

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



themselves to pastoral work, this time without conflict with the Teutonic Order which now had other fields of work. From 1685 on, the Augustinians involved themselves in secondary education in Münnerstadt. The French Revolution brought bad times again for the monastery. The secularization law of 1801 compensated the German princes for the loss of their territories on the left bank of the Rhine by making the possessions of religious over to them. The Augustinians, however, were allowed to remain in Münnerstadt on account of their involvement in education. Here the new German Province (re-established in 1895) began and flourished. Fr. Back was assisted in his preparation of this fundamental work by Fr. Adolar Zumkeller OSA, who had himself already published a charter-book of the Augustinian monasteries of Würzburg and Münnerstadt. Fr. Back's work has a list of priors, a list of the Augustinians who exercised the office of parish priest, and also a register of persons and places.

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*Bohemia Sacra 973-1973. Das Christentum in Böhmen.* Hrsg. von Ferdinand SEIBT. Düsseldorf, Schwann, 1974, 645 S., ill.

The one thousandth anniversary of the founding the archdiocese of Prague was the occasion for the publication of a collection, containing thirty-eight articles, which deal with the history of the Church in Bohemia. The book, which is amply and beautifully illustrated — it contains 145 pictures — is the fruit of cooperation between Czech and German scholars. Typographically very finely produced, the book is divided into four large parts: 1) *Ecclesia temporalis*, in which the economic history of the archdiocese of Prague within its historical boundaries is dealt with; 2) *Ecclesia universalis*, which describes the bond with currents and movements outside the archdiocese, such as the observance movements, the Modern Devotion, the Hussites, Jansenism, and the Enlightenment; in this connection Paulus Sladek OSA has made an interesting contribution concerning the movement of renewal in the Church among the Germans during the First Republic. Moreover, attention is given to political movements and to the Church-State relationship; 3) *Ecclesia magistra* treats the place of the book and language, science, piety and art; 4) *Ecclesia*, the Church as symbol, considers the history of St. Vitus' Cathedral in Prague.

With relation to the Augustinian Hermits the most important articles are: FRANZ MACHILEK, *Reformorden und Ordenreformen in den Böhmisches Ländern vom 10. bis 18. Jahrhundert* (63-80); Paulus SLADEK, *Die kirchliche Erneuerungsbewegung bei den Deutschen in der Ersten Republik (175-208)*; Ivan HLAVACEK, *Kirchen, Klöster und Bibliotheken bis zum 17. Jahrhundert* (396-405).