

excellent overview of some dubious examples can be found in the book review of Wim Janse, (reference below).

Although one has to keep in mind these possible slight inaccuracies, the analysis provides clear insights in Thomas' "working bible," his mental library most frequently used in the *Imitatio*, and his modification of passages in an ascetic direction. Dr. Becker's book will be a great manual for further research into different areas such as Thomas' spirituality and, as the author himself indicated as a *desideratum*, the theological ideas behind the modification of Scriptural passages in the *Imitatio*.

See also earlier reviews:

P. Detienne, in *Nouvelle Revue Théologique* 125, no. 2 (2003), p. 345.

Wim Janse, in *Dutch Review of Church History* 84, no. 1 (2004), pp. 571-574.

Mary Carruthers, in *Journal of Ecclesiastical History* 55, no. 4 (2004), pp. 778-779.

Wanda Zemler-Cizewski, in *Speculum* 79, no. 4 (2004), pp. 1031-1032.

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Dittrich, Constance, Fischer, Norbert, Naab Erich (eds.), *Augustinus, ein Lehrer des Abendlandes. Einführung und Dokumente*, Wiesbaden: Harrassowitz Verlag, 2009 – VIII + 136p. ISSN/ISBN: 978-3-447-05923-7.

This volume is the catalogue of an exhibition on the reception of Augustine in the *Staats-und Seminarbibliothek der Katholischen Universität Eichstätt-Ingolstadt*. Six contributions precede the actual catalogue. Four articles sketch the reception history of Augustine from the fifth century until today and the contemporary research of Augustine: Karla Pollman, *In ecclesia praesens: zur Augustinrezep-tion im 5. und 6. Jahrhundert* (pp. 1-14); Norbert Fischer, *Zum heutigen Streit um Augustinus: sein Werk als Schatz, als Bürde und als Herausforderung des Denkens* (pp. 15-31); Cornelius Mayer, *Grund-lagen der Augustinus-Forschung* (pp. 33-41); Oliver Motz, *Original*

und Originalität: zur digitalen Restauration des ältesten Bildnisses des heiligen Augustinus (pp. 77-81). Two articles link the topic of the reception and influence of Augustine with the exhibition and the library of Eichstätt: Klaus Walter Littger and Erich Naab, *Augustinus in Eichstätter Bibliotheken* (pp. 43-75); Constance Dittrich, *Augustinus und sein Nachwirken in den Exponaten der Ausstellung* (pp. 83-101). The catalogue (pp. 105-136) contains manuscripts and old printings from Eichstätt and important documents from other institutions: manuscripts of the *Sermones* Dolbeau (Mainz), autographs from Blondel (Leuven), letters from Rilke and Heidegger (*Deutsches Literaturarchiv Marbach*). This exhibition, catalogue and this volume present the influence of Augustine on Western thinking in general, and the particular manifestation and presence of this influence in the library of Eichstätt.

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Inhalt

Thema der Predigt ist ein Vers aus Psalm 40: *ego dixi dominus miserere mei, sana animum meum, quoniam peccavi tibi* (Ps. 40, 5).

¹ A. Mai, *Nova Patrum Bibliotheca* 1, Romae 1852, 19-20; Nachdruck in *PL* 40, 1123-1124.

² G. Morin, in: *Sancti Augustini sermones post Maurinios reperti*, *Miscellanea Agostiniana* 1 (=MIAg), Romae 1939, 727.

³ CPGM 1 1615: „*certa colligant*“, R. Gryson, *Répertoire général des auteurs ecclésiastiques latins de l'antiquité et du haut moyen âge*, Tome 1, 1991, 655; *Répertoire des auteurs*, A – H, Freiburg 2002, 326: „*der Cento aus verschiedenen Quellen ungeschickt zusammengedrickt*“, A. Hamman in *PLS* 2, 382: „*ex parte Augustiniano defluat veritas hic*“.

⁴ F. Dolbeau, *Sur deux sermons latins, jadis jugés, ex à tort, de Rhet.* (1997), 270-279 (277 Anm. 47). – In einer Besprechung seines Artikels *Klönig*, 22 (1997), 407, bekräftigt Dolbeau seinen Verdacht, das „Sermon Mai 10 zu Lauro Stilo“ apokryph angesehen wird.