

brandishing it. This is not to say that the Reformed tradition should continue its theological discourse in the present by simply regurgitating the past. Reformed theology did not reach its *terminus* in the seventeenth century, and dogmatics must be uttered afresh in new contexts. Nevertheless, the Reformed tradition is genuinely beholden to a tradition of theological discourse. The *Synopsis* presents one vector in this tradition, and its use in the seventeenth, nineteenth (for example, Bavinck) and twentieth (for example, Barth) centuries showcases ‘that it was recognized ... as a reliable, representative, and accessible statement of Reformed theology’ (p. 90). What is more, the *Synopsis* unfolds the very principle of *semper reformanda* as its authors engage – innovatively at times – with and within the theological currents of the early seventeenth century. The *Synopsis*, therefore, serves as a window into both the conservation and discovery of the ‘Reformed’ theological voice.

Overall, a debt of gratitude is owed to the individuals who have brought the *Synopsis* to the English-speaking world. Critical translation is often a thankless, though necessary, task. For students of Reformed theology – new and old – the complete three-volume work will prove handy for (re)discovering the warp and woof of the Reformed tradition, even though the price tag will require it to stay on the library shelves for most. If one picks up the third volume in particular, the extended introduction to the historical and theological contexts – the author; the origin of the disputation cycle; the definition, in fact, of a disputation cycle; the various editions published; reception history; etc. – will orient the reader to the entire *Synopsis*. The first volume contains a brief orientation, but the third volume contains the authoritative introduction, and so it alone will be useful for those matters.

COVENANT THEOLOGICAL SEMINARY,  
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*The Holy Land and the early modern reinvention of Catholicism.* By Megan C. Armstrong.

Pp. xiv + 399 incl. 1 fig and 3 maps. Cambridge–New York: Cambridge University Press, 2021. £90. 978 1 108 83247 2

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Megan Armstrong’s latest book represents a new addition to the field of studies on Catholicism in the Holy Land during the early modern period. Structured in six chapters, the book covers a long period, from the early fifteenth century to the early eighteenth century. The avowed aim of this study is to demonstrate the development of Catholicism in this area and the problems that it experienced during two crucial centuries of change and conflict.

The first chapter examines the context in which the Custody of the Holy Land had been founded and how it operated *vis-à-vis* the Catholics and the Ottomans. This chapter also begins to explain how and to what extent the Custody acted as a shared gateway between the western and the eastern world. The second chapter illustrates how the Custody was embroiled in the harsh disputes which unfolded between the Catholic Latin communities and the Greek Orthodox communities over the control of altars in the Holy Places. It also assesses how and to

what extent the Custody was a particular institution which had to mediate Catholic access to places under Ottoman control.

In chapter iii Armstrong explores the meaning of the Holy Land to early modern Catholics by focusing on the role played by the Order of the Holy Sepulchre. Through the lens of their writings the author demonstrates how the image, and the legacy of the Holy Land still had a central role in the thorny Reformation debates on the efficacy of pilgrimages. The fourth chapter explores the involvement of the French monarchy and its subsequent conflict with the Franciscan Brothers of the Holy Land over the administration of the Custody. It unveils how French plans to rule this institution were part of a broader strategy which aimed to confirm France as the main protector of Catholic orthodoxy.

The fifth chapter investigates the relations which developed between the Franciscans and the Sacred Congregation of Propaganda, founded in 1622 to oversee missionary activities in non-Catholic and Protestant areas. Using the congregation's archives, Armstrong sheds light on Propaganda's efforts to contrast and weaken the friars' power in the Holy Land with the key aim of strengthening the global role of the Holy See.

In the last chapter the author looks at how the Franciscans were involved in a harsh struggle with the reformed branches of the Franciscan order, like the Capuchins, Recollects and *Riformati*, who progressively began to arrive in the Holy Land. Even in this case, the book uses such disputes as an avenue to demonstrate the crucial importance of the Holy Land for the Franciscan order.

Though the book is well-organised and well written, there are some gaps. Indeed, the author has neglected to use the material preserved in the Archives of the Holy Office, and the General Archives of the Order of Friars Minor. Both repositories contain a number of sources on the Custody of the Holy Land and its relations with the Curia as well as with the various branches of the Franciscan order. Moreover, the Archives of the Holy Office have a remarkable number of files on the thorny theological disputes which hampered the activity of the Franciscans and the different orders that operated in that area. A further gap in the bibliography is the omission of Cesare Santus' *Trasgressioni necessarie* which has unveiled the practical and theological problems faced by Catholic missionaries in the Ottoman Empire. Despite these shortcomings, Armstrong's book is an admirable effort at understanding the multi-layered facets of Catholicism within the context of the complex and entangled area that was the Holy Land during the early modern period.

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*Sacred journeys in the Counter-Reformation. Long-distance pilgrimage in northwest Europe.*

By Elizabeth C. Tingle. (Research in Medieval and Early Modern Culture XXVII, LXXIII.) Pp. xiv + 246 incl. 12 ills and 2 tables. Berlin–Boston: De Gruyter, 2020. €79. 978 1 5015 1851 5

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This volume by Elizabeth Tingle is the culmination of many years of research on the subject of early modern long-distance pilgrimage, and it builds on two significant articles in *Transactions of the Royal Historical Society* and the *Journal of Religious*