
This book — one truly worthy of the name, beautifully printed, clothbound, thoroughly indexed and, above all, with contributions by highly qualified authors — was offered to Professor Heiko Augustinus Oberman on the occasion of his sixtieth birthday. It deals with the 'reception' of Augustine during the period 1300–1650. This theme was researched from the original sources and is presented in thirteen contributions: William J. Courtenay focuses on the opening distinction of Peter Lombard's Libri sententiarum ("Between Despair and Love. Some Late Medieval Modifications of Augustine's Teaching on Fruition and Psychic States", 5–20); Christoph Burger analyses some central themes of Hugolin of Orvieto's exposition of Lombard's Sententiae ("Freiheit zur Liebe ist Geschenk Gottes. Hugolin von Orvieto (†1373) als Schüler Augustins", 21–40); Tarald Rasmussen provides an introduction to "Jacob Perez of Valencia's Tractatus contra Judeos [sic] (1484) in the Light of Medieval anti-Judaic Traditions" (41–59); Manfred Schulze investigates the 34 extant and recently edited Tübinger sermons on Job by the later general vicar of the German Augustinian congregation Staupitz ("Der Hiob-Prediger. Johannes von Staupitz auf der Kanzel der Tübinger Augustinerkirche", 60–88); Bernhard Lohse looks at the role of some central themes of Augustine's De spiritu et littera in Staupitz's Libellus de executione aeternae praedestinationis, in Luther's lectures on Romans and in Karlstadt's well-known commentary on Augustine's work ("Zum Wittenberger Augustinismus. Augustins Schrift De Spiritu et Littera in der Auslegung bei Staupitz, Luther und Karlstadt", 89–109); the editor Kenneth Hagen comments on Luther's remarkable exegesis of Gal. 2,16, which is in line with Augustine's ("Did Peter Err? The Text is the Best Judge. Luther on Galatians (1519–1538)", 110–126); Berndt Hamm shows in an extensive and detailed exposition why it was precisely Jerome (and not Augustine) who became the paradigm for the social and intellectual elite on the eve of the Reformation, and at the same time he demonstrates how here and there even before the Reformation this revering of 'divus Hieronymus' was replaced by the authority of 'divus Paulus' and that in this way the anti-Pelagian Augustine won a new esteem ("Hieronymus-Begeisterung und Augustinismus vor der Reformation. Beobachtungen zur Beziehung zwischen Humanismus und Frömmigkeitstheologie [am Beispiel Nürnbergsg]", 127–235); Scott H. Hendrix investigates how Luther's loyalty to his father and mother and the loyalty to his monastic vows interacted to liberate him from his initial religious commitment and to shape his new self-understanding ("Luther's Loyalties and the Augustinian Order", 236–258); Kurt-Victor Selge concentrates on Luther's Dictata super Psalterium and inter alia shows that in it we already find the first essential elements of Luther's ecclesiology, of his view of the history of the fidelis populus as salvation history, and of his understanding of righteousness by faith ("Ekklesiologisch-heilsgeschichtliches Denken beim frühen Luther", 259–285); M.A. Screech investigates "Echoes of Saint Augustine in Rabelais" (286–299); David C. Steinmetz discusses Calvin's exegesis of Rom. 7,14–25, refers to its Augustinian roots and compares this exegesis with some other sixteenth-century interpretations ("Calvin and the Divided Self of Romans 7", 300–313); Arthur L.
Olsen draws attention to "The Hermeneutical Vision of Martin Chemnitz", examining in particular "The Role of Scripture and Tradition in the Teaching Church" according to this influential Lutheran theologian of the second generation (314–332); and, finally, James Tanis describes the Dutch Calvinist Abraham Heidanus as "A Seventeenth-Century Bradwardinian" (333–348).

This overview, as concise as clarity and objectivity permit, gives only a faint idea of this extremely rich book. Its contents excellently reflect the core of Oberman's most notable scholarly work: Augustine and Augustinianism in (late) medieval thought, the era of the Reformation and — during that time — the theologies of Luther and Calvin in particular. Thus in nearly all the contributions Oberman's pioneering investigations are brought up and dealt with, for the most part approvingly, sometimes slightly disapprovingly and with corrections, but always expressing the recognition they deserve.

The allotted space does not allow a full review of all the contributions, nor even a delineation of their many important achievements. We therefore have to confine ourselves to some brief comments and considerations.

The most impressive contribution, not in the first place because of its length — although its more than one hundred pages are best characterized as a book within a book! — , but above all because of its range and depth, is probably the one by Berndt Hamm. He describes the surprising importance given to Jerome in the Late Middle Ages, approaching this phenomenon from many different levels (history of theology, history of piety, research into Humanism, biographical research, social history, art history, history of printing, local history) and at the same time making very pertinent remarks on late medieval Augustinianism. His comments on the role of pseudo-Augustinian writings (e.g. 132f., 138, 143) and his call to study the rich 'Frömmigkeitsschrifttum' of the 15th and early 16th centuries (143f.) deserve special attention. — Christoph Burger provides a very thorough and clear analysis of some essential elements of Hugolin of Orvieto's Sententiae commentary. In particular, he demonstrates that Hugolin, along with Bradwardine and influenced by his fellow Augustinian Gregory of Rimini, emphasized that only God's special assistance (auxilium speciale Dei) can enable a human being to love God above all else and, empowered by this love, to love one's neighbour. On the question of whether this excellent essay suffices at the same time to refute Alister MacGrath's critical assessment of a so-called 'Medieval Augustinian Tradition' on justification (22, cf. 38), we note that one connection, an important one indeed, is given further support now. With regard to Augustine's uti-frui distinction it may be useful to add — and this may be even more important for Courtenay's preceding exposition, esp. p. 18 — that this distinction is not so strong as is usually assumed and that — see e.g. De doctr. chr. 1,33,36 — Augustine can even speak positively of cum dilect(ta)zione uti. — Tarald Rasmussen gives some basic information which can also be found in his dissertation Inimici ecclesiae, but new for many and even enlightening is his analysis of Jacob Perez of Valencia's Tractatus contra Iudaicos, a text which was printed and spread as an appendix to Perez's famous commentary on the Psalms. Moreover, this thorough analysis provides some important refinements to the depiction of this Augustinian friar as sketched earlier by the author. It might only be asked whether the description of Augustine himself in his attitude towards the Jews should not also be refined (in the meantime there are many more special studies besides the one of Blumenkranz mentioned in this article; Christine Mohrmann for instance, as early as 1947, raised some valid objections to his depiction of Augustine). This then also raises the question as to whether or not there was a genuine 'Augustinian' anti-Judaic tradition; as is well-known, several medieval anti-Judaic writings are pseudo-Augustinian. — In his analysis of Staupitz's Tübingen