that, for the author of the Tripartite Tractate, “heresy is not a term used to characterize fellow followers of Jesus; all are counted among the orthodox.” This feature of the book, however, has little bearing on its patient treatment of the few available data and its thought-provoking reconstruction of the development and function of the heresy catalog.

John Sehorn
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RECONSTRUCTING THE THEOLOGY OF EVA-

Reconstructing culminates Casiday’s long labor against the influence of Antoine Guillaumont by making a frontal assault on the argument that has shaped Evagrian scholarship for over 50 years: that, of the two Syriac versions of the notoriously ambiguous Kephalaia Gnostika, the version more directly connected to the sixth-century condemnations of Origenism (i.e., the S2) is the Evagrian original. Casiday proceeds in two steps. First, in Chapters 1–3, he gives detailed accounts of Evagrius’s reception both in late antiquity and in twentieth-century scholarship, building on his 2004 SVTQ article describing two academic approaches to Evagrius, Guillaumont’s and Gabriel Bunge’s. Casiday marshals evidence to cast doubt on the legitimacy of the S2 version and, thereby, on its role as the heart of contemporary Evagrian interpretation. Rather than focusing on the alternate S1 version, however, Casiday simply argues that the difficult Kephalaia Gnostika should be set aside as the hermeneutical key to Evagrius in favor of other, less problematic texts. Thus, secondly, in Chapters 4–8, he provides such an interpretation, building on his 2006 anthology for Routledge, which expanded the range of accessible texts for understanding Evagrius with a variety of new translations. These chapters survey Evagrius on ecclesial and community relations, Scriptural exegesis, prayer, Christology, and Trinitarian eschatology. The treatments of community and prayer are particularly strong, and the assessment of debated Evagrian Christology is helpful. Unfortunately, these chapters sometimes eschew the S2 version not for more central but more idiosyncratic Evagrian texts (e.g., the Coptic Life, the Scholia on Job) that are suggestive but may not compellingly ground the argument. This is the most revolutionary book on Evagrius in decades. Its positions are insightful though, as Casiday admits, not fully conclusive. As such, the book does not serve well as an introduction to Evagrius. But students of Evagrius will find Chapters 4–8 provocative and illuminating, and they will need to deal with Casiday’s arguments in Chapters 1–3; much will depend on whether scholars sustain or reject them in the coming years. In either case, our understanding of Evagrius will be greatly advanced by this book.

Ian Gerdon
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The work of translation is often a thankless task, but many thanks are due to Ilaria L. E. Ramelli for the first complete English translation of Evagrius Ponticus’ (ca. 345–399) Kephalaia Gnostika or, as Ramelli translates the title, “Propositions on Knowledge.” While Evagrius originally wrote in Greek, this text is preserved chiefly in Syriac manuscripts, the critical edition of which was provided by Antoine Guillaumont in 1958. Guillaumont’s text is split between two principal Syriac manuscripts: S1, a version of Evagrius’ text expurgated of its Origenism; and S2, a text whose Origenism is left intact. Ramelli utilizes the latter unreformed version, occasionally adding her own emendations. An introductory essay accompanies the translation and expertly situates Evagrius within his sociohistorical and intellectual milieu. Ramelli describes Evagrius above all as an Origenist, though she distances him from the theologies condemned in the mid-sixth century under the Emperor Justinian. Although Evagrius was a peer of all the Cappadocians, Ramelli argues that he was most in accord with Gregory Nyssen, contending that both, as readers of Origen, held Christologies which were perfectly “orthodox” and not subordinationist, as is often thought. Ramelli’s commentary, which follows the translation of each Kephalaion, ranges from a paragraph to several pages. She engages with both ancient and modern sources, tracing the lineage of Evagrius’ ideas throughout the Neoplatonic tradition of late antiquity. Much of the secondary scholarship mentioned throughout the commentary is her own. A well-sourced bibliography and two indices follow the translation and commentary. Ramelli has done an excellent job at rendering difficult, highly philosophical Syriac phrases into modern English, being faithful to the underlying text while providing a particularly readable translation. Her previous work on Christian Platonism shines through in the introductory essay and commentary, both of which elucidate the text and make it profitable for the advanced student and scholar alike.

Joshua R. McManaway
University of Notre Dame


In Augustine’s Theology of Preaching, Peter Sanlon considers an often neglected part of Augustine’s corpus, his sermons, particularly the Sermones ad Populum. By focusing on the sermons, Sanlon attempts to render a more accurate portrait of Augustine for scholars. Moreover, he also tries to illustrate for contemporary preachers a better understanding of the relationship between Scriptures and
preaching through the study of Augustine’s sermons. The first three chapters provide context for Augustine’s sermons, and look at their historical setting, the influence of classical rhetoric, and Augustine’s own view of preaching. Chapter 4 is the heart of the work. Here, Sanlon describes his innovative hermeneutic for reading the sermons. He uses interiority and temporality as his lens to show that Augustine pulled his congregation into Scriptures to transform their lives. In the final chapters, Sanlon applies his hermeneutic, and examines sermons on such topics as wealth, death and resurrection, and relationships. While the classical influences on Augustine needs a fuller treatment, Sanlon succeeds at presenting a more nuanced picture of him. In uncovering the importance of Scriptures within the sermons, Sanlon integrates Augustine’s preaching with his other major works. He rightly emphasizes Augustine’s conviction that God uses a preacher’s reflection on a passage from Scriptures to draw congregations into closer relationship with him. In short, Sanlon’s book will be useful to scholars and preachers alike.

Robert McFadden
University of Notre Dame


Blackwood offers a careful and compelling argument that the arrangement of poetic meters in Boethius’s Consolation of Philosophy functions as a therapy for both the imprisoned narrator and the audience. After a brief preface that presents ancient quantitative meter to a broad readership, Blackwood argues that only an “aural” engagement with the Consolation allows us to appreciate the work’s consolatory effect. In response to most scholars, who have treated the Consolation as a silent text, Blackwood shows that the work’s sophisticated verse forms interweave to reveal, to calm, and to elevate the reader’s soul, enacting the various phases of Philosophy’s program for healing and integration. Although certain sections, especially Part II on “Repeated Metres,” demand expertise in the range and types of ancient Latin meters, most readers will follow Blackwood’s claim that rhythmic repetition brings “measure” to the individual through the faculty of memory. Blackwood describes this meditative ascent through a close analysis of Book V. While Blackwood’s focus on the poems’ aurality limits the attention he can give to the work’s classical and Christian precedents, and while space permits Blackwood to treat in detail only a fraction of the Consolation, his selective approach is justified by the suggestive structural links that he uncovers throughout. A second appendix includes fifty-two figures mapping the Consolation’s metrical architecture; these are hard to follow in black and white, and the color version promised to appear on Oxford University Press’s website is not immediately accessible. Nevertheless, the study illuminates not only the Consolation’s verse but also its philosophical and theological aims, an achievement that will profit Boethius specialists as well as all students of late antiquity.

S. J. Brian Dunkle
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This collection of fifteen essays grew out of an international conference held at Namur in 2012. It explores how the Bible has been materialized in physical books that were often at the cutting edge of book craftsmanship, paying particular attention to paleography and codicology. The essays are arranged chronologically, from late antiquity to incunabula. The first two essays focus on the famous bibles surviving from the fourth and fifth centuries: Patrick Andrist studies the structure of the codex Vaticanus, Alexandrinus, and Sinaiticus to better understand their origins, while Dan Batovici offers a paleographical and codiological study of the codex Alexandrinus and Sinaiticus that might help future research in the reception of the Apostolic Fathers. David Ganz offers a short essay describing the palimpsest Bible kept at Cathedral Library of León (41 folios of a Bible written in the ninth century). The following two essays are concerned with the Umbro-Roman “Giant Bibles” from eleventh and twelfth centuries: Nadia Togni gives a detailed analysis of the ornamentation of initials showing that the painters must have worked with determined schemas and rules, and Lila Yawn explores the possibility that those Bibles may have been produced together with books containing complementary texts. Geneviève Mariéthoz surveys the illuminated initials and monograms of Genesis in Romanesque bibles. Laura Albiero (et al.) study the Monte-cassino scriptorium to show how the material and textual characteristics of the Bible evolved. Pierre-Maurice Bogaert proposes a typology of the prefaces of Latin bibles. Chara Ruzzier analyzes the order of books together with the separation of material units in thirteenth-century Bibles. Giovanna Murano touches the complex topic of the biblical gloss. Sara Natale offers a quantitative analysis of Bible manuscripts written in Italian, and Margriet Hoogvliet looks at scribal interventions and traces left by readers in French Bible manuscripts (both the fourteenth and fifteenth centuries). For the late Middle Ages, Eyal Poleg casts a new look at the Bible in Scotland, while Renaud Adam and Olivier Deloignon are interested in incunabula Bibles, respectively, in Latin and High German.

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