The American Cusanus Society

Throughout his life, Nicholas of Cusa hungered for direct knowledge of God. In order to advance this quest, he was forced to admit the limits of human knowledge, “learned ignorance” (docta ignorantia). This conference will place Nicholas’ quest in the larger context of pre-Reformation piety, especially in relation to confession and the penitential system, which emphasized the humanity of Jesus Christ and the need for reform, both personal and ecclesial, on the model of Jesus’ life. Christ-conformity (Christiformitas), including testing the limits of human capacities to know God and imitate Christ, reveals the context for the “paradigm shift” of Martin Luther, moving from faith formed by charity to faith inspired by grace freely given.

THURSDAY, OCTOBER 12 (for early arrivals)

5:30 p.m. Social Hour
Singmaster Center

7:15 p.m. Supper (Optional)
Appalachian Brewing Company

FRIDAY, OCTOBER 13

8:00 – 9:00 a.m. Continental Breakfast
Singmaster

10:15-11:30 a.m. A walk on historic Seminar Ridge, “The First Day Battle”
Wayne Motts, director, Adams County Historical Society

11:50 a.m. Chapel

12:15 p.m. Lunch
1:00 p.m. Registration opens
Beekman Commons, Valentine Hall
Refreshments in adjoining Coffee Shop

3:00 p.m. **Public Lecture I**
Conformity to Christ: The Priestly Role
Valentine Auditorium
Chairs: **Richard Carlson**, Acting Dean, Gettysburg Lutheran Seminary

*The Edward Cranz Lecture*: “Conformity to Christ: Penance and the Office of the Keys in the Later Middle Ages and Reformation” **Ronald Rittgers**, Valparaiso University

3:45 p.m. Refreshments

4:00 p.m. **Public Lecture II**
Conformity to Christ: Reformation Spirituality
Valentine Auditorium
Chair: **Gerald Christianson**, Gettysburg Lutheran Seminary

*The Samuel Simon Schmucker Lecture*: “Conformity to Christ in Martin Luther” **Philip Krey**, Philadelphia Lutheran Seminary

5:15 p.m. Social Hour
Singmaster Center

6:15 p.m. Dinner
Refectory

7:45 p.m. **Public Lecture III**
Conformity to Christ: Late Medieval Spirituality
Valentine Auditorium
Chair: **Morimichi Watanabe**, Long Island University President, American Cusanus Society

*The Arthur Carl Piepkorn Lecture*: “Conformity to Christ in Nicholas of Cusa” **Clyde Lee Miller**, SUNY, Stony Brook

9:00 p.m. Social Hour
Singmaster

**SATURDAY, OCTOBER 14**

7:30 a.m. Breakfast
Refectory

8:30 a.m. Ecumenical Service of Prayer with Commemorations
Chapel
**Phillip Stump**, Lynchburg College

9:00 a.m. **Session I**
Library Lecture Room
Chair: **Sophie Berman**, St. Francis College, New York

“Cusanus and *The Devotio Moderna*”
**Inigo Boeken**, Center for Ethics, Radboud University of Nijmegen

“*Verbum purgat tenebras ignorantiae et animam illuminat*: Cusanus on Penance and Confession”
**Peter Casarella**, Catholic University of America

10:30 a.m. Coffee

11:00 a.m. **Session II**
Library Lecture Room
Chair: **Christopher M. Bellitto**, Kean University

**Working Session** led by **Thomas M. Izbicki**, Johns Hopkins University.

Discussion of the letters to and from Cusanus related to *De docta ignorantia*, especially those of Caspar Aindorffer (Kaspar Ayndorffer), O.S.B. (1401-61), and Bernhard von Waging, O.S.B. (c. 1400-72), translated by Thomas M. Izbicki.

12:15 p.m. Lunch

1:30 p.m. **Session III**
Chair: **Donald Duclow**, Gwynedd-Mercy College
**Working Session** introduced by Paul Dietrich, University of Montana
Discussion of Cusanus’ letter to Nicholas Alberghati (1463), translated by Thomas M. Izbicki

Cusanus wrote this letter to a young novice from Bologna who, sadly, died a few months later.

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<th>Time</th>
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<td>“Colonel Izbicki Takes the Literary Turn”</td>
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<td>Mass</td>
<td>Louis B. Pascoe, S.J., Fordham University</td>
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<td>Host: Emried Cole, Vice President, Gettysburg Seminary</td>
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<td>Chair: David Burr, Virginia Tech University</td>
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<td>7:30 a.m.</td>
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<td>Homily: Nicholas Cardinal Cusanus (a.k.a. Thomas Morrissey, SUNY Fredonia)</td>
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**Session IV:** Erich Meuthen’s Contribution to Cusanus Studies
Chair: William J. Collinge, Mount St. Mary’s College

“Erich Meuthen: A Recollection and Appreciation”

Morimichi Watanabe, Long Island University

“Translating Meuthen’s Nikolaus von Kues: Skizze einer Biographie”

David Crowner, Gettysburg College

“Filling the Gaps: Acta Cusana and the Interpretation of Cusanus’ Thought on the Church.”

Thomas M. Izbicki, Johns Hopkins University

10:45 a.m. Coffee

11:00 a.m. **Session V:**
Chair: Louis B. Pascoe, S.J., Fordham University

“Christiformitas in Jean Gerson”

David Zachariah Flanagin, St. Mary’s College of California

“Cusanus and Patristic Theology: A Shared Vision of Christiformitas”

Nancy Hudson, California University of Pennsylvania

12:15 p.m. Close

Departures begin at 12:15

12:45 p.m. Lunch at Appalachian Brewing Co.

The Committee for the Tenth Biennial Conference:
Donald Duclo, Nancy Hudson, and David Zachariah Flanagin; (ex officio) Morimichi Watanabe, Peter Casarella, and Gerald Christianson.
LIST OF PARTICIPANTS

Berman, Sophie, St. Francis College, New York
Bellitto, Christopher M., Kean University
Boeken, Inigo, Center for Ethics, Radboud University of Nijmegen
Burr, David D., Virginia Tech University
Burr, Mrs. David
Casarella, Peter J., Catholic University of America
Casarella, Maria
Carlson, Richard, Gettysburg Lutheran Seminary
Christianson, Gerald, Gettysburg Lutheran Seminary
Collinge, William J., Mount Saint Mary’s College
Crowner, David, Gettysburg College
DeMoore, Gertruida, Washington Theological Union
Dietrich, Paul A., University of Montana
Duclow, Donald F., Gwynedd-Mercy College
Flanagin, David Zachariah, St. Mary’s College of California
Hudson, Nancy J., California University of Pennsylvania
Izbicki, Thomas M., Johns Hopkins University
Krey, Philip D., Philadelphia Lutheran Seminary
Miller, Clyde Lee, SUNY Stony Brook
Morrissey, Thomas E., SUNY Fredonia
Morrissey, Gerda, SUNY Fredonia
Pascoe, Louis, B., S.J., Fordham University
Rittgers, Ronald, Valparaiso University
Stump, Phillip H., Lynchburg College
Stump, Mrs. P.
Watanabe, Morimichi, Long Island University
Watanabe, Kiyomi, SUNY Downstate Medical Center
Seminary Students

President’s Report: M. Watanabe noted that the Society’s membership includes 143 individuals and 10 institutions. Publications related to the Society continue: the Catholic University of America Press will publish the volume from the Society’s 2004 Gettysburg conference, as well as N. Hudson’s Becoming God; Ashgate/Variorum will publish D. Duclow’s Masters of Learned Ignorance in December; and T. Izbicki’s Nicholas of Cusa on Reform will appear in the Tatti Renaissance Library. The President raised the question of replacing the late Prof. R. Klibansky on the Advisory Board; after some discussion, members unanimously approved a motion to invite two long-time friends of the Society to join the Advisory Board: Prof. H. -G. Senger and Prof. W. Dupré. M. Watanabe reported receiving modest royalties from Paulist Press for Introducing Nicholas of Cusa, and noted that while there was no official Treasurer’s Report, the Society’s finances remain sound.

Kalamazoo 2007: In May, 2007 the Society will sponsor two sessions: one on Philosophy and Theology organized by P. Casarella, featuring P. McCosker, E. Brient and T. Albertini; and the other on Pope Pius II, organized by E. O’Brien.

In addition, Prof. Louis Dupré will present the Watanabe Lecture, and the Banquet speaker will be Ellen Babinsky.

Twenty-Fifth Anniversary: M. Watanabe opened discussion of planning for the Kalamazoo program to celebrate the Society’s 25th anniversary in 2008. At the May business meeting, members agreed that an organizing committee could consist of the Executive Committee, members of the Advisory Board and volunteers. P. Casarella said that it was time to organize a more formal planning committee. Discussion led members to approve a motion that G. Christianson, P. Casarella, T. Izbicki, C. Bellitto and P. Dietrich serve on this committee. In 2008 Bernard McGinn will deliver the Watanabe Lecture. P. Dietrich suggested a session on the Cribratio Alkorani or broader Christian-Muslim issues. C. Bellitto reported that George Greenia has agreed to organize a panel on academic associations and publishing; Bellitto will represent the ACS on this panel, which will be sponsored by the journal La corónica (not the ACS).

Report of the Business Meeting

October 14, 2006

The American Cusanus Society held a business meeting on October 14, 2006 during the Society’s 10th conference at Gettysburg Lutheran Seminary in Gettysburg, PA. The Society’s President, M. Watanabe, called the meeting to order at 6:00 pm in the Seminary’s Singmaster Center.

Members approved the minutes of the Society’s May 4, 2006 business meeting as published in the Society’s Newsletter (July, 2006).
Renaissance Society: T. Izbicki invited proposals for sessions in Cusanus that he will organize for the Renaissance Society of America’s meeting in Chicago in spring, 2008.

Gettysburg Conferences: G. Christianson reported on early plans for future Gettysburg conferences. In 2008 the conference may celebrate the 50th anniversary of G. Ladner’s Idea of Reform, and Z. Flanagan suggested the theme of “personal reform in the Middle Ages.” For 2010, the Society may approach the Society for the Bible in the Middle Ages to co-sponsor the conference.

Presidency: After serving as the Society’s President since 1983, M. Watanabe asked the Executive Committee’s permission to step down at the end of 2006-07. He offered to continue as editor of the Newsletter.

After expressing gratitude to Gettysburg Lutheran Seminary for hosting another excellent conference, members adjourned for dinner at 7:00 pm.

Respectfully submitted,
Donald F. Duclow
Secretary

[The following report on the Gettysburg Conference, contributed by Inigo Bocken, was taken from Litterae Cusanae, Vol. 6, 2, 2006, pp. 91-92 with permission.]


Contacts:
Christopher Bellitto, Kean University, cbellitt@kean.edu
D. Zach Flanagan, St. Mary’s College of California, zachflanagan@hotmail.com
Thomas Izbicki, Johns Hopkins Univ., tizbicki1@huadig.admin.jhu.edu
The American Cusanus Society Website has been updated

http://library.jhu.edu/departments/rsc/izbicki/cusanus.html

Thanks to the work by Dr. Thomas M. Izbicki, the following improvements were added to the Society’s website.

The chronology of Cusanus’ works has become a page linked to the Home Page.

Translations available online have been linked to Cusanus’ works. Most will link directly. In a few cases (De docta ignorantia, Idiota & the Cribratio alchorani) the link is to Jasper Hopkins’ Home Page, which lists all works of Cusanus translated by him. Individual components (like the parts of the Idiota) have their own links from that page.

THE AMERICAN CUSANUS SOCIETY’S MEETING AT THE RENAISSANCE SOCIETY OF AMERICA

March 22-24, 2007 at Miami, FL
The New Radisson Hotel Miami
1601 Biscayne Boulevard

Dr. Thomas Izbicki, the organizer of the sessions, reports that the following panels took place.

Thursday, March 22, 2007
Time: 2:00-3:30
Room: Alto
Panel Title: Pinturicchio and the Piccolomini Library of Siena
Sponsor: American Cusanus Society
Organizer & Chair: Thomas Izbicki, The Johns Hopkins University
Presenter: Kim E. Butler, American University
Paper Title: “Reject Aeneas, Hold fast to Pius?” The Rhetoric of Virtue in the Piccolomini Library Frescoes
Abstract: It has been observed that, late in his papacy, Pius II (Aeneas Sylvius Piccolomini, d. 1464) explicitly rejected the colorful life of his youth, which was marked by a preoccupation with humanistic study and amorous exploits. The compositional choices and all’antica embellishments featured in the Piccolomini Library commemorative narrative frescos – which his nephew (soon-to-be Pope Pius III) commissioned from the artist Pinturicchio for the Duomo of Siena in 1502 – highlight both his secular and ecclesiastical biography and propose a rather complex reconciliation. This paper examines, the relationship between these highly rhetorical images and their related texts (i.e., inscriptions, Pius’s Commentarii and other writings and additional contemporary sources). It analyzes the biographical duality of “Pius Aneas,” and tests the intersection of historical evidence and pictorial rhetoric celebrating his secular and sacred virtù.

Presenter: Paul Gareth Cwynne, The American University of Rome
Paper Title: Fu da Francesco Piccolomini, Cardinale, chiamato a Siena a dipingere la libretia
Abstract: The contract for the Piccolomini Library, signed by Pinturicchio on 29 June 1502 in Siena, stipulates that the artist “is to render the ceiling of the Library with fantasies and colors and small panels as lovely, beautiful and sumptuous as he judges best; all in good, fine, fast colors in the manner of design known today as grottesche, with different backgrounds as will be reckoned most lovely and beautiful”. While the scenes from the life of Aeneas Sylvius around the Library walls are well known, the ceiling decoration, due to the inferior quality of the painting, has received little critical comment and has largely been ignored. However, as the contract shows, it was the artist’s reputation as a painter all’antica which secured the commission. This paper will interpret the mythological and historical images in the ceiling panels and place their design in the larger context of the artist’s oeuvre.

Presenter: Emily O’Brien, Simon Fraser University
Paper Title: Pius II and Papal Authority in the Frescoes of the Piccolomini Library
Abstract: In June 1502 Cardinal Francesco Todeschini Piccolomini, nephew of Pope Pius II (1458-64) and the future Pope Pius III (1503), had a contract drawn up for the decoration of the Piccolomini Library in the cathedral of Siena. The
contract called for Bernardino Pinturicchio to paint ten istorie of the life of Pius II, with explanatory titles beneath each painting. This paper proposes to situate Pinturicchio’s paintings in both the historical and historiographical context of their time. In particular, it will consider how the choice and details of each fresco relate to Pius’s Commentarii, the pope’s autobiographical account of his own life; to subsequent literary depictions of Pius by both his critics and his defenders; and to the politics of the papal court at the turn of the sixteenth century.

SATURDAY, MARCH 24, 2007

TIME: 2:00 – 3:00 p.m.
ROOM: Parlor – 824

Panel Title: Perspective on Nicholas of Cusa
Sponsor: American Cusanus Society
Organizer & Chair: Thomas Izbicki, The Johns Hopkins University

Presenter: Jason R. Aleksander, Vanderbilt University
Paper Title: Kant’s Concept of Universal History as a Reiteration of Nicholas of Cusa’s Philosophia perennis

Abstract: Although the term “perennial philosophy” is acknowledged to have probably originated from Augustino Steuco’s De perenni philosophia (1540), this paper will begin by explaining how Nicholas of Cusa’s understanding of the conjectural knowledge of God and, above all, his devotion to the idea of universal religion may be understood as exemplary articulations of the Renaissance idea of perennial philosophy. Drawing upon this description of perennial philosophy in Cusa’s thought, I will then illustrate how Kant’s philosophy of history tacitly expresses a similar devotion to the idea of philosophia perennis. Rather than “modernize” Cusa’s philosophy, the main intention of this comparison is to question the idea of “modern” philosophy and its historical continuity and differentiation from Renaissance by exploring how Kant’s construction of universal history and the interests of reason may be understood as a reiteration of rather than a revolutionary break from explicitly spiritual commitments typically associated with Renaissance Christo-Platonism.

Presenter: Charles H. Carman, State University of New York, Buffalo
Paper Title: Nicholas of Cusa and Meaning in Non-Linear Depictions of Sacred Space in Renaissance Painting

Abstract: Some scholars have linked linear perspective to “symbolic” meaning. This paper seeks to investigate symbolic significance in the numerous works not using Albertian perspective. For example, how do we interpret the continued use of gold backgrounds in fifteenth-century painting, or the use of hybrids of foreground linear perspective and background gold (as in the case of Fra Angelico)? By studying these articulations of naturalism together with the writings of Alberti and Leonardo, as well as with theological notions of vision in writers such as Nicholas of Cusa (e.g. his Compendium of 1464), I hope to move closer to establishing a broad epistemology of vision that goes beyond the uniqueness of single point construction to include a discussion of appropriate theological and metaphysical meaning in non-linear sacred spaces.

Presenter: Cesare Cata, University of Macerata
Paper Title: Perspicere Deum: Cusanus and the European Art of Fifteenth-Century

Abstract: The relationship between Nicholas of Cusa and the culture of his time, especially the culture of Italian intellectuals, has always been an apparent paradox. In fact, we can note some evident consonances between Cusanus’ thought and many aspects of the culture of fifteenth-century Italy. It is not possible to prove these consonances with documents or explicit quotations. But for Nicholas of Cusa, and for much fifteenth-century sacred art, the human being is a perspicere Deum, or an endless inquiry about the essence of God, through a forever-imperfect representation of divinity.

Future Meetings of Renaissance Society of America
rsai@rsaorg:
2008 - Chicago, April 3-5, Renaissance Chicago Hotel & Newberry Library
2009 - Los Angeles, March 26-28, UCLA & The Getty Museum, Malibu
2010 - Venice, April 8-10, Fondazione Giorgio Cini, Isola San Giorgio Maggio
Two New Members of the Advisory Board of the American Cusanus Society

Two new members were unanimously elected to the Advisory Board of the American Cusanus Society at its Business Meeting held in October 2006 at Gettysburg. (See the report of the Business Meeting above.) Wilhelm Dupré of Nijmegen and Hans Gerhard Senger of Cologne accepted graciously our offer to be members of the Board. They replace deceased board members. Their short curriculum vitae will follow.

WILHELM DUPRÉ

Born: 1936 in Hermeskeil, Germany


Ph.D. (1963) with a dissertation on the "Non-Aluid Doctrine of Nicolaus Cusanus".

From 1962-65 "Universitäts-Assistant" in the Philosophy Department of the University of Vienna.

From 1965-1971 Professor in the Department of Philosophy at DePaul University, Chicago.

Since then, Professor (philosophy of religion and general science of religion) at the University of Nijmegen.

From 1978-1981 Chairman of the Department of Philosophy.

Summer 1988 Guest Professor at DePaul University.

Winter 1995 Guest Professor at the University of Manitoba, Winnipeg, Canada.

Spring 2000 Visiting Scholar of Corpus Christi College, Cambridge.

Spring 2002 Visiting Fellow of the Centre for Studies in Religion and Society, University of Victoria, BC., Canada.

Professor emeritus since 2001.

Areas of interest are the history and systematics of philosophy. Apart from the work of Nicholas of Cusa, fields of specialization consist of the philosophy of culture, myth, and religion on one hand, and the meta-theory of religious studies on the other hand. Of particular concerns are the practice and theory of inter-cultural and inter-religious dialogue.

Membership of various academic societies;

Scientific Advisor of the Cusanusgesellschaft, of Religion and Reason, Implicit Religion, and co-editor of the Mitteilungen für Anthropologie und Religionsgeschichte (MARG).

Publications:

Books:


Articles (Only works on Cusanus selected from over 100 articles):


"Der Mensch als Mikrokosmos im Denken des Nikolaus von Kues", Mitteilungen und...
HANS GERHARD SENGERT

Born: April 8, 1936 at Wipperfuerth/Rhineland, Germany.

Education:
Universität zu Köln and Bayerische Julius-Maximilians-Universität Würzburg
1956-1962, Subjects – German Literature, History, Philosophy and Pedagogics. 
Completed in 1962 with the State Examination (in German Literature and Philosophy).
Professors: Gerhard Kallen, Paul Wilpert and Karl Bornmann (among others).
Doctorate (Dr. phil.) 1968 from the Universität Köln.

Professional Employment:
Heidelberger Akademie der Wissenschaften 
Wissenschaftlicher Mitarbeiter (work as a scholar) - 1963-2001.


Co-operation in editing with Gerhard Kallen, Paul Wilpert, Karl Bornmann, Raymond Klipkansky and Werner Beierwaltes.

Lecturer in Philosophy at the University of Cologne – 1969-2000; also at the University of Hamburg, the University of the Saarland at Saarbrücken, and the Mercator-University Duisburg.

Lecturer in div. Summerschools of the Studienstiftung des deutschen Volkes (German National Merit Foundation) and of The Cusanus-


American Cusanus Society Newsletter

Werk. Bischofliche-studienförderung (Episcopal Scholarships in Germany).
Visiting Professor: University Hamburg, 1982.
Fellowships: Research fellowships from Deutsche Forschungsgemeinschaft (DFG – German Research Foundation), and the Canada Council.
Deutsches Literatur – Archiv (DLA-German Literature Archives) Marbach (repeated).

Honorary Positions:
Committee Member of this group and of the Arbeitsgemeinschaft germanistische Edition (AggE – Study Group for Germanist Editing, Osnabrueck).
Member of the Committee of Selection of the same Foundation.

Memberships:
Societe Internationale pour l’Étude de la Philosophie Médiévale (S.I.E.P.M., Louvain/Belgium).
Deutsche Gesellschaft für Philosophie.
Cusanus-Gesellschaft, (Kues).
The American Cusanus Society (New York).
Gesellschaft für Philosophie des Mittelalters und der Renaissance (Köln).

Activities as a Consultant and Referee:
Cusanus-Gesellschaft - Advisory Board Member.
The American Cusanus Society - Advisory Board Member.
Recherches de Théologie et Philosophie médiévales (Louvain) – Conseil de Rédaction & Refree.
Studien und Texte zur Geistesgeschichte des Mittelalters (Leiden/Boston) – Refree.

Conferences organized:
Universität Köln.

Curator of Exhibitions:

Author and editor of numerous books, translations, commentaries, articles and reviews on the history of Medieval, Renaissance and Early Modern philosophy and on matters pertaining to the Science of Editing and Codicology.

Major Publications:

Books:

Editions:
Nicolai de Cusa opera omnia. Symposium zum Abschluß der Heidelberger Akademie-Ausgabe
Reports On Other Societies’ Meetings

Report from Círculo de Estudios Cusanos de Buenos Aires – Jorge M. Machetta, Claudia D’Amico

II Jornadas cusanas de investigación

Buenos Aires – Museo Etnográfico
30-31 agosto 2006

NÓLÁS DE CUSA EN LA HISTORIA DE LA FILOSOFÍA PENSIÓN NÁS ALLÁ DE LA CONICINDENCIA DE OPEUSTOS: DE CONJECTURIS

– Miércoles 30 –

10 – APERTURA

10.30 – 12.20 EL CUSANO Y EL PENSAMIENTO ANTIGUO Y MEDIEVAL

Coordinación: Martín D’Ascenso

Ponentes:
- Damián Pereyra: “¿Por qué es inefable la experiencia de Dios? Una investigación de los vínculos entre Plotino y Nicolás de Cusa–
- Alexia Schmitt: Hombre y Verdad en Agustín y Nicolás de Cusa.
- Ezequiel Ludueña: “Mateo II, 2: según Meister Eckhart, según Nicolás de Cusa”

12.45 – ALMUERZO

14.30 – 16.30 MESA REDONDA: De conjecturis, pensar más allá de la coincidencia de opuestos.

Coordinadores: José González Ríos – Paula Pico Estrada

Participantes: Belén Asad, Roberto Casazza, Gustavo Cataldi, Rodolfo Fazio, Guillermo Graviña, Malena Tonelli, Karina Zaltsman

A – Problemas en torno a las nociones de “número” y “conjetura” en el De Conjecturis

B – Las cuatro unidades: ontología y gnoseología

16.30 – 17.00 CAFE
17 – 19: EL CUSANO EN SUS TEXTOS Y EN SU PROYECCIÓN
Coordinador: Claudia D’Amico
Presentes:
- Antonio Tursi: El cartógrafo y el filólogo. Compendium VIII-IX.
- Malena Tonelli: “La ontología trinitaria en Nocolás de Cusa”.
- Martín D’Ascenzo: “El establecimiento del orden político según aristotelismo medieval y el insnaturalismo contractualista moderno”.
- Jorge M. Machetta: “Muerte de Dios y crisis de la metafísica occidental según Heidegger y el pensamiento de Nocolás de Cusa”.

- Jueves 31 -

10 – 11.30: EL CUSANO EN LA HISTORIOGRAFÍA
Coordinador: Jorge Mario Machetta
- Paula Pico Estrada: Eusebi Colomer y su presentación de los aspectos éticos del pensamiento de Nocolás de Cusa.
- José González Rios: El problema del lenguaje en Nocolás de Cusa a la luz de la interpretación de Karl Otto Apel.
- Claudia D’Amico: Entre neoplatonismo e idealismo. La valoración de la filosofía cusana en la obra de Werner Beierwaltes.

12: CONFERENCIA DE CIERRE –
Klaus Reinhardt: La presencia de Nocolás de Cusa en la teología especulativa alemana de hoy: Karl Rahner y Hans Urs von Balthasar.

Museo etnográfico – Moreno 350
Entrada libre
Se extienden certificados de asistencia
Informes: loscusanos@yahoo.com.ar

Please also find information about the activities of The Círculo de Estudios Cusanos de Buenos Aires (CEC) and a Spanish bibliography about Nicholas of Cusa by visiting the WEB site, www.circulocusano.com.ar.

(RAPORT FROM THE CUSANUS-GESSELLSCHAF)
Litterae Cusanae Band 6, Heft 1 and 2, 2006

NIKOLAUS VON KUES IN ST. PETERSBURG:

NIKOLAUS VON KUES IN ST. PETERSBURG


In this context, we would like to congratulate our Russian friends with this first international congress on the legacy of Nicholas of Cusa held in the capital of the Russian Federation in St. Petersburg.

...
THE QUADRUPLE CONGRESS
JOHN DUNS SCOTUS
1308-2008

THE FRANCISCAN INSTITUTE

To commemorate the 700th anniversary of the death of the Subtle Doctor, a Quadruple Congress, a series of 4 international conferences at 4 different international sites will take place from October 2007 to March 2009.

October 18-21, 2007: The Franciscan Institute at St. Bonaventure University
(St. Bonaventure, New York)
The Opera philosophica of Scotus

The Opera theologica of Scotus

November 5-9, 2007: Albertus-Magnus-Institut/Thomas-Institut/Johannes-Duns-Skotus-Akademie (Bonn and Cologne, Germany).
The Metaphysics and Ethics of Scotus

March 18-22, 2009: Université Marc Bloch/Universität Mainz (Strasbourg, France).
Scotism through the Centuries

For information, contact
http://scotuscongress.sbu.edu

Luther's Spirituality
edited and translated by
Philip D. W. Krey and Peter D. S. Krey
preface by Timothy J. Wengert

This volume in the Classics of Western Spirituality offers a unique selection of texts, some newly translated, by Martin Luther. These texts represent the varieties of ways Luther understood how one believed and behaved as a Christian.

This comprehensive collection includes both his critique of late medieval spiritualities that he inherited and his various constructive proposals. The book is designed for the reader to discover the rich complex of issues that Luther contributes to the discussion of spirituality.

The collection is divided into three sections of fresh and modified translations: Luther's Spirituality in a Late-Medieval Context, Teaching the New Spirituality, and The New Path to Prayer which also includes various songs. The volume includes Luther's spiritual classics like the German edition of the Freedom of a Christian, the Magnificat, "The Sermon at Coburg on Cross and Suffering," letters of consolation, biblical prefaces and commentaries like Psalm 117 and 118, a Simple Way to Pray, and selections from the Large Catechism. There is nothing like it on the market.

Philip D. W. Krey is the President and Ministerium of New York Professor of Early and Medieval Church History at the Lutheran Theological Seminary at Philadelphia. He received his PhD in medieval church history and theology at the University of Chicago.

Peter D. S. Krey, who holds a MDiv from Hamma School of Theology in Springfield, OH, teaches religion, ethics, and philosophy at community colleges in the San Francisco Bay area especially at Vista Community College, Berkeley, CA.
FOLLOWING CUSANUS’S FOOTSTEPS

(31) The IJssel Valley and Deventer

[In the previous numbers of this series, No. 19 to No. 24, Nicolaus Cusanus’s legation journey from 1451 to 1452 was partly covered and described. Although the original plan was to go on to discuss his trips within the Netherlands from No. 25 on, it became difficult to do so because of the arrival of Cusanus’s important 600th anniversary year of birth in 2001. Instead, No. 25 dealt with “Cues (Kues).” Now, after six numbers, we return to his journey and continue to discuss other towns such as Deventer, Windesheim, Zwolle and Kampen in the IJssel Valley region of the Netherlands.]

After leaving Minden in Germany (see article No. 23) on August 2, 1451, Nicholas of Cusa and his party arrived at Deventer in the modern-day Netherlands on August 13 via Lage and Nordhorn. Deventer was, as we shall see later, one of the important commercial centers in the IJssel valley region. They spent almost one week at Deventer and started to move northward. In order to reach Windesheim, where the famous monastery was located, the party traveled by way of Diepenveen. Their activities at Windesheim on August 21-22 will be described in the next portion of the journey. After Windesheim, Cusanus and his followers arrived at Zwolle, one of the most important centers of the region. After the 5-day stay at Zwolle, they reached the northern-most town of Kampen during this journey. Kampen was located on the IJssel’s west bank near the mouth of the river.

[Map showing the regions of Minden, Deventer, Windesheim, Zwolle, and Kampen]
Thereafter, turning southward, the party reached Utrecht via Harderwijk and remained there from August 27 to September 8, 1451. Compared with their 12-day stay at Utrecht, their next stop at Amsterdam was only one day, indicating clearly the comparative importance of the medieval and modern towns. It is also important to note that the party was first heading northward as far as Egmond and then southward first to visit the Cloister Maria-Visitator near Haarlem and then the town of Rijss burg. Then Cusanus and his retinue moved "sideways" from the West to Leiden, then again Utrecht and, via Ter Horst, Arnhem (Arnhem), where the march began to Nimegen (Nimwegen), Cuijk, Horst, Kessel, Roermond, Heinsberg and Maastricht. As a whole, their travel plan was complicated and, within the confines of the Netherlands, a simpler schedule could have been adopted.

Let us now turn to a brief examination of Cusanus's visit to Deventer and its significance. Deventer stands on the east bank of the IJssel in the south of the province of Overijssel. The former Hanseatic town has a historic center, which is a witness to a rich past. As early as the ninth century, the town became the residence of the Utrecht Bishops, who had to flee from their city threatened by the Vikings. According to legend, St. Lebuinus built the town's first church in 765.

Born in England, grew up as a Benedictine monk at Repon, England, he then decided to become a missionary to the Netherlands. Lebuin of Deventer, who was also known as Leafwine, Lebwin, Leaffame and Levineus, followed in the path of St. Boniface in Utrecht, working with St. Marchelm and St. Gregory. He preached in the districts along the IJssel River, and established the first church in Deventer in 765, which was used as a base for missionary work to the Saxons and Frisians. Hence he was called the Apostle of the Frisians.

His success caused great hostility among the non-converted pagans who burned his church at Deventer in 800. The rumor was spread that his success was due to witchcraft. Lebuin took his message to the Saxon national assembly, prophesying that the destruction of their nation would result if they did not convert. Many of the representatives wanted to kill him, but one asserted that the assembly should treat him as an ambassador from God and that they should give him diplomatic protection. The Saxons agreed and decided to respect the rights of Christianity. Lebuin died at Deventer c. 773. In 1040 Bishop Belnoldus, who had fled from Utrecht to escape the Normans, founded a new church.

The town soon played an important religious role. The theologian Geert Groote (1340-1384), born in Deventer, was the founder in 1376 of a spiritual movement, the Devotio Modesta (modern devotion). One of his pupils, following the wishes of his master, founded in Deventer c. 1384 the first monastery for the Order of the Brethren of the Common Life. It was a community devoted to the education and care of the poor, which had a great intellectual influence in Europe.

Those who studied at this school included Thomas à Kempis (c. 1380-1471), and Pope Adrian VI (1459-1523; r. 1522-1523). Erasmus of Rotterdam (c. 1466-1536) was here in 1475-76 and René Descartes (1596-1656) in 1632-38.

It is still stated in some books that when Nicholas of Cusa (1401-1464) was a young boy, he was sent to Deventer in the Netherlands to study at the school run by the Devotio Modesta. But this is merely legend. Neither Jakob Marx (1855-1924) nor Erich Meuthen (1929-1993) supports the theory. In the Acta Cusana, as well as in other writings, the leading Cusanus scholar Meuthen mentioned nothing about Cusanus's schooling in Deventer or elsewhere in the Netherlands. It is, of course, true that Cusanus visited Deventer and other neighboring cities during his legation journey in Germany and the Low Countries in 1451-1452, as the Acta Cusana, I, 3a, pp. 1066-1077, shows clearly in more than several documents. Cusanus was in Deventer from August 13 to August 20, 1451. As Erich Meuthen (1993), Martin J. F. M. Hoenen (2004) and Nikolaus Starback (2004) discussed in their studies of Cusanus and Deventer, the Bursa Cusana in Deventer, which still exists today, was designed by Cusanus to support poor students and was opened 1469, five years after Cusanus's death, in accordance with two wills by Cusanus himself. It is therefore important to know what exactly the Devotio Modesta was and what influence it had not only on the Netherlands and other countries in Europe, but also on Nicholas of Cusa.
The Devotio Moderna was the late 14th-century movement of piety and spirituality that arose in the Ijssel Valley of the Netherlands and upper Rhineland. Its spread was linked to the appearance of the Brethren of the Common Life, which attracted men and women of the middle strata instead of upper class and demanded spiritual renewal and discipline and contemplative effort. It later spread to Germany, Belgium, France, Switzerland and other European countries. The articles collected in the recent (2004) book, *Die > Neue Frömmigkeit< in Europa im späten Mittelalter*, ed. by M. Dervich and M. Straub, also discuss the *Devotio Moderna* in Bohemia, Middle and Eastern Europe (Silesia, Hungary), Vienna and Italy.

The founder of the *Devotio Moderna* movement was Gert (Gerard) Grote (Gerardus Magnus, Gert Groote) (1340-1384) of Deventer. Although there are 14th and 15th-century biographies – *Vita* of Gert Groote, that is, one rhymed text by unknown author; the *Vita Gerardi* by Thomas à Kempis (Thomas Hemerken à Kempis) (1380-1471); the *Vita Magister Gerardi Magni* (c. 1450) by Peter Horn (Petrus Horn) (1424-1479); and the *Scriptum de Magistro Gerardi* (c. 1458) by Rudolf Dier (1384-1459) – his early life is not well known. He was the orphaned son of a Deventer cloth merchant and city council man and studied liberal arts, astronomy and canon law from 1355 on at the University of Paris. Only Petrus Horn said that he also visited Prague. Then he underwent a spiritual crisis between 1372 and 1374 and retired from 1374 to 1377 at the Carthusian monastery of Nonnikhuizen near Arnhem and read widely in spiritual authors.

On September 20, 1374 he offered his house to the use of about sixteen religious women. Without entering a religious order, he obtained ordination as a deacon and a special license to preach. After 1380, campaigning as an itinerant preacher against heresy and clerical concubinage for four years, he carried the message of repentance and conversion to all parts of the diocese of Utrecht. His first sermon was delivered in the vernacular in Amsterdam. Men and women who were moved by his earnest and stirring preaching began voluntarily to gather in private houses where they lived the lives of devotion he had urged to them. But members of the mendicant orders, some civic leaders and a portion of the secular clergy, whose morals he attacked severely, also opposed him. The severest critic of the *Devotio Moderna* was the Dominican, Mathew Graber, who drew up his criticisms sometime later, between 1406 and 1415.

These houses or “gatherings” of Grote’s followers began to spread from their places of origin in Deventer to Zwolle, Diepenveen, Windesheim and other locations across the entire diocese of Utrecht, until the plague suddenly took him away on August 20, 1384. He was only in the 45th year of his age. The group of persons, who were living in Grote’s vicary at Deventer, started a community of common property around the time of Grote’s death. A similar gathering began to appear at Zwolle.

After the death of Grote in 1384, the leadership of the group was assumed by Florens (Florentius) Radewijns (c. 1350-1400), who could be called the real, well liked organizer of the movement. Unlike in the case of Grote, there is a clear historical source to show that Radewijns was educated in Prague. It was Radewijns who wrote the daily schedule (*Consuetudines*) of the group around 1396. It emphasized charity, poverty and obedience.

Grote’s second outstanding disciple was Geert (Gerard) Zerbolt of Zutphen (1367-1398). Little is known about his life but he was, after Grote, the most learned and intellectually influential among the first generation of the brothers. The main works of Zerbolt, one of the most fertile of the *Devotio Moderna* writers, were two widely disseminated *De reformatione virtum animae* and *De spiritualibus ascensionibus*.

The followers of the *Devotio Moderna* made no binding or solemn vows, making their own living, especially by copying manuscripts or by weaving. Members of the congregations followed monastic patterns in observing the canonical hours and emphasizing silence, obedience, fraternal correlation and frequent meditation and examination of conscience.

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Volume XXIII, Number 2 December 2006
Although certain writers on Grotius, scholars such as W. Persoons (1964), E. Lourdoux (1967), and R. R. Post (1968), paid considerable attention to the Sisters of the Common Life in their studies of the Devotio Moderna, many of them were more interested in and concerned about the relationship of the Devotio Moderna with humanism and the Reformation than the status and role of the Sisters of the Common life. One of the reasons often cited for the de-emphasis was lack or scarcity of original documents or sources. It was also said that the sisters were passive and did not go out to preach. With the rise of interest in recent years in the role of women in history a greater attention has begun to be paid to the study of the Sisters of the Common Life. Studies of writers, such as Lean Breue (1985), Gerhard Rehm (1985), and John Van Engen (1988), clearly followed this direction. Rehm’s solid, impressive study of the Sisters of Common Life in Germany is now essential reading.

SELECT BIBLIOGRAPHY


HUBERT VALLET

L’ÉGLISE COMME CONCORDANCE
Églises particulières et Église universelle dans la construction ecclésiologique de Nicolas de Cues
Volume I (pp. 1-360)
Volume II (pp. 362-664)
Volume III (pp 666-879)

Directeur de these: Monsieur le Professeur Maurice Vidal
October 2006

Résumés (in English)
Nicolas of Cusa (1401-1464) was directly involved in numerous ecclesiastical debates of his time: the Hussite conflict, the Trier schism, the tensions between the council of Basel and Pope Eugene IV, the problem of the union between the Western and Eastern churches, etc. His own ecclesiastical thought is developed during the years 1432-1442 in approximately twenty texts, the richest of which is the De concordantia catholica. It is nourished by the ecclesiologies of the first millenium as exemplified in the various councils but also by medieval canonical reflections. In his construction, Cusanus attaches a remarkable importance to diocesan churches and to their grouping by province or even by patriarchate. The role of the Metropolitan, therefore, which is of a non-sacramental origin, appears to him to be decisive. In addition, although he recognizes the singular mission of the church of Rome, he distinguishes each form of the ecclesia romana and emphasizes the synodal mechanism. Nevertheless, his ecclesiological perspective is ultimately universal. This constant emphasis by him is first explained by means of his sacramental theology and in particular by his view of the episcopacy, conceived as a united whole, succeeding the apostles. The importance accorded to the ecclesial integration of the socio-political structure, as also his profound philosophical speculation, both contribute to his universal vision. Moreover, he shows that, most of the time, notions of representation, consensus and reception are operating in the service of an ecclesiology of the universal church. Distancing himself from the divided Council of Basel (1437), Nicholas of Cusa has not altered his fundamental ecclesiastical conception, but only conceded from that time to the bishop of Rome that role which other universal ecclesiologies tacitly had given either to the emperor or to the council.

Congratulations !!

---

New Books by Members:

CONFLICT AND RECONCILIATION: PERSPECTIVES ON NICHOLAS OF CUSA
INIGO BOCKEN, ED.

Leiden/Boston: Brill
[Brill’s Studies in Intellectual History, Vol. 126]
BECOMING GOD: 
THE DOCTRINE OF THEOSIS IN NICHOLAS OF CUSA
NANCY J. HUDSON

“...this volume is most welcome, and is heartily recommended to all academic libraries.”
- Catholic Library World

Book Reviews

Introducing Nicholas of Cusa: 
A Guide to a Renaissance Man
Edited by Christopher M. Bellitto, Thomas M. Izbicki & Gerald Christianson

The following excerpts from various journals were supplied by Paulist Press.

“...this volume is most welcome, and is heartily recommended to all academic libraries.”
- Catholic Library World

“This collection of essays is a valuable introductory companion to recently published collections focusing on specific aspects of Nicholas's thought and work ...”
- Speculum

“...stands out for thoughtfully engaging the larger issues at stake, while at the same time fearlessly providing the background material that broadens the audience beyond specialists.”
- Church History

“For anyone who has at some time said, I wish I could learn more about Nicholas of Cusa, the book is a good place to start. For others to whom the question has never arisen, this collection makes a good case for why one should study him. It leaves one pondering without being ponderous.”
- Catholic Historical Review

“A beautiful synthesis clearly written and accessible.”
- Philosophie du moyen âge

MITTEILUNGEN UND FORSCHUNGSBEITRÄGE
DER CUSANUS-GESELLSCHAFT
31

DIE SERMONES DES NIKOLAUS VON KUES
II
Inhaltliche Schwerpunkte

Akten des Symposions
In Trier vom 20. bis 22. Oktober 2005


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Volume XXIII, Number 2  December 2006
SELECTED RECENT PUBLICATIONS

We would be very pleased to receive from members and friends offprint of their newly published articles about Cusanus and related topics, so that they may be listed in the series of publications in each issue of the Newsletter. Naturally, we would also welcome new books and other publications by our members and friends.

The Editor wishes to thank sincerely those members and friends who have kindly sent him their recent publications. The following sections also include books and articles by our members that are not directly related to Cusanus studies.

Some books that were already listed in the previous issues of the Newsletter are included here again because they were recently reviewed in major scholarly journals. They are marked with an asterisk (*).

The Editor wishes to emphasize that thanks to the attention and care of our Special Advisor, Dr. Thomas M. Izbicki, important books have gone into the following list of publications.

- - - - - - -

Primary Sources and Translations

Nicholas of Cusa


Other


American Cusanus Society Newsletter


Reference Books and Bibliographies


Books

Nicholas of Cusa


American Cusanus Society Newsletter


Other


Clark, Judith Chelius, ed. Feminist Interpretations of Saint Augustine. College Park, PA: Penn State University Press, 2007, 304 pp. $75.00, $35.00 (paper).


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Articles

Nicholas of Cusa


Other


American Cusanus Society Newsletter

The American Cusanus Society Newsletter is published twice a year by the American Cusanus Society, Long Island University, C.W. Post Campus, Brookville, NY 11548. Editor: Morimichi Watanabe. Special Advisor: Thomas M. Izbicki. Editorial Associate: Christopher M. Bellitto. The officers of the American Cusanus Society are:

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