

States as the region that produces more Jesuits than any other. Inculturation, which informed the work of many Jesuits long before the term was coined, has become a guiding precept of the Society, which is strongly committed to pursuing peace and justice in its ministries throughout the world.

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THOMAS M. COHEN

## ANCIENT

*The Pelagian Controversy: An Introduction to the Enemies of Grace and the Conspiracy of Lost Souls.* By Stuart Squires. (Eugene, OR: Pickwick Publications, 2019. Pp. xxii, 366. \$42.00. ISBN: 9781532637810).

The ample bibliography given by Stuart Squires—the “secondary literature” alone extends to almost 30 pages—is witness to the fact that study of the Pelagian Controversy is flourishing, and also to the need for an introduction such as this to help the reader, whether student or scholar in the field (xxii), to see both the whole picture of the debate and evaluate the many details that contribute to the whole.

The account is divided into two parts: part I (3–180) takes us through the history of the controversy. Chapter 1 (3–40) paints in broad strokes the rise of Christianity in the Roman Empire before focusing on the more immediate context of the development of the ascetical movements in the fourth century in which the Pelagian debate emerged. The dispute between Jerome and Rufinus of Aquileia over the thought of Origen, which would mutate into the Pelagian debate, serves as a necessary introduction to the main account. The following chapters (2–4) introduce us in historical succession to Pelagius, Caelestius, and Rufinus the Syrian. Then the anti-Pelagian reaction as formulated by Augustine, Jerome, and Orosius is outlined (chapters 5–7). Some readers may think that Orosius is given more attention than he deserves, but the Spaniard played a significant role in how the early debate in Africa was presented in Palestine, and subsequently in reporting to the West (Africa) the Pelagian victory at Diospolis. Chapter 8 is a sober attempt to unravel the intricacies surrounding the condemnation of Pelagianism by Rome in 418. The disquiet caused by this found independent expression in the writings of Julian of Eclanum (chapter 8) and of John Cassian (chapter 9).

Part II (pp. 183–277) gives a condensed but clear account of “the theology of . . .” the various protagonists in the controversy is an account of the theology of the protagonists insofar as it pertains directly to the debate. Clearly the theology of Augustine or the influence of Jerome cannot be outlined in a few pages. Squires divides his presentation of Augustine into two parts: Augustine in debate with Caelestius and Pelagius in the first phase of the debate, and his unfinished dispute with Julian of Eclanum in the later years. By concluding with Cassian at the end of the account in both parts, Squires reminds us that the controversy that had seemed to end in a fruitless impasse in the Julian-Augustine wrangle only set the scene for a fruitful tension between grace and nature that would imbue western Christendom.

This is a welcome addition to the bibliography on Pelagianism that lacks thorough overviews in English of the course of the whole controversy, and of the current scholarly consensus on a host of disputed details.

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*Urban Developments in Late Antique and Medieval Rome: Revisiting the Narrative of Renewal.* Edited by Gregor Kalas and Ann van Dijk. (Amsterdam: Amsterdam University Press. 2021. Pp. 342. €128,00. ISBN: 9789462989085.)

In this model volume of collaborative scholarship, editors Gregor Kalas and Ann van Dijk have assembled an all-star list of scholars to address, in nine master-class case studies, one gradually emerging central question. As imperial Rome's circle of influence diminished and other global centers of culture and commerce emerged in Asia and the Islamic worlds, with the Italian peninsula growing ever more insular by the minute, how did life in the city of Rome change over the third through twelfth centuries?

Under the editors' orchestration and jointly-authored introduction, the seemingly parochial theme reveals surprising insights into the legacy of Rome's capacity for "creativity" (p. 26) in art, poetry, architecture, music, ritual and even financial matters, underscoring the city's legacy of pursuing "productive responses to evolving circumstances" (p. 7). Rome as a symbol of apocalyptic disaster, this is not.

Claims of liveliness across any city or community over a long stretch of nearly a thousand years, of course, can easily drain any analysis of historical specificity. The search for stability during a time of change becomes a sentiment just bland enough to keep all problematic or extenuating circumstances out of the scholar's focus. Too sagacious to settle for trite and tired frameworks, however, editors Kalas and van Dijk have pushed their contributors toward precision, and what emerges here quite sharply is how important the seventh century was, in particular, in marking the gateway toward many of the new social and cultural realities that distinguished the classical city from the medieval one. The century that saw the last meeting of the Roman Senate (p. 28) would witness, as in Erik Thunø's essay, the indisputable establishment of the popes as "martyr-saint impresarios" in church building, while Dennis Trout's study of church inspirations under Pope Honorius, whose underappreciated artistry is rendered by Trout in original verse translations, reveal a papal city "renewed and embarking on a novel course" (p. 162). In a city "deeply committed to curating its past for present purposes," the seventh century, Trout writes in epigrammatic fashion marked "yet another renaissance" (p. 150).

Where the contributors excel—Kristina Sessa on war, finance, and the clergy; Dale Kinney on the nuanced collaboration between lay and ecclesiastical stakeholders in illuminated manuscript production and architectural renovation; Luisa Nardini's fascinating account of manuscript changes in musical notation, charting the "permeability" of Roman chant, replete with Frankish, Gallican, and Beneventan

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