

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.

Fairfield University, Fairfield, CT

JOHN T. SLOTEMAKER

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

practice of infant baptism for the forgiveness of sins implied the presence of original sin in all human infants, although the infants could commit no personal sin. In his preaching on the need for infant baptism, however, Augustine did not emphasize the eternal damnation of those infants who died without the sacrament. The chapter contains a long examination in Augustine's whole oeuvre of the key scriptural quotations he used in the antipelagian sermons and concludes that the content of the sermons squares with that of his other writings, although at times he adapted the content to his audience.

Chapter 4 begins with a section on the meaning of prayer in Augustine's thought and then turns to five antipelagian sermons that treat the role of prayer. Therein D. illustrates Augustine's gradual development of the theme of prayer as a liturgical argument against the Pelagians and shows how their doctrine of grace amounts to the denial of the real significance of prayer. For if we can be sinless and righteous by our own will, we do not need to pray as Jesus so taught his disciples in the Lord's Prayer in which we daily ask for the forgiveness of sins and not to be led into evil. The third section looks at prayer in the other antipelagian sermons and various other themes that are emphasized in them, such as prayer as a remedy against sin, as a sign of our universal need for help, and specifically as a help in the fight against concupiscence. The fourth section examines the key scriptural passages used in the antipelagian sermons in the whole works of Augustine and sums up the results of this chapter in a conclusion not unlike that on infant baptism.

Chapter 5 takes up the theme of human sinfulness in Augustine's works in general and then in his sermons and in the antipelagian sermons in particular. Here D. focuses on eight sermons. Two extensive excursuses follow on sermons prior to the Pelagian controversy and on a series of sermons from within the controversy. Finally, D. turns to an examination of key Scripture quotations from the antipelagian period and to the topic of sin in the whole of Augustine's works.

The conclusion maintains that Augustine's treatment of grace in his sermons does not differ from that in his systematic writings, but concedes that he did not preach much about faith as a gift of grace and about the need for infant baptism. D.'s conclusion stresses the continuity of Augustine's thought and downplays any sharp discontinuity.

The work is based on D.'s doctoral dissertation and might easily have been carved into four less lengthy and more sharply focused dissertations. While the documentation is very impressive, it is also overwhelming and, in my judgment, unconvincing in its emphasis on the basic continuity of Augustine's thought on faith and grace.