

successful in showing how Athanasius succeeded in bundling the varieties of theology to which he was opposed into the single overarching heresy known to later centuries.

The treatment of theological matters tends toward anachronism, looking back from later theological developments as if what happened earlier was defective in comparison to the later. This tendency becomes apparent in the very brief and stylized background section (56–59), where the force of G.'s sound reminder about the early Christians' "remarkable sense of unity" (57) is diminished by his later comment, "for our understanding of the background to the [fourth-century] controversies, what needs to be emphasized is that, when Athanasius was born in c. 295, there was no agreed orthodox interpretation on any of the questions under dispute. Nor was there a universally agreed mechanism by which orthodoxy could be determined and imposed" (59). Another example: "No adequate language existed to express the nature of the Trinity itself as both three persons and one God" (98)—as if, for centuries before the devising of a certain language, belief in the Trinity was vague and uncertain, but we now have adequate language. This is a notion that I think G. would reject, but many readers of an introductory text such as this might infer it. There is also some confusion about the communication of idioms, where the bald assertion, "Properties appropriate to creatures . . . cannot apply to the divine Son" (76), is later qualified by "At some level, the experiences of Jesus' body were also experienced by the Word, for the sake of our salvation" (102); even this I think falls short of doing justice to Athanasius's thinking.

Academic libraries will want to acquire this gateway book into Athanasian study.

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ARCHBISHOP ANSELM 1093-1109: BEC MISSIONARY, CANTERBURY PRIMATE, PATRIARCH OF ANOTHER WORLD. By Sally N. Vaughn. Burlington, VT: Ashgate, 2012. Pp. xxi + 287. \$ 99.95.

In the past 50 years Anselm of Canterbury has been a subject of extensive research. In 1963 R. W. Southern completed his first monograph on Anselm (*St. Anselm and His Biographer*) only to rework his interpretation in his magisterial *St. Anselm: A Portrait in a Landscape* (1992). Published between these two works is Vaughn's first monograph, *Anselm of Bec and Robert of Meulan: The Innocence of the Dove and the Wisdom of the Serpent* (1987), which argued—in response to Southern's first work—that Anselm was a more accomplished statesman/politician than Southern allowed. Aspects of V.'s argument were incorporated into Southern's subsequent *St. Anselm: A Portrait in a Landscape* (1990). V.'s present work continues this enriching

debate with Southern (now deceased) about Anselm by focusing on his career as archbishop. V.'s revision not only builds on the previous work of both scholars but also incorporates the growing body of literature on the historical figures with whom Anselm was engaged.

The volume is divided into two parts: part 1 containing seven chapters (3–166) that establish the basic narrative of Anselm's archiepiscopal career; and part 2 consisting of seven chapters (169–267) that provide extensive documentary evidence for part 1 (hereafter I refer to the chapters of part 2 as appendixes). Part 1 concentrates on Anselm's extensive career as a churchman and statesman, beginning in chapter 1 with an analysis of previous literature and establishing the sources used to reconstruct Anselm's political career. Of great importance is the collection of letters contained in the manuscript Lambeth 59. V. argues that this manuscript perhaps contains Anselm's own private collection of letters (V. reproduces three folios of Lambeth 59 [170–72]). Chapter 2 on Anselm's career at Bec argues that this abbey is key to interpreting Anselm's later career at Canterbury, particularly in light of the “missionary mentality” that pervaded Bec. Anselm's subsequent governance of Canterbury is thus grounded in the training he received at Bec. Chapter 3 treats Anselm's “primate theory”—i.e., his political philosophy supporting Canterbury's political primacy—as grounded in his training at Bec and influenced by Lanfranc. Chapter 4 considers the implications of Anselm's primate theory as it was instantiated in England during the reign of King William Rufus. Anselm argued for a theory of corulers that was rejected by the crown. Chapter 5 covers some of the implications of Anselm's political theory analyzing in detail the period of his exile and the death of Rufus. Chapter 6, on Anselm's relationship to the subsequent monarch, King Henry I, argues that the somewhat insecure Henry chose to reconcile with Anselm, bringing to fruition Anselm's view of the king of England and the archbishop of Canterbury as corulers of England (with the sole exception of the Church of York). The final chapter of part 1, through an analysis of Anselm's governance of England as well as his influence abroad, considers the implications of his newly achieved political power.

The seven appendixes of part 2 provide primary documentation in support of the corresponding chapters in part 1. Appendix 1 contains images of Lambeth 59, while the subsequent appendixes contain letters that provide documentary evidence in support of the broader argument. The appendixes present the Latin text (taken from Schmitt's *Opera Omnia* of Anselm's works) of each letter as well as a fresh English translation. In total, the appendixes reproduce 35 of Anselm's letters and an excerpt from Gilbert of Crispin's *Vita Herluini* (discussed in chap. 2).

Regarding the debate between Southern and V., Southern often relied on Eadmer's portrayal of Anselm as a theologian who despised involvement

with the secular world and was not particularly adept at navigating it. But V. here conclusively demonstrates that Anselm was an influential politician and administrator; a formidable and at times gifted administrator/governor, he shaped the political landscape of late eleventh- and early twelfth-century England.

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GRATIA IN AUGUSTINE'S SERMONES AD POPULUM DURING THE PELAGIAN CONTROVERSY: DO DIFFERENT CONTEXTS FURNISH DIFFERENT INSIGHTS?
By Anthony Dupont. Boston: Brill, 2013. Pp. xii + 683. \$277.

Anyone who has read the antipelagian works of Augustine has probably wondered whether the bishop actually preached to his congregation the sort of thing that he wrote in the heat of controversy with the Pelagians and so-called semipelagians. Dupont sets out to answer that question by a detailed analysis of the sermons preached during the years of the Pelagian controversy. The question, however, is not easily answered since the dating of the relevant sermons is not always clearly established, and the extant sermons represent only a few of those that he actually preached.

The volume has five chapters and a conclusion followed by an extensive bibliography. The first chapter sketches the state of the question and discusses Augustine's development and work as a homilist, the various approaches to the dating of the sermons, the history of the Pelagian controversy, and a discussion of the evolution of Augustine's thought on grace. In this area D. leans toward the side of those scholars who see a greater continuity in Augustine's thought rather than toward the side of those who see a radical change in his thought at the time of his writing *Ad Simplicianum*. Chapters two through five examine in detail four themes in the antipelagian sermons, namely, faith as grace, the baptism of infants, prayer as indication of human sinfulness, and human sinfulness itself.

Chapter 2, on the extent to which Augustine preached that faith was a gift or a grace, sums up the sermons preached at the time when they were relevant to the question. D. admits that the theme of the very *initium fidei* as a grace rather than as merely an act of the human will only slowly emerged in the later sermons, though he finds it is implicit or simply unmentioned in the earlier ones.

The discussion of the theology of infant baptism in chapter 3 throws light on the actual practice at the time of Augustine and on his appeal to the practice as evidence of the presence of original sin in infants. Although infant baptism seems not to have been universally practiced—even Augustine was not baptized until he was an adult—D. manages to argue that the