

But, despite the fact that some details of this book (and there are more of such details than those I have mentioned here), ask for verification, the biography of P. Brown as a whole remains a very fascinating and enriching book.

T. VAN BAVEL.

Reinhard SCHWARZ, *Vorgeschichte der reformatorischen Busstheologie*. (Arbeiten zur Kirchengeschichte, 41). Berlin, W. de Gruyter & Co, 1968, x-349 S. geb. DM 46.-

This work is an investigation of Luther's ideas regarding the notion *iudicium* or his conception of penance, such as this conception appears in the *Erste Psalmenvorlesung* from 1515. In 1515 one cannot yet speak of the strict Reformation theology and this is the reason for the title « prehistory » of the Reformation theology of penance. In sketching the specific Reformation view, the author gives, at the end of his book, an outlook to the later period of Luther and also to Melancthon and Calvin.

S. begins with an examination of the understanding of penance in those writers who can be considered as sources for Luther. He treats successively : Augustine (pp. 16-58; in four paragraphs : *confessio peccati* and *confessio laudis*, penance as convergency with the will of God, penance and justification, *iudicium damnationis* and *iudicium discretionis*), Gregory the Great, Bernard of Clairvaux, William of Auvergne, Gabriel Biel, the Devotio Moderna, John of Staupitz o.e.s.a. (pp. 150-159) and medieval monachism (John of Paltz o.e.s.a.).

In his solid exposition of the thought of Augustine, the author limits himself to the *Enarrationes in Psalmos*, the *Sermones* and the *Tractatus in Johannem*, because only these works could have been sources for Luther. This limitation is to be borne in mind when the author reaches his conclusions, for example, when he asserts that Augustine seldom speaks of the experience of man's conscience (p. 43); of course this cannot be applied to the *Confessions*. I would have wished for a longer elaboration of the central place of humility in Augustine's theology, because humility is precisely one of the best approaches to his thought. It seems to me that the word *caro* in Augustine has been interpreted a little too materialistically (pp. 259-260); Augustine's thinking is here fully in the line of the Johannine Gospel. Further, it should be noted that after the year 393 the affections in Augustine's view are no more seen as « enemies », such as in Luther's (p. 263).

The most striking aspect of this book, in my opinion, is the rather slight influence of Augustine on Luther. The influence of Gregory the Great and of medieval theology was far more extensive than that of Augustine. Luther and Augustine agree principally on the following

point : the attitude of the heart is more important than the external sacrament of penance. But in other important points, Luther passed over the very essence of Augustine's theology. On p. 298 S. indicates very well the differences between Augustine and Luther : in Augustine's theology *confessio* is the centre, in Luther's theology this place is occupied by *iudicium* (mostly in the sense «condemn oneself»); in Augustine's theology humility is based on being a man, in Luther's on being a sinner ; Augustine considers Christ and Church corporatively, whereas Luther's thinking is much more personalistic. Further, S. quite rightly underlines the fact that Augustine always maintains the final identity of remission of sins as a transcendental act and as an ecclesiastical act; this identity will disappear in Luther (p. 52).

The most fascinating aspect of this book is the evolution of the theology of penance from Gregory the Great till the *Devotio Moderna*. One wonders how theology was concentrating itself ever increasingly on man as subject, and thereby took place an ever increasing psychological approach of penance. To sketch the beginnings of this process : already in Gregory (far more than in Augustine) penance is seen as a psychological act of introspection and anxiety ; in the same line, sin is seen more and more as worldly lust and, consequently, penance as «aversion from the world». In the late middle ages this evolution ends in a theology of distinctions and degrees, whereby the element of human performance (the theory of satisfaction!) is put more and more in the forefront. Thus man becomes more and more the centre of a theology of penance. To have shown this evolution is the greatest merit of the study of S. Finally, we should mention the excellent technical presentation of this book.

T. VAN BAVEL.

Adalbero KUNZELMANN, O.S.A. *Geschichte der deutschen Augustiner-Eremiten, Zweiter Teil : Die rheinisch-schwäbische Provinz bis zum Ende des Mittelalters*. (Cassiciacum, Band XXVI). Augustinus-Verlag, Würzburg 1970. xx und 324 S.

Only a year ago we hailed with joy the appearance of the first volume of this exceptionally important work which we reviewed most favorably in these pages. Now we salute with great satisfaction the second volume which not only lives up to the expectations produced by the first volume, but allows us to hope for a rapid publication of the following volumes, the third of which is now completed in manuscript. The scholarly and exact method of the author come to the fore in a way that excites admiration. He makes absolutely no statement for which he has no authority, and when he makes a conjecture he expresses it modestly as such. Hence we believe that readers will enjoy this second volume as much as they enjoyed the first.

In one sense, the author informs us (300), the present German