

classical rules for arguing such a case, while using the Bible as the quasi-legal document upon which to base his argument. In the *reprehensio*, Ambrose focuses on the *differentiae* (differences) that distinguish the Holy Spirit from creatures.

Chapter 7 similarly considers Ambrose's use of *stasis* theory in his construction of the *confirmatio* (confirmation), which attributes to the Holy Spirit shared *propria* (properties) with the Father and the Son. Borrowing arguments from Didymus the Blind, Ambrose places particular emphasis on the Holy Spirit's participation in the activity of creation as indicating his equality with the Father and the Son. Borrowing from Basil of Caesarea's *DSS*, Ambrose argues, on the principle of inseparable operation, for the Spirit's divinity and fittingness for worship. In the appendix, Selby examines Ambrose's use of Greek sources, concluding that the extent of his borrowing is far less than Jerome or modern scholars would lead us to believe. Ambrose made use of his sources as was appropriate for his own rhetorical ends.

Andrew Selby does scholarship a great service by providing such a thorough examination of Ambrose's *DSS*. By treating the diverse facets of the work (historical, political, rhetorical, and theological), he reveals "a man whose integrity of purpose was the very characteristic that has caused him to be the object of so much reproach and renown in his own day and beyond" (283). Selby also shows the valuable insights that can be gained by examining late antique Christian theological works through the lens of ancient rhetoric. Finally, he demonstrates the same rhetorical excellence which he highlights in Ambrose's work, as his study is well-organized, clearly written, and pleasing to read.

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doi:10.1017/S0009640722000051

St. Augustine's Cassiciacum Dialogues. Edited and translated by Michael Foley. Vol. 1, *Against the Academics*. Vol. 2, *On the Happy Life*. Vol. 3, *On Order*. Vol. 4, *Soliloquies*. New Haven, Conn.: Yale University Press, 2019–2020. \$60.00 hardcover per book.

The Cassiciacum dialogues represent the earliest post-conversion writings of Augustine of Hippo (354–430 CE). They are both philosophical in nature and theological in content. Recent scholarship from Gerald Boersma, Carol Harrison, Bart van Egmond, and others has demonstrated the vitality of Augustine's early thought. Thus, the work of fresh translations is a necessary endeavor, and, for this reason, Michael Foley, Associate Professor of Patristics at Baylor University, should be lauded for his work in these volumes. Even more than fresh translations, Foley has provided readers with a helpful series introduction, as well as commentary contained within each of the texts to aid readers in apprehending the nuances of Augustine's thought contained therein.

In volume 1, *Contra academicos* (*Against the Academics*), Foley sets the stage by helping readers understand the parallels between Augustine's dialogue on Ciceronian skepticism and that of the *Octavius* penned by Minucius Felix (ca. 160–ca. 250 AD). While it is difficult to identify the direct influence of this earlier dialogue, Foley remarks, "the parallels are remarkably strong" (4). Augustine's distrust of the New

Academy arose from their inability to affirm truth, which Augustine saw as “a threat rather than an aid to the philosophical life” (9). Augustine leads a conversation between Alypius, Trygetius, and Licentius on the merits and faults of skepticism. Augustine’s conclusion is that our grasp of truth is dependent upon divine authority and chiefly upon the Son of God as the personification of truth. In sum, Augustine asserts that the academics are too esoteric for their own good.

In volume 2, *De beata vita (On the Happy Life)*, Augustine takes up the age-old question of what comprises the good and happy life. In this dialogue, Augustine explores the question of happiness as both a philosophical and a theological quest. The question of happiness must inevitably conclude with God’s grace. Augustine’s preoccupation with happiness is not based on *how* and *when* happiness is achieved but on the reality that it *can* be achieved in God alone. Here, Augustine’s mother, Monica, takes a prominent role as one who is keenly aware of the happy life and its relationship to God, ending the dialogue with a hymn to the triune God originally penned by Augustine’s theological influence, Ambrose of Milan (ca. 340–397 CE).

In volume 3, *De ordine (On Order)*, Augustine and his dialogue partners take up the task of considering divine order and questions regarding the relationship between good and evil. While perhaps not a strict theodicy, as Foley posits, the work nonetheless addresses the classic questions of how to understand the various dilemmas of humanity amid the belief in an omnipotent, omniscient, and omnibenevolent God. And while Augustine may model *De ordine* on the similar work of Cicero, Foley notes, “Augustine’s focus on the truths of the mystical body of Christ rather than the concerns of the body politic accounts for his operation on a grander, more ambitious scale” (14–15). Religion, as Augustine argues, is primarily for God’s sake not the state’s.

Finally, in volume 4, *Soliloquiorum (Soliloquies)*, Augustine provides a work that is groundbreaking among ancient philosophical dialogues: a conversation between man and himself. *Soliloquiorum* is the least obvious of the Cassiciacum writings, as it does not contain cues as to the same Italian setting or the other friends who have been present in the other works. Though missing these cues, the work still firmly belongs within the tetralogy and completes the works as the final installment. As Foley notes, “It presupposes them” (5). This work speaks less about a turn to the subject “but [rather] of a return to ourselves” (7). Augustine spends much time considering the nature of the soul—a persistent and perplexing question throughout his life and writing. Foley notes the work of recent scholarship that has connected *Soliloquiorum* to *De immortalitate animae (On the Immortality of the Soul)*, which was written after the fact and likely intended to be the final book of *Soliloquiorum*.

Foley has done readers of Augustine an excellent service in both providing new translations of these early works and commentary notes that provide fresh insight to both the philosophical and theological discussions. Earlier translations from the Fathers of the Church series (Ludwig Schopp, Denis J. Kavanagh, Robert P. Russell, and Thomas F. Gilligan, trans., *Saint Augustine: The Happy Life, Answer to Skeptics, Divine Providence and the Problem of Evil, Soliloquies*, vol. 5 [The Catholic University of America Press, 1948]) still carry weight, but the additional material contained in these new volumes make Foley’s the preferred translations for modern readers. Additionally, though New City Press has a translation of *De beata vita* contained within a distinct volume (Boniface Ramsey, ed., *Trilogy on Faith and Happiness*, Roland J. Teske, Michael G. Campbell, and Ray Kearney, trans. [2010]), remaining translations of the Cassiciacum works are yet to be released. Once again, this makes Foley’s work invaluable for modern-day readers and researchers. These works are to be commended

for courses in Augustine's early thought, as reference works for students and researchers of Augustine, and for general readers with an interest in Augustine's early thought.

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doi:10.1017/S0009640722000063

***Intertextualität in den Mönchsviten des Athanasios und des Hieronymus: Eremiten zum Dialog bestellt.* By Shakira-Tasmin Prädicow. Berlin: De Gruyter, 2020. 174 pp. \$103.99 hardcover.**

This book is a revision of a doctoral dissertation written under Dr. Heinz-Günther Nesselrath of the University of Göttingen. It argues that Athanasius's *Life of Antony* (251–356) is to be recognized as the central pre-text for the three monastic lives authored by St. Jerome, namely the lives of Paulus, Hilarion, and Malchus. By way of background to the study, we recall that St. Athanasius (298–373) is the author of the most important document of early monasticism, the *Life of Antony*, who is generally regarded as the father of Christian monasticism. Athanasius wrote this life in Greek around 357, shortly after the death of the famous hermit in 356. The work was intended to show monks in foreign parts the life of Antony as the perfect model of the ascetical life. A few years after its publication, Athanasius's work was translated into Latin by Evagrius of Antioch, not later than 375. St. Jerome mentions both the original Greek work and the Latin version, since Evagrius was his friend (cf. *De Viris Illustribus* 87, 88, 125).

Prädicow argues that Jerome uses individual elements from Athanasius's *Life of Antony* and imitates them but also produces variations from them. Based upon the elements Athanasius has provided, Jerome develops three new descriptions of exemplary ascetic lives, those of Paulus, Hilarion, and Malchus. Jerome's commitment to Athanasius's biography as his pre-text determines the various forms his hagiographical opus takes. One can sketch the following topics as affected by the textual elements deriving from Athanasius. (1) Jerome creates a similar starting point and decision-making situation in which care for one's family is given up and left to God. In addition, there are ascetic undertakings and faith struggles that take primacy in the ascetic's life. (2) Jerome offers in writing an ideal of perfection that celebrates the athlete of virtue and orients the reader to the role models in order to strengthen and establish faith and Christian discipleship. (3) Jerome offers the desert as a place of refuge for the sensual temptations that need to be tamed by means of solitary asceticism with the aim of minimizing demands on food, shelter, and amenities. (4) Jerome presents life situations in which wonderful occurrences prove the divine omnipotence and also the monk's closeness to God (visions, healings, acts of deliverance). (5) Jerome describes a prophetically heralded end of life, where concern for the mortal remains is met with a Christian burial. With these biographical and hagiographical elements in place, Jerome establishes the ideals of a life dedicated to Christian discipleship and sexual renunciation.

In the first part of the book, Prädicow very briefly traces the beginning of the monastic movement and locates its inspiration in the teaching of Jesus (Mark 16:17–18; Luke 11:20; Matt. 10:8–10, 39). The author briefly studies monasticism's later cultural