

- 51 See chap 2 of John Saward, *Perfect Fools. Folly for Christ's Sake in Catholic and Orthodox Spirituality*, OUP, 1980, pp 21-4.
- 52 Pp 220-47 of Heiler are devoted to prayer in the experience of the 'religious genius' (Jesus, Luther, Tersteegen . . .).
- 53 I have tried to develop some of these themes a little further in *Eucharistic Sacrifice. The Roots of a Metaphor*, Grove Liturgical Study, No 31, Nottingham, 1982, esp pp 13-20, 27-32.
- 54 Op. cit. p 18.

Reviews

EIGHTY-THREE DIFFERENT QUESTIONS by St Augustine, translated by David L Mosher: *The Fathers of the Church, A New Translation, Vol 70. The Catholic University of America Press, Washington, D C 1982.*

Peter Brown observed that for Augustine, "a good book was a series of 'knots of problems'. His Late Roman readers appreciated this 'knotty' quality of his own books more than we do". (*Augustine of Hippo: A Biography*, London, 1969, p 275). I think even his Late Roman readers would have drawn the line at *Eighty-Three Different Questions*. The title says it all. With two exceptions, what we have here are Augustine's answers to questions posed to him by members of his community at Thagaste and Hippo between 388 and 396. The questions cover a wide range of topics and the answers vary in length from a few lines to several pages. To be fair to Augustine, he never intended this book to be taken up and read through. He tells us in the *Retractationes* that after he had been made bishop he directed that the questions, which until then had been scattered on stray pieces of paper, should be gathered together in one book and numbered "so that anyone could easily find what he wanted to read". In view of this, David Mosher's laborious attempt to show that this is a "genuine book", "a member of a clearly defined literary genre", a "tolerable literary unit" (pp 3, 7, 9-10), seems to me inappropriate.

The collection is nevertheless an interesting historical document, not only be-

cause of what it tells us of Augustine's thought on a range of issues at this period of his life, but also because of what it reveals about the philosophical, theological and exegetical interests and concerns of his community. The publication of this first English translation of the work is therefore to be welcomed.

Though not very elegant, the translation is generally competent. Question 47 begins: "It is usual to ask how, after the resurrection and transformation of the body which are promised to the saints, we can see our thoughts". I think that unlikely to have been the case, even in a community whose members "pelted (Augustine) with questions whenever they had the chance" (p 3). *Quaeri solet* would be more recognisable as "I am often asked ..."

It is unfortunate that more use was not made of Almut Mutzenbecher's edition (*Corpus Christianorum*, 1975), but the translator may well have finished his work before this was published. We are told (p 1) that the Introduction, which deals with literary form, chronology and doctrinal content, was submitted for publication in the Spring of 1973. One would have thought that the publishers had ample time to do something about the misprints.

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