

at the end of the book. It has not been proved, for all Kim's excellent scholarship, that Epiphanius was a 'giant' (p. 236), let alone that he 'was late antiquity' (p. 1).

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Un Dossier de l'épistolaire augustinien. La correspondance entre l'Afrique et Rome à propos de l'affaire pélagienne (416–418). Traduction, commentaire et annotations. By Laurence Dalmon. (Studia Patristica 3.) Pp. xi + 703 incl. 20 tables. Leuven–Paris–Bristol: Peeters, 2015. €86 (paper). 978 90 429 3137 4
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This lucid and wide-ranging book (developed from a doctoral dissertation) assembles a dossier of official letters which were prompted by the acquittal of Pelagius at the Synod of Diospolis (415). Augustine's letter-collection supplies three letters from the bishops of Africa to Innocent of Rome (*ep.* clxxv–clxxvii, written, Dalmon thinks, by Augustine), with Innocent's replies (*ep.* clxxxi–clxxxiii); two letters from Augustine to the future Sixtus III of Rome (*ep.* cxci, cxciv); and an imperial rescript of 419 (*ep.* cci). The *Collectio Avellana* provides three letters from Zosimus of Rome to the African Churches. Dalmon's extensive introduction (pp. 7–256) offers five chapters covering (1) the Pelagian question before 416, including texts, people, social and theological context and events; (2) the theological and political moves of Pelagians who appealed from one synod to another, and of their opponents, especially in Africa, who wanted support from Rome without conceding papal primacy; (3) 'chancery style' including prose rhythm, the forms of official records and correspondence, and the roles of administrative staff and letter-bearers; (4) the construction of heresy in Africa and at Rome, with detailed attention to themes and vocabulary; and (5) the complex history of textual transmission and the making of collections. Dalmon then prints the Latin texts, with critical apparatus, a new translation, detailed annotation on style and content, and longer 'notes complémentaires' in the great tradition of the Bibliothèque Augustinienne. She provides her own text of the letters of Zosimus, but otherwise follows Goldbacher's CSEL edition, which she has re-examined. Dalmon also offers an extensive bibliography, and tables of parallel passages and Scripture references in the works of Augustine. This is a valuable and informative study of history, theology, literary and linguistic questions, and the practicalities of discussion by letter.

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Theodotus of Ancyra's homilies and the Council of Ephesus (431). By Luise Marion Frenkel. (Studia Patristica, 4.) Pp. ix + 286 incl. 1 table. Leuven: Peeters, 2015. €76 (paper). 978 90 429 3147 3
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Eduard Schwartz's famous remark – 'acta conciliorum non leguntur!' – has looked rather less secure over the last few years, as an increasing number of scholars have begun to interrogate the immensely rich documentary record of the early

ecumenical councils. Luise Frenkel's monograph – an expanded version of her doctoral thesis – represents a valuable contribution to this recent trend.

The book examines the involvement of just one bishop (Theodotus of Ancyra), at just one council (Ephesus, 431). Theodotus was, by Frenkel's own admission, neither a key player at Ephesus, nor a particularly profound or ground-breaking theologian. His written *corpus* is small, and he is little-remembered beyond occasional footnotes in dusty tomes on early Mariology. None the less, Theodotus is distinctive, and worthy of study, because several of his homilies (some delivered at the council itself, some composed earlier but reworked) were included within the Ephesine conciliar *acta*. Frenkel's monograph delves into this intriguing feature of the record of Ephesus, and so interacts with wider scholarship on late antique homiletics, conciliar procedure and Christological doctrine.

After setting Theodotus in his geographical, cultural and ecclesial context, Frenkel provides a detailed examination of his involvement in the council itself. The bishop had a significant role at the controversial first Cyrilline session of 22 June, most notably in testifying that Nestorius had asserted, with regard to the Incarnation, that 'God should not be said to be two or three months old'. The phrase was subsequently deployed with relish in the sloganised polemics of the Cyrilline party. Frenkel's reflections on Theodotus' motivations, theological stance and degree of complicity in Cyril's agenda during the long hot summer of 431 are consistently well-reasoned, and always careful to avoid saying more than the evidence strictly allows. There are one or two mis-steps (such as in claiming, incorrectly, that Theodotus was absent from the record of the session of 22 July), but these are rare.

In the second half of the monograph, Frenkel offers a thorough analysis of the conciliar homilies themselves, including tackling questions of dating, audience and the function of the texts within the wider *acta*. The most interesting material here is not so much Theodotus' doctrinal arguments (which are largely unremarkable), but rather his attempts to articulate the orthodoxy of his position, and the legitimacy of Cyril's council. For here we glimpse the subtle process by which a contested conciliar decision was presented as entirely uncontested, so that the proclamation of consensus might effect the very consensus that was in fact lacking. Similarly, the exalted terms in which Theodotus lauds Cyril (he is the 'precious stone' at the centre of the 'crown of Fathers') are likely indicative of the precariousness, not the strength, of Cyril's position in the aftermath of 22 June. It is perhaps to be regretted that Frenkel did not consider in more detail Theodotus' *Expositio symboli Nicaeni*, for here too Theodotus sought to legitimate Cyril's council through a creative reading of ecclesial tradition.

The book ends with a translation into English of Theodotus' four conciliar homilies, and provides a thorough bibliography. The work as a whole is a dense read (not aided, on occasion, by a slightly meandering structure), but a profitable one none the less. It will commend itself to those interested in Early Church conciliar process and argumentation.

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