

Volker Henning Drecoll and Mirjam Kudella, *Augustin und der Manichäismus*, Tübingen: Mohr Siebeck, 2011, 978-3-16-150841-7, X + 292 p.

Any researcher or serious student of Augustine of Hippo or Manichaeism will benefit from having this concise, well-organized, and informed handbook on his or her shelf. The authors have done a fine job of reducing a large mass of material and many complex issues to clear and succinct summaries, making use of the very latest research on the focused subject indicated by the title. The work is organized into three parts: (1) Augustine as a Manichaean, with a treatment of the sort of Manichaeism with which he was familiar (9-86), (2) Augustine against the Manichaeans, contextualized by surveys of previous anti-Manichaean writers as well as of those who accused Augustine of continued Manichaean sentiments (87-206), and (3) a brief consideration of the possible influence of Manichaeism on Augustine (207-221). For those new to this subject, the volume will offer a well-written orientation; for those who already work in this material, it will provide a convenient resource for quick reference. Both sorts of readers can be confident that the authors present matters as they stand in the current scholarly consensus, and while in turns affirming or critical of various proposals, they are not pursuing novel or idiosyncratic interpretations of their own. The excellent bibliography is quite current, and includes many key studies of the subject not only from the side of Augustinian studies, but also from Manichaean studies. The authors thoughtfully aid a wider readership by systematically translating all Latin passages and expressions.

Particularly valuable is the detailed survey of Augustine's anti-Manichaean oeuvre, beginning with the works identified as anti-Manichaean by Augustine himself in *Retractationes* (by use of the expressions *contra/aduersus Manichaeos/um*), which the authors compare to the slightly longer list provided in the *Indiculus* (which adds a number of entries from *De diuersis quaestionibus LXXXIII*, while the authors argue for the inclusion of several more). The authors judiciously add *De uera religione* and *De utilitate credendi* to this category, before proceeding to a compilation of references to Manichaeism in other works, presented in tabular form (111-112). This table is far from complete, however, and does not include the references to Manichaeans in Augustine's Pauline commentaries, nor any of the many references in *Confessiones*. Indeed, the reader misses any consideration of the place of the latter work in Augustine's engagement with Manichaeism (despite the inclusion of Kotzé's 2004 study

in the bibliography, alongside of the extensive body of work of Feldmann on the same subject), even though the authors cite from it more than almost any other source. They elect to proceed thematically, rather than chronologically work-by-work, and this choice provides readers with a very useful overview of some of the principal issues on which Augustine engaged with Manichaeism in multiple works: the nature of evil (112-118), the interpretation of the Genesis creation account (119-122), the interpretation of Paul (122-129, where Augustine's Pauline commentaries finally receive notice, but where one misses any recognition that Augustine comes to accept the Manichaean reading of key Pauline passages against a free will position), and scriptural hermeneutics generally (129-133). This somewhat abbreviated set of issues is resumed with a different emphasis after an examination of Augustine's debates with the Manichaeans Fortunatus and Felix (134-144), with the focus now on points of criticism Augustine leveled rhetorically against Manichaeism (144-158), including its dualism, materialistic metaphysic, vivid mythology, and conception of human will and agency in relation to sin. Whereas the authors see the former set of issues as prompting Augustine's development in particular areas by way of reacting against Manichaean positions, they consider the latter set to have no such constructive role, but to be merely polemical targets. This approach means that the authors see no reason to discuss Augustine's own evolution on the matters of free will and grace in connection with his handling of Manichaean positions on these issues (the subject is touched upon in only the vaguest terms, 210-211).

The hope that the volume might offer a synthesis of the two distinct academic fields pertinent to its subject is unfortunately disappointed by the authors' (inconsistent) decision about the proper scope of resources to be drawn upon to inform an understanding of Augustine's engagement with Manichaeism. They are correct, of course, to guard against constructing a monolithic Manichaean system from sources stemming from a variety of times, regions, and "Sprachwelten" (16-17), and to avoid assuming the presence in North Africa of elements not directly attested by Augustine (18). But the result is a catalog of information drawn from Augustine that, as handy as it is to have in this summary form, could have been compiled (and was) in the 19th century, benefitting hardly at all from the tremendous advances in understanding Manichaeism from the religion's own texts discovered in the 20th century, only one of which belongs to the Latin west. The Medinet Madi and Kellis finds from Egypt are contemporaneous with Augustine, and numerous studies

have demonstrated connections between this material and the Manichaeism known to Augustine. The authors make no use of this material, yet they make free use of Greek, Syriac, and Coptic anti-Manichaean literature as background to Augustine's own anti-Manichaean writings, despite the fact that Augustine knew almost none of this literature. They even squeeze into this commendably concise volume an eight-page excursus on the anti-Manichaean remarks of Leo the Great, written well after Augustine's death.

Augustin und der Manichäismus, therefore, offers a very traditional patristics approach to its subject in which nearly all the voices stand outside and against Manichaeism, which makes it impossible for the reader to get a full picture of Manichaean positions, or to detect polemical distortion or misunderstanding on Augustine's part. Consequently, the reader of this volume will not have a secure grasp of the religion against which Augustine wrote (for which Nicholas Baker-Brian's *Manichaeism* [London: T & T Clark, 2011] can be recommended as a starting point). Nor will he or she be in much of a position to consider Augustine's strengths and weaknesses as a polemicist or an intellect without being able to see where his arguments effectively met his opponents and where they fell decidedly short in either fairness or incisiveness. Not surprisingly, the authors can offer only a brief and impressionistic sketch of areas in which Manichaeism may have influenced Augustine's own thought, because they are not working with a sufficient base of understanding of Manichaeism to peer through the polemical surface of Augustine's engagement with that religion to the quieter and more subtle places where he may have recouped Manichaean themes and concerns for his own idiosyncratic formulations of Nicene Christianity. Yet these weaknesses directly reflect the general state of Augustinian studies when it comes to the subject of Manichaeism, of which this volume is a well-composed report. New proposals are beginning to appear based upon more serious and balanced attention to Manichaean sources, but these have yet to win wide assent, so it perhaps would be too much to expect them to have a more prominent place here. The value of this book remains the efficiency of its treatment of so extensive a subject, and the clarity of its report of the existing scholarly consensus among those who work on it within Augustinian studies. Indeed, the evident difficulty the authors have in reporting anything decisive from previous scholarship on the possible influence of Manichaeism on Augustine (i.e., its possible significance other than as a foil or "anvil" on which Augustine hammered out some of his positions) should serve as a summons for Augustinian

studies and Manichaean studies to come together and at last work on the problem from a fully informed standpoint.

Northern Arizona University, Flagstaff Jason BEDUHN

Willigis Eckermann, *Pater Engelbert Eberhard (1893-1958) – Augustiner, Provinzial, General. Eine Biographie*, (Studia Augustiniana Historica, 18), Würzburg: Echter Verlag, 2012, 978-3-429-03528-0, 331 p.

Based on thorough archival research, Eckermann presents the biography of the Augustinian Father Engelbert Eberhard. After his religious formation and classical studies (with a doctorate on Homer), he took several responsibilities in the United States. In 1930, he became Provincial in Germany and led his province through the difficult times of the Nazi regime and the Second World War. In 1953 he was elected as General of the Augustinian Order. As such, this biography does not only sketch the interesting life of a multi-faceted charismatic religious, but offers also a vivid image of the turbulent history of the Augustinian Order and the Catholic Church in the 20th Century before the Second Vatican Council.

Anthony DUPONT
Flori Lugdunensis Expositio in Epistolas beati Pauli ex operibus S. Augustini. Pars III. In Epistolam secundam ad Corinthos. In Epistolas ad Galatas, Ephesios et Philippenses. Cura et studio Paul-Irénée Fransen o.s.b., Luc De Coninck, Bertrand Coppieters 't Wallant, Roland Demeulenaere, (Corpus Christianorum. Continuatio Mediaevalis, 220B; Flori Lugdunensis Opera Omnia, Tomus VI), Turnhout: Brepols, 2011, 978-2-503-05205-2, XXXII + 566 p.

The present volume constitutes the first in an ambitious endeavor to provide the first modern edition of Florus of Lyon's *Expositio in Epistolas beati Pauli ex operibus S. Augustini (Expositio)*, a commentary on the Epistles of Paul made up entirely of fragments from the works of St. Augustine, which is widely considered to be one of the most important secondary sources for the bishop of Hippo's oeuvre. Though it is the first volume to appear, it appears to come third in the