

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

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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

envisioned series, containing Florus' commentary on Paul's Second Epistle to the Corinthians and his Epistles to Galatians, Ephesians and Philippians. The decision to first publish this part of the text is connected to its transmission, as is announced in the introduction. The parts of the *Expositio* which are edited in this volume are preserved in Lyon Bibl. Mun. 484 (*L*), the archetype of the transmission of the *Expositio* and a partial autograph. As such, the comparison of those sections of the text preserved in both the archetype *L* and its copies allows the editors to establish a stemma on which to base the edition of those sections of the work that have been lost to *L*.

The introduction consists of four parts. A first chapter is devoted to the manuscript that forms the basis for the text, *L*, offering a codicological description of the codex. The second section is far more elaborate and details the editorial principles, with particular emphasis on orthography and punctuation. The editors have intervened – with attention to the historic value of Florus' interpretation and reading of Augustine's text – particularly and systematically on two levels: orthography has been homogenized and Florus' system of punctuation has been translated into modern signs. Both aspects receive much attention in the introduction and the rigor with which the editors have sought to preserve Florus' interpretation rather than regard him solely as a medium toward the reconstruction of Augustine's original text is admirable and constitutes one of the major merits of this publication. However, it would seem that the attention paid to the orthography of Florus is slightly less of a necessity, as it has a far smaller direct impact on how we may recognize Florus' interpretation of Augustine, and Florus was also not completely consistent in his application and correction of the orthography. The third introductory chapter already offers a peek at the other witnesses of the *Expositio*, with the promise that they will be dealt with in the volume containing the sections on Romans and the First Epistle to the Corinthians. The final section of the introduction describes the apparatuses accompanying the edition. There are four. An analytical apparatus refers the reader to the original works from which the fragments were sourced. A second apparatus highlights all Biblical references. The critical apparatus attempts to reflect – or reconstruct in case of lacunae – as accurately as possible the state of *L*. Finally a comparative apparatus provides an exhaustive overview of the differences between Florus' text and the text in his source manuscripts where these have been identified. The apparatus also contains the indicators Florus has left in the source manuscripts both in the text and in the margins. The introduction is followed by a *conspectus siglorum* which offers in a summarized form the most

important information the reader needs to comprehend the symbols and abbreviations in the edition. Though a very useful tool, it cannot serve as a complete substitute for the introduction, as certain elements are not reiterated. For example, where *L* shows a lacuna and the text is based on the dependent manuscripts, their *sigla* are only offered when their readings differ from one another, not when they concur. Though this is a very reasonable choice, its representation in the apparatus without the accompanying explanation might prove confusing. The introduction as well as the *conspectus siglorum* are both crucial in order to grasp all that the edition has to offer. The edition itself has a transparent lay-out and structure, clearly distinguishing between the source texts, Florus' structural indicators, Bible quotations in the text etc. The connection to *L* and to its most important copy, *Troyes Bibl. Mun.* 96 is maintained through the foliation of both manuscripts, which is indicated in the margins. An *Index fontium* marks the end of the volume; a very important asset of the edition, it will be welcomed by those researching both the anthology itself and the source texts which it includes.

In conclusion, though *L* has been for some time available digitally as part of the corpus of digitized Merovingian and Carolingian manuscripts of the *Bibliothèque Municipale* of Lyon, this new addition to *Corpus Christianorum's Continuatio Mediaevalis* has made it accessible in new ways. The experience of the editors, both with medieval commentaries and anthologies and the edition and transmission of St. Augustine's work, specifically of his *sermons ad populum*, shines through in this work. The introduction is concise and to the point and though the emphasis lies predominantly on the questions posed by editing a text based on a single manuscript, the hints dropped throughout the text indicate that other aspects regarding the author, the work, its transmission and reception are scheduled to appear in another part of the project. The editorial principles are clearly outlined and the edition offers significant enriching information. Particularly the index and the apparatuses documenting source texts and source manuscripts will considerably facilitate the comparative study of Florus' technique and of Augustine's interpretation of the Pauline Epistles versus the views held in medieval times. I am certain many researchers join me in looking forward to the other parts of the series.

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