

schools, and the didactic value of which is enhanced by the many citations (indicated in an index of quotations at the end of the monograph) and examples.

Anthony DUPONT

Cornelius Petrus Mayer (ed.), Alexander Eisgrub, Guntram Förster (collab.), *Augustinus – Ethik und Politik. Zwei Würzburger Augustinus-Studententage: "Aspekte der Ethik bei Augustinus" (11. Juni 2005), "Augustinus und die Politik" (24. Juni 2006)* [Cassiciacum 39/4; Res et Signa 4]. Augustinus-Verl., Würzburg 2009, 312 p. ISSN/ISBN: 978-3-429-04174-8.

The present volume gathers the proceedings of two interdisciplinary colloquia organised by the ZAF and the Würzburg University (*Aspekte der Ethik bei Augustinus*, June 11 2005; *Augustinus und die Politik*, June 24 2006) and is edited by the president of this renowned institute of Augustine research, prof. dr. Cornelius Petrus Mayer. He opens the first part with a study of Augustine's theocentric ethics. Bernard Heininger situates Augustine's thinking on how to relate ethically to the fellow man within the Biblical and Early Christian reflections on the concept of love. Friedemann Buddensiek discusses Augustine's perception of *beatitudo*. The three final contributions introduce the perspective of grace in Augustine's ethics. Michael Erler shows the significance of Augustine's doctrine of grace for his interpretation of human ethical efforts and this in comparison with how Platonism of his time perceived this. Norbert Fischer sketches the development and evolution in Augustine's thinking on human free will. Volker Henning Drecoll describes the contemporary relevance of Augustine's doctrine of grace. The second part studies the sources, the background, the core and the reception of elements of Augustine's political thinking. Michael Erler elaborates on the relation between Augustine's thinking on the *terrena ciuitas* and Sophistic and Epicurean political theories. Bernard Heininger investigates traces of 'political theology' in the Gospel of Mark. Adolf Martin Ritter gives an overview of early Christian thinking on the relationship between Church and state, from the New Testament until the bishop of Hippo. Robert Dodaro demonstrates that Augustine in *epistula* 153 (to Macedonius) developed the first theory of Christian political conscience. Jürgen Miethke studies the late medieval reception of Augustine's political thinking, i.e. regarding the secular claims of the popes.

Each contribution ends with a useful bibliography and the volume as a whole does so with a name and a source index.

Anthony DUPONT

Johannes Hellebrand (ed.), *Augustinus als Richter* [Cassiciacum. Forschungen über Augustinus und den Augustinerorden 39/5; Res et Signa; 5]. Augustinus-Verlag bei echter, Würzburg 2009, 189 p. ISSN/ISBN: 978-3-429-04172-4.

This volume gathers (and if necessary, translated into German) some of the most important recent studies on Augustine's office as a judge, of his *audientia episcopalis*. Johannes Hellebrand opens with a *status quaestionis*. Agustino Pugliese sketches the historical context of the *audientia episcopalis*, Augustine's juridical training and reflections on being a judge, and his own pursuance of his judicial office. Cornelius Petrus Mayer, the president of the ZAF to whose 80th birthday this volume is dedicated, offers an indepth study (by carefully reading the sources) of how Augustine legitimates justice and the judicial system. Kauko K. Raikas elaborates on how Augustine perceived the relation between the civil state and the Church within this judicial context. Eva-Maria Kuhn describes how Augustine translated his ideas on divine justice into concrete administration of justice and jurisdiction. The book is complemented with the Latin texts of the Divjak Letters relevant for this topic (*epistulae* 1*, 7*, 8*, 9*, 10*, 14*, 24*), two lemmas from the *Augustinus-lexikon: Audientia episcopalis*, by Charles Munier, and *Iudex* by Kauko K. Raikas and indices. As such, this book offers a complete and well-documented outline of Augustine's functioning as a judge, a topic that in the past did not find much attention in the scientific research on Augustine.

Anthony DUPONT

Louise Bourdua, Anne Dunlop (eds.), *Art and the Augustinian order in early Renaissance Italy* [Church, faith and culture in the medieval West]. Ashgate, Aldershot 2007, XIV, 231 pp. – ill. ISSN/ISBN: 978-0-7546-5655-5.

The 'mendicant thesis' claims that there exists a mutual relationship between evolutions in art at the transition from Middle Ages