

A Companion to the Medieval Papacy: Growth of an Ideology and Institution.

Keith Sisson and Atria A. Larson, eds.

Brill's Companions to the Christian Tradition 70. Leiden: Brill, 2016. xiv + 410 pp. \$202.

Keith Sisson and Atria Larson have produced a work promoting deeper understanding of papal authority and its development in the Middle Ages. In this substantial volume, they have edited sixteen essays composed by a distinguished scholarly team from across Europe and North America. Larson identifies their goal clearly at the outset: the contributions are meant to provide an updated introduction and guide for students and nonspecialist scholars interested in the medieval papacy defined in legal, religious, and political terms. Together, the authors present a story of growth, but one decidedly different from the mid-twentieth-century view of Walter Ullmann. His ways of thinking about the growth of medieval papal power were tied almost exclusively to a conflict of ideas about authority, as all studying medieval history in the 1970s learned well. He saw conflict between empire and papacy as inevitable on two levels: an inevitable struggle between incompatible notions of authority, and a contest to be won—and in seemingly inevitable fashion—by the greater, papal power. While now passé, defended in full by no serious scholars, Ullmann's interpretation remains, as Thomas Noble says here, a “ghostly presence” (17), if only as the foil against which the team of Sisson and Larson fence. Together these scholars illustrate with great persuasion that the medieval papacy, especially though the eleventh, twelfth, and thirteenth centuries, is comprised of many different histories contingent upon myriad local, regional, and European-wide circumstances.

These historians marshal impressive evidence, and their collected essays will surely be useful for the intended audience. Readers become familiar with the context of the Gregorian reform, and thus the rebellious Pataria association, not just the investiture crisis. In the essay on the Papal States, plenty of evidence is provided to show the inconsistent, discontinuous nature of both papal political authority and territorial control. Readers see too that the iconographic claims of papal power in art, architecture, and liturgy reached a high point of bluster during the reign of Innocent III, but could not necessarily be considered matched by effective authority. Many will have their eyes opened by the excellent chapters on canon law, papal decretals, and councils. The authors of these chapters point out the slowly developing self-awareness of popes as creators of papal law separate from episcopal rule making. Readers may be surprised not just by the impact local circumstances could have on the application of papal laws stereotypically understood as absolute, but also by the lack of any articulated papal plan for law and its implementation. Individual popes apparently made decisions with cognizance of precedent and concern for their place in history. Similarly, readers will find that when medieval popes expected canons produced by councils under their control to be observed outside of Rome, their expectations butted up against complex local politics limiting implementation. And while sometimes local conditions mitigated against

broadened effective implementation of papal power, sometimes the opposite was the case. In the essays on the development of papal legates and on the growth of administration through the Camera Apostolica, readers will find that delegated jurisdiction significantly contributed to increased papal authority outside of Rome, and that the apostolic household was able to efficiently do what no other ruler could: tax the whole of Europe, and with a tiny number of employees.

Chapters on the contemporary papal chancery, the apostolic penitentiary, and the Roman Rota provide more surprises: the vast production of papal briefs and letters shows that popes acted, Andreas Meyer explains, as “not the hunter, but the hunted” (256). Hence, documents from these offices tell much more about what individual appellants sought than what pope or curia thought about any case. The final essays further illuminate the variety of goals pursued by popes in the medieval period: not only a crusade agenda that died after reaching a high point under Innocent II, but also a missionary vision once essentially abandoned but renewed in the thirteenth century, one destined to grow throughout the early modern era. These essays promote sophisticated, nuanced understanding of the medieval papacy, and deserve wide readership.

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Droit et réforme ecclésiastique à Venise à la fin du Moyen Âge: Le “Synodicon” Giustiniani (1438); Édition critique, Biblioteca Nazionale Marciana Ms. Lat. IV, 105 (= 2378). Pascal Vuillemin.

Sources et Documents 5. Rome: École française de Rome, 2015. xii + 308 pp. €36.

In the context of published Venetian documentary sources, mainly devoted to public, notarial, and monastic funds, the *Synodicon* of Lorenzo Giustiniani, bishop of Castello (Venice), starts to fill the existing gap regarding the sources on ecclesiastical subjects. In fact, this publication is part of a more extensive program involving a number of works containing regulations edited by the patriarchs of Venice that is presently being conducted by Pascal Vuillemin. As is indicated by the title of this book, its purpose is to consider the relationship between reform and ecclesiastical law at the end of the Middle Ages. The bibliography and the notes are very rich and attest to extensive research in the archives and libraries in order to present the published text in its historical and documentary context, at both a local and an international level. This is achieved thanks to a comparative analysis, which demonstrates the full integration of the text in the more general Italian and European movement of ecclesiastical reform through the “compilation of statutes.”

The first part is an extensive introduction in three sections designed, first, to define the difficult context of the diocese of Castello (Venice), which oversaw the drafting of the compilation; second, to trace its elaborate process, thanks to the research and