

perhaps, have fitted equally well in part 1, “Life: Irenaeus and His Context,” as each of its current three chapters refers to Irenaeus and his relationship to Polycarp. These chapters carefully nuance and add to what is known about Irenaeus’s life (chapter 1, by Paul Parvis), his own Greek worldview within the Celtic/Latin context of Lyons (chapter 2, by Jared Secord), and his use of succession lists to emphasize continuity of apostolic *teaching*, rather than (as misunderstood later) episcopal monarchy (chapter 3, by Allen Brent; cf. chapter 1, by Paul Parvis).

The view that Irenaeus had personally been a student of Justin Martyr in Rome, previously articulated by Michael Slusser, is deemed highly likely by Steenberg (p. 202). Most of the other authors in this volume acknowledge that Justin’s writings at least influenced Irenaeus greatly on significant aspects of his theology: e.g., the Trinity (chapter 15, by Stephen Presley)—but contrast Peter Widdicombe’s “Irenaeus and the Knowledge of God as Father” (chapter 12). Slusser himself traces “Recapitulation” to Justin and argues that, whether or not Irenaeus’s understanding of the interrelationship of God’s *magnitudo* (greatness) and love (*dilectio*) was also derived from Justin, it forms “The Heart of Irenaeus’s Theology” (chapter 11).

The chapters that complete the theological section of “Part III: Legacy: Irenaeus and His Theological Traditions” also provide exciting new insights necessitating a re-evaluation of earlier perceptions. Alistair Stewart argues convincingly that the Trinitarian component of the “Rule of Truth” derives from prebaptismal catechesis and should not be taken as evidence for a threefold baptismal interrogation (chapter 13). Sara Parvis demonstrates that a crucial subtext of the *Adversus haereses* is a strong defense of the importance and legitimacy of the public roles of women in the Church, including but not limited to women prophets (chapter 14). Sophie Cartwright shows clearly that Irenaeus’s understanding of the “image of God” centers on a “progressive ontological affinity between God and humankind” (p. 176) and that, despite variations on the theme, Irenaeus’s theological anthropology left an enduring legacy.

It is refreshing to read a book on Irenaeus that refers only tangentially to “Gnosticism” and “Recapitulation” but, instead, focuses on the significance of Irenaeus’s particular contribution to the understanding of scripture and on his broader legacy as theologian.

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Ambrose of Milan: Deeds and Thoughts of a Bishop. By Cesare Pasini. Translated by Robert L. Grant. (Staten Island, NY: St. Paul. 2013. Pp. xxiv, 323. \$24.95 paperback. ISBN 978-0-8189-1341-9.)

Cesare Pasini’s biography of St. Ambrose of Milan was originally published in Italian in 1996. In the foreword, translated here, Pasini expressed a desire “to let the texts speak for themselves” and anticipated that readers might even find that he

as author disappeared into the work (p. xii). Ambrose himself took a similar line in his exegetical sermons, assembling a collage of biblical quotations and allusions that seemed more to re-present than to interpret the biblical text for his audience. Of course, neither Pasini nor Ambrose in fact relinquished control of his work, and Pasini remains conspicuously present on almost every page of this biography. We find him addressing the reader, weighing the evidence for its plausibility and its degree of accordance with his idea of Ambrose, and unashamedly using imagination and tradition to fill in the gaps.

This is not unusual—historians always select, interpret, and comment on their evidence, and biography in particular abhors a vacuum. The result in this case is an Ambrose familiar in outline and often in detail from previous scholarship, but who clearly reflects the sympathies of a humane, Catholic, and Milanese biographer. We find a bishop who prefers consensus to confrontation, who avoided “personal attacks on individuals” (p. 114), and who was “patient and understanding toward [his] opposition but consistent and adamant in not yielding to any compromise” (p. 76). This latter stance, however, is trickier to pull off than Pasini allows; like his Ambrose, he tries to be generous and even-handed in dealing with doctrinal controversy—and he does a better job than Ambrose of fairly characterizing opposing views—but he cannot shrug off his own conviction that there was really nothing to argue about. Hence, the homoceans are “obdurate and contrary” and pursue “strategies” to get their way, whereas Ambrose’s Nicenes are “conscientious” and “vigilant” (pp. 42–43).

This is problematic when it comes to dealing with events such as the Council of Aquileia, at which Pasini’s scruples require him to admit that Ambrose “effectively abused the situation” (p. 88), and especially in the ill-conceived attempt to defend Ambrose against the charge of antisemitism. The case made by Ambrose in response to the burning of a synagogue in Callinicum by Christians was not merely that church and state should be kept separate, as Pasini would like to think, but that individual clergymen should be beyond the reach of secular justice even when implicated in violent criminality. This is misguided in itself, but it also cannot be disregarded that Ambrose founds his case on the imagined iniquity of the Jews as a people. This cannot be dismissed as mere rhetoric, as if it were therefore inconsequential; nor is it best justified by reference to Jewish “obduracy” (p. 178) or to paranoia regarding an unlikely conspiracy of “Arians, pagans and Jews” (pp. 87, 174). Ambrose’s small-minded intolerance indeed can be understood in the context of his time, but it is not on that account to be minimized or legitimated.

The translation captures Pasini’s original tone, although sometimes at the cost of sounding awkward in English. The only really confusing parts are the initial discussions of doctrine, where in addition to the usual *homoeanism* we find the untested *homeoism* (p. 42) and *homiois* (p. 2), and “the phrase *homeo*” (p. 2). There also is some uncertainty over the role of a late-antique Praetorian prefect (pp. 16, 20) and frequent errors and Italianisms in names. Thus “Leonitus” and “Secundus” appears throughout for Leontius and Secundianus, and (among others) “Vittricius”

and “Alipius” for the more familiar Victricius and Alypius. Nevertheless, Pasini’s Ambrose emerges clearly and is, for the most part, a likable figure. It is evident that, for both author and translator, this project represented a labor of love, and that is a thing that Ambrose himself would recognize and doubtless approve.

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MEDIEVAL

Geschichte des Kardinalats im Mittelalter. Edited by Jürgen Dendorfer and Ralf Lützelshwab. [Päpste und Papsttum, Band 39.] (Stuttgart: Anton Hiersemann,. 2011. Pp. xiv, 608. €198,00. ISBN 978-3-777-21102-2.)

This book, produced by a team of ten scholars coordinated by Jürgen Dendorfer and Ralf Lützelshwab, is an ambitious and successful attempt to provide a history of the cardinalate from the eleventh through the fifteenth centuries. The editors note that, although there are many studies of individual cardinals, the only real precedent for such an undertaking are some old legal-historical surveys that did not flesh out the cardinals in full. And so decades of French, German, Italian, and English scholarship are synthesized in this book that serves as both a readable history and a comprehensive reference work. Fundamental questions addressed here are the following: Who became a cardinal? How did collaboration (whether by consensual affirmation or collegial limitation) between pope and cardinals develop in the form of consistories and administrative offices? In what way were the roles of the cardinals legitimized through explicit arguments by canon lawyers and theologians, and how did the theory of normative texts correspond to day-to-day reality? Where did the money come from, and how did the cardinals spend it? Since the answers to these questions changed over five centuries, the editors have divided the book chronologically into seven sections, preceded by a survey of primary sources and modern historiography.

The first period begins in 1049 with pontificate of Leo IX and the initial formation of the College of Cardinals with its new exclusive right to elect a pope. The second section, running from 1143 to 1216, charts the ascent of the cardinals in step with the institutional rise of the Roman Church itself. The third period (1216–1304) contains a high point for the oligarchical ambitions of the college in Nicholas IV’s 1289 concession of half the curial income to the cardinals. The fiscalization of the papacy in Avignon (treated in the book’s fourth section) and new sources of revenue gave the cardinals still more power, enabling some to become patrons of the arts and giving the whole group the gumption to produce the first conclave capitulation in 1352. The rejection of Urban VI by the French cardinals and the ensuing Great Western Schism from 1378 to 1417 (section 5) altered the college by internationalizing it and enhanced its status by confirming its role in conciliar discussions. The sixth period (1417–71) saw the cardinals grapple with reform ideas in the time of the councils of Constance and Basel, and witnessed ever more conclave capitulations. It is only in the final section of the book that one sees