

analyse le sentiment national des peuples de l'Europe Centrale en proportion de la conception post-nationale, sans doute un phénomène d'après-guerre (p. 394-410).

La deuxième partie publie les documents, surtout venant de la République Fédérale Allemande, qui se rattachent à la commémoration de ce millénaire. Ils témoignent d'une vraie affinité à l'Église originale. Ce sont les occupations préparatoires de l'*Ackermann-Gemeinde* (résumées par A. Kunzmann, p. 413-424), l'intérêt du pape Paul VI dans une lettre à l'administrateur apostolique de Prague, l'évêque F. Tomášek (p. 425-427), la lettre pastorale de celui-ci (p. 428-429) et son allocution à l'occasion de la bénédiction apostolique (p. 429-430); ensuite les sermons des évêques R. Graber de Ratisbonne (p. 431-433) et A. Bolte de Fulda (p. 434-436), des bénédictins de Rohr V. Kinzel (p. 437-438) et A. Opasek (p. 439-445) et enfin du père P. Sladek OSA, profès de St.-Thomas (p. 446-449). — Le dernier article de cette partie, écrit par H. Schmid-Egger, jette un coup d'œil rétrospectif sur les fêtes du neuvième centenaire du diocèse de Prague en 1873 (p. 450-456).

En dernier lieu, dans la troisième partie, A. Zelenka décrit en collaboration avec M. Koutný les armoiries des prélats de Prague. Les armes furent dessinées par J. Pecháček (p. 459-507).

Quelques notices biographiques sur les auteurs des articles et une représentation de la médaille commémorative à deux faces finissent cet ouvrage imposant. Nous regrettons toutefois l'absence d'un registre en vue de son utilité pratique.

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*Scientia Augustiniana. Festschrift P. Dr. theol. Dr. phil. Adolar Zumkeller OSA zum 60. Geburtstag.* Hrsg. von Cornelius Petrus MAYER OSA und Willigis ECKERMANN OSA. Würzburg, Augustinus-Verlag, 1975, LIII-750 S.

This Festschrift offered to Adolar Zumkeller on the occasion of his sixtieth birthday, is the fruit of a task eagerly undertaken by Cornelius Petrus Mayer and Willigis Eckermann. A photograph of Pope Paul in conversation with the jubilarian opens this work in which the three fields of Z.'s interest are represented: Augustine, Augustinism in the Middle Ages, and the history of the Augustinian Order. The Festschrift contains thirty-seven contributions from well-known scholars, both Augustinians and others. We can here usefully give a survey of the contents.

Following on a biography and bibliography of Zumkeller, Cyril PATOCK gives a history of the founding and of the activity of the Augustinus-Institut in Würzburg with which the name Zumkeller is so closely associated. Then follow nine articles dealing with Augus-



tine, the Church father. In a second series of articles there are to be found fifteen studies concerned with Augustinism. And, lastly, there are twelve contributions regarding the history of the Order of the Hermits of Saint Augustine.

In the first article, Rudolph ARBESMANN writes about the discovery of various fragments: a passage from Augustine's commentary on the gospel of John; a pseudo-Augustinian sermon; and an almost complete sermon of Augustine held on the feast of the Ascension, 418. Robert P. RUSSEL wants to see the moment of Augustine's conversion in the period in which he renounced honour and riches. This inquiry seeks to investigate the nature and extent of Augustine's conversion to philosophy or wisdom but with special reference to one of the renunciations implied in the expression «*omnis vana spes*», namely, the desire for riches. Cornelius Petrus MAYER clarifies Augustine's use of the concept «*sacramentum*», which he uses to oppose the doctrine of the Donatists. In this regard, his distinction between «*signum*» and «*res*» is of importance. Tarsicius VAN BAVEL, with the assistance of his younger confrère, Bernard BRUNING, has written an article on the idea of the «*Total Christ*» in Augustine's thought. This idea, in which christological and ecclesiological perspectives come together, has its origin in the pauline assertions concerning the Body of Christ. Luc VERHEIJEN considers that, in the text from the Rule of Augustine, «*Not as slaves under the law, but as free men under grace*», he has found a key for the dating of the Rule. It was probably written around the year 397, and not at the end of Augustine's life, after the *Retractationes*. Aparicio MANRIQUE also speaks of the Rule, with regard to Augustine's conception of poverty found there. The living out of poverty is not limited by Augustine to material goods, but extended to humility as a path to unity. Ephraem HENDRIKX offers a revision of his doctoral thesis «*Augustins Verhältnis zur Mystik*» (Würzburg, 1936). Goulven MADEC enters into discussion with R. A. Markus concerning Augustine's expression «*Tempora christiana*» and he demonstrates that Augustine does not attribute any messianic mission to the Empire that has become christian. One may not, therefore, call him a triumphalist. Finally, Jacob SPEIGL treats the commandment of love as it appears in the writings of Pelagius.

The first article in the section dealing with Augustinism in the Middle Ages is by Charles LOHR. He shows how, under the influence of Augustine, the modern idea of science was ushered in by Anselm, Lullus, Ockham, and Cusa. Jean LECLERCQ treats the biblical expression «*idipsum*» which is to be found in the Fathers and in Bernard. Augustine uses the word to indicate the essence of God. Helmut RIEDLINGER shows from Lullus' work *Liber reprobationis aliquorum errorum Averrois* to according what method Lullus proceeds in contesting the errors of Averroes. Michael SCHMAUS clarifies Giles' of Rome doctrine of the Holy Spirit against the background of his teaching on the



Trinity. The unity of God always remains Giles' principal concern. Margot SCHMIDT sketches the influence of Augustine's theme « the soul in its search for God » on the literature of the Middle Ages, and in particular on the work of Rudolf of Biberach *De septem itineribus aeternitatis*. Ludwig HÖDL studies the doctrine of creation of Michael de Massa OESA († 1337), paying special attention to his denial of the distinction between essence and existence. Eelco YPMA describes a manuscript containing part of the *Quaestiones Vesperiae* of Alphonsus Vargas OESA († 1366). From this the date of Alphonsus' promotion can be made out. William COURTENAY studies the appreciation of Gregory of Rimini, Alphonsus Vargas, Hugolinus of Orvieto and John Hiltalingen for Adam Wodeham. The case of Wodeham among the Augustinians suggests that Wodeham may not have been as radical nor the Augustinian theologians as opposed to the thought of Ockham and his disciples as generally is concluded. Jaroslav KADLEC gives an analysis of a commentary of the Apocalypse by Hermann Schwab of Mindelheim OESA († 1420). Francis Xavier MARTIN gives a biography of Adam Payn († after 1429), who is the first Irish Augustinian friar whose literary work has survived. Martin writes about a theological *Quaestio* of Payn found in Corpus Christi College, Oxford (Ms. 280), concerning a dispute at Oxford in 1402. Willigis ECKERMANN compares the ecclesiology of Augustinus Favaroni of Rome with that of Wyclif and Hus. Agreements can be detected between these three men because of their common dependence on Augustine. Heiko OBERMAN describes two periods of renaissance in the study of Augustine : that of the 14th century with Bradwardine and Gregory of Rimini; and that of the 16th century with Johann von Staupitz. While in an earlier period Augustine was brought into a scholastic contest of authorities, Staupitz uses him fully as the interpreter of Paul. The acquisitions of the Augustinian renaissance of the 14th century and of the line of thinking set in motion by Gregory of Rimini gradually made themselves felt outside the university and were developed by Staupitz into a living religious doctrine for educated lay-people. Erich KLEINERDAM sketches the significance of the Hermits of Saint Augustine for the university of Erfurt from 1318 (Henry of Friemar) to 1532 (Bartholomeus Arnoldi of Usingen). Reinhold WEIJENBORG provides an edition of the commentary on Paul's letter to Titus by Johannes Lang OESA († 1548). Finally Paulus SLADEK gives a biography of Kosmas Schmalfus OESA (1730-1811) professor in Augustinian theology at the university of Prague.

In the last part of the *Festschrift*, Kaspar ELM writes about a collection of twenty Papal bulls coming from the Augustinian monastery in Cologne. Hermann HOFFMANN reviews three indulgence grants to the Hermits of Saint Augustine in the years 1295-1297. Alberic DE MEIJER completes the biography of Jan of Aalst († before 1381), provincial of the Cologne Province, with a charter of affiliation (1370). Thomas BECKMANN describes the newly found tribute register of the



Augustinian monastery in Münnerstadt (1380-1549). Johann Baptist SCHNEYER speaks about the Quadragesimale of the Augustinian Stephen Wirtenberger (ca. 1400). Adalbero KUNZELMANN sketches the significance of the Augustinian monastery in Erfurt (1266-1560). Hermann TÜCHLE gives his attention to the Kollektaneenbuch of Hieronymus Streitel OESA (ca. 1500), important for the historiography of the Bavarian Province of the Augustinians. Theobald FREUDENBERGER makes a contribution to the biography of Andreas Sigifridus OESA († 1562), preacher in the cathedral at Würzburg, collector of books and manuscripts. David GUTIÉRREZ reviews the life of Andrea Securani OESA († after 1603) and publishes his catalogue of the monastery library in Fivizzano. Carlos ALONSO writes about the death of Johannes Baptista d'Aste OESA († 1620) who was Papal sacristan for only four months. Gabriel ADRIÁNYI gives a survey of the history of the Augustinians in Hungary (1262-1785). Johannes GAVIGAN concludes the Festschrift with a biography of Richard Tecker OESA (1732-1799). The articles are each and all of excellent quality. The work is also typographically well produced.

M. SCHRAMA, O.S.A.

Siegfried BACK OSA, *Das Augustinerkloster in Münnerstadt. Ein Gang durch seine Geschichte*. Unter Mitarbeit von Adolar ZUMKELLER OSA (Cassiciacum XXXI). Würzburg, Augustinus-Verlag, 1975, 332 S., DM 84,50.

With his history of the Augustinian monastery in Münnerstadt, Fr. Back has rendered a service to the historiography both of the city of Münnerstadt and of the German Province of the Augustinians. His book is a collection of articles that had previously appeared in *Analecta Augustiniana* 1972-1974. The monastery, which was founded in 1279 and which had to serve as the counter-part of the very powerful Teutonic Order in Münnerstadt, very soon came into conflict with this latter about the exercise of pastoral activities. After dealing with the Middle Ages, the author gives a survey of the troubles that the Reformation brought in its wake; he somewhat one-sidedly puts the blame on the figure of Martin Luther. One wonders even whether a real question of blame in history can be asked (A similar approach is repeated in the treatment of the Enlightenment period). In 1552, when Protestantism was officially introduced in Münnerstadt under the influence of the counts of Henneberg, a period of rapid decline for the monastery began. From 1561 until 1652 there were no Augustinians at all in Münnerstadt. The possessions of the monastery were managed by a bailiff. When the Augustinians returned to Münnerstadt in 1652, they found the buildings in a poor state of repair. A new house was built, and in the 18th century a new church. The Augustinians devoted