

Damasus's supporters massacre 160 Ursinians did not occur in a "cemetery" but on the Esquiline (57–58); Damasus did not build "numerous martyria and basilicas" and fill them with relics "transferred" from the catacombs (58); Augustine was not a "student" of Ambrose (67); "cathedrals" were not burial sites in the fourth century (95); the Council of Arles in 314 was not concerned with "orthodox Christology" (102); Galla Placidia is not the daughter of Theodosius II (143); and S. Maria Maggiore's dedicatory inscription requires no emendation (200). And so on. The instincts behind *Building the Body of Christ* are sound, and Daniel Cochrane smartly models ways of reading across the boundaries of words and images; but execution bumps along, and the book's thesis gains little traction via the examples offered.

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***Christian Identity Formation according to Cyril of Jerusalem: Sacramental Theōsis as a Means of Constructing Relational Identity.* By Donna R. Hawk-Reinhard. Studia Patristica Supplement 8. Louvain: Peeters, 2020. xii + 341 pp. €82.00 paper.**

Through an examination of the *Mystagogic Catecheses*, as well as the *Procatechesis* and *Catecheses*, this work examines how Cyril of Jerusalem constructed identities for those receiving the sacraments of initiation at Easter, arguing that, for Cyril, Christian identity was based on sacramental *theōsis*, which involves fellowship with the Triune God. In order to defend this approach, Hawk-Reinhard first uses codicological analysis and comparison of the baptismal theology in the *Mystagogic Catecheses* to the theology present in Macarius I's *Letter to the Armenians* to argue that the *Mystagogic Catecheses* were in fact written by Cyril and not by his successor, John. She further argues that manuscript tradition β more fully corresponds to Cyril's original version than that currently accepted by scholars, α. Having thus established the version of the text that she will use, Hawk-Reinhard solves the apparent issue with Cyril's sacramental theology, as posed by Emmanuel Cutrone in his unpublished dissertation, "Saving Presence in the 'Mystagogic Catechesis' of Cyril of Jerusalem" (1975), and Enrico Mazza in *The Celebration of the Eucharist* (Liturgical Press, 1989). Namely, she maintains that a sacramental theology based on the *mimēsis-eikōn* paradigm, which is present in his discussion of baptism and the post-baptismal account, seems to fall apart in Cyril's treatment of the Eucharist, showing that the concept that is actually foundational for his sacramental theology is *theōsis*. Examining Cyril's use of the word *koinōnos* and related words, she argues that, for Cyril, while in baptism Christians share in Christ's human nature, in the Eucharist they come to share in his divine nature and thus attain fellowship with the whole Trinity. This is what leads to the break-down of the *mimēsis-eikōn* paradigm, since Christ's divinity cannot be imitated in the way that his humanity can.

Considering the different terms applied to the initiates at different moments in their reception of the sacraments, she argues for a progressive integration of the initiates into salvation history and the divine economy, culminating in participation in the divine

nature through the Eucharist. Cyril used particular appellations to inform the identities of the initiates in a layered manner: Christians (*Christianoï*) in connection with baptism, Christs (*Christoi*) in connection with post-baptismal anointing, and Christ-bearers (*Christophoroi*) and Heavens (*Ouranoi*) in connection with the Eucharist. Hawk-Reinhard's research provides a fascinating look into the role of the sacraments in the early Christian formation of identity.

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***Ravenna: Capital of Empire, Crucible of Europe.* By Judith Herrin. Princeton, N.J.: Princeton University Press, 2020. xxxvii + 537 pp. \$29.95 hardcover.**

The study of Ravenna and its role in late antiquity and beyond has largely focused on its exceptional collection of buildings and their decorations. The city's political and religious history have largely been examined in the context of those treasures, with the only modern monograph on the city's history being that by Mario Pierpaoli (*Storia di Ravenna: Dalle origini all'anno Mille* [Longo Editore, 2010]). Herrin's new book on Ravenna is the first in modern times to be written in English to focus on its history. More importantly, it offers a detailed account of both the political and ecclesiastical history of this period while arguing that the city had importance beyond that found in its buildings and their decoration.

The book covers the period from the city's designation as the capital of the western half of the Roman Empire during the reign of Honorius in 402 through the reign of Charlemagne, who not only visited Ravenna three times but used it as inspiration for his own palace complex in Aachen, both conceptionally and as a source for building materials for its construction. This period saw the end of the Roman Empire in the West, the establishment of barbarian kingdoms that would eventually evolve into many of the countries of Europe, the Byzantine conquest of Italy under Justinian, the Lombard invasion, and eventually the establishment of the Holy Roman Empire by the Carolingian ruler. It also was a time for continuing doctrinal debates in the church, the assertion of the primacy of Rome, and the growing tensions within the church that would eventually end in the Great Schism between the Catholic West and the Orthodox East.

Throughout the period as these events unfolded, Herrin is keen on demonstrating the significant role of Ravenna as a link between East and West in the Roman period and between Rome and its succeeding barbarian kingdoms in the western part of the former empire. As the title of the book suggests, her argument is that Ravenna was key in the development of the medieval Mediterranean and Europe. In making this case, she breaks from the usual designation of this period as "Late Antiquity," arguing that that name suggests a decline, and suggests that the centuries are really a period of transformation in which learning and culture continued to advance, notwithstanding the end of the Roman Empire.