

to Renaissance and the rise of mendicant orders (Franciscans, Dominicans, Carmelites, Servites and Augustinians), influencing visual art with their own forms of spirituality and apostolate. They embraced poverty, and opted for an urban religious life. This topic is well studied, except in relation to the Augustinian Hermits. This volume mediates this negligence in art history by studying the attitude of the Augustinian Hermits towards art in Italy during what can be considered as the constitutive period for this order (during the two centuries following 1256, the *Magna Unio* of the O.E.S.A., gathering several hermits in Italy in one religious order). The introduction explains the 'mendicant thesis' and sketches the history of the Augustinian Hermits and Augustine's (who the Augustinians claimed to be their founding father) reflections on art. Ten well documented contributions give a (chronologically ordered) overview of how the Augustinians were patrons of visual art in the first two centuries of the history of their order in North Italy, the region where their history began. Each contribution starts with a concrete piece of art (the choice for a specific habit, Augustine's tomb in Pavia, the panel of Agostino Novello by Simone Martini, the Cappellone of San Nicola at Tolentino, Augustinian choir frescoes in Padua, St. Anthony abbot fresco in Montalcino, the cult of Monica in Florence and Veneto, the fresco of Augustine's ecstasy before the Trinity by Ottaviano Nelli at Gubbio, Raphael's presentation of Nicholas of Tolentino) and takes this as point of departure to reflect on the 'mendicant thesis', on Augustine's and the Augustinians' image theory, on the existence and nature of 'Augustinian art'.

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Manfred Svensson, *Theorie und Praxis bei Augustin: eine Verhältnisbestimmung*. Alber, München 2009, 255 p. ISBN: 978-3-495-48360-2.

Svensson offers an overview of Augustine's practical philosophy and the development ("eine langsame, aber tiefe und kohärente Entwicklung", p. 224) in his thinking on the relation between theory and praxis, evolving from a concept of *sapientia* as a unified form of knowing (including practical and contemplative components) to differentiating *sapientia* from *scientia*, an evolution influenced by a deepening of his understanding of Christianity and by a growing knowledge of the Scriptures which he interpreted in a philosophical

way. The central thesis of this monograph, a dissertation (München, 2007) revised for publication, is that the latter distinction is not identical to the Aristotelian schema of *sophia* and *phronêsis*, that Augustine's concept of *scientia* even resembles the Aristotelian notion of *phronêsis* (rather than *epistêmê*), and thus is a form of practical reason. Augustine's solution of the 'theory-praxis problem' is by the author considered as a middle position between Plato and Aristotle. After a *status quaestions* on the research on this topic, the author describes Augustine's thinking on practical philosophy from three angles, with two movements in each chapter: firstly the philosophical, antique positions (Plato, Aristotle and Stoa) and secondly Augustine's stance. The first chapter discusses the distinction between theoretical and practical knowledge/reason, dealing with Augustine's vision on the history of philosophy in *De ciuitate Dei*, his classification of the sciences (dialectics, arithmetics, ethics, philosophy; esp., in *De ordine* and *De doctrina christiana*), the significance of *sapientia* and *scientia*. Subsequently the relation between God, cosmos and human praxis is studied: the topics of human *medietas* and man as *imago Dei*, the distinction between *uti* and *frui* (parallel to the distinction *scientia-sapientia*), the right order in human actions. Thirdly the evolution in Augustine's reflection on the ways of living and their relation to *beatitudo*; and on the relation between active and contemplative life, is presented as parallel to the development in his thinking on *sapientia* and *scientia*. This monograph illustrates in a well structured and clear argued way the inner coherence and the developing continuity in Augustine's thinking.

Anthony DUPONT

Josef Pilvousek, Josef Römelt (hg.), *Die Bibliothek des Amplonius Rating de Berka und ihre verborgene Schätze. Anmerkungen zur Wiederentdeckung "Erfurter" Augustinus-Pedigten* [Erfurter Theologische Schriften 39]. Echter, Würzburg 2010, 110 pp. ISBN: 9783429032494.

In the summer of 2007 six new sermons of Augustine of Hippo were discovered in the *Bibliotheca Amploniana*, the rare books collection of the Library of Erfurt University (Germany). The discovery occurred as part of the systematic cataloguing of manuscripts containing texts of Augustine in libraries of Eastern Germany and Berlin. The critical edition of these texts is being carried out by an Austrian team