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the main features of Coptic Orthodox liturgy clearly, but his proposal warrants correction when he contrasts Coptic Orthodox anointing of the sick and confession with Catholic practice (151, 154). On the other hand, Carolyn Ramzy, "Music: Performing Coptic Expressive Culture" (160–76), and Gawdat Gabra in Part IV, "Coptic Art: A Multifaceted Artistic Heritage" (239–70), present the distinctive features of Coptic religious culture without need for comparisons, and with very helpful illustrations.

Part III, "Coptic Literary Culture," addresses an aspect of the Coptic heritage that has recently received much scholarly attention: the interaction of and transition between Greek, Coptic, and Arabic in Egypt from Late Antiquity to the present. F. covers "The Greek Literature of the Copts" (195–208), which is defined as literature written by Greek-speaking Egyptians that has the "distinctive Coptic/Alexandrian" character. Thus, Clement of Alexandria is discussed, but not Evagrius. Hany Takla offers good introductions to both Coptic language as a development from Egyptian (179–94) and Coptic literature (209–23) as an area that has drawn attention due to manuscript discoveries (Nag Hammadi, Kellis) but still needs research on fundamental questions (see his list of questions, 221). Samuel Moawad, "Coptic Arabic Literature: When Arabic Became the Language of the Saints" (224–36), is careful to outline both what is known and what is still unclear about the stages of transition from the use and knowledge of Coptic to Arabic in both the Coptic Orthodox Church and in the general usage of Christians in Egypt.

This collection of essays will be a useful source of information for general readers, both inside and outside the Coptic Orthodox community, for those in ministry who are interested in the growing topic of world Christianity, and for scholars focusing on the Near East who specialize in allied fields (political history, etc.). Aiming for a general audience, each essay has minimal footnotes, but all have very good, basic bibliographies to encourage further reading.

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The Invention of Peter: Apostolic Discourse and Papal Authority in Late Antiquity. By George E. Demacopoulos. Philadelphia: University of Pennsylvania, 2013. Pp. 262. $69.95.

There is much to admire in this new book by the author of *Five Models of Spiritual Direction in the Early Church* (2007). Demacopoulos approaches the Western patristic tradition from an Orthodox perspective, which provides a productive and novel outlook. His work has an "oecumenical" focus in the sense that it treats the Western and Eastern churches as equally part of the *oecumene*, or "universe," of the late antique church. D. builds on the recent work of Neil McLynn and Kristina Sessa to deconstruct the use of the discourse of Petrine primacy by particular Roman bishops over three centuries. This was the idea that Christ's commission to Peter in Matthew 16:18–19 was properly understood as a divine mandate to any bishop of Rome to wield authority

over the whole church. Of course, only the bishops of Rome thought that they had been given such a mandate, but D. clearly indicates how emperors and patriarchs used this self-conception to their own advantage when it suited them.

D.'s apt title, *The Invention of Peter*, identifies the crux of the matter. (I appreciated the absence of the epithet "Saint," because the sanctity of the bishops of Rome is not what this book is about.) Central to this section is an analysis of the cultural assumptions underpinning the role of bishops vis-à-vis other figures of authority in Late Antiquity, including emperors, kings, and other bishops, especially the patriarch of Constantinople.

D. rightly criticizes Walter Ullmann's theory, which dominated scholarship for several decades, that the early bishops of Rome (from Leo I onward) had a legalistic, dynastic conception of their authority, and that a Caesaro-papist model of authority dominated Eastern imperial thinking and self-representation at this time. However, I find problematic D.'s assumption that any historical analysis—for example, from correspondence and imperial laws—can find out what bishops or emperors "felt" or "thought they needed to do" in order to achieve their objectives. It is impossible to prove that the louder the bishops of Rome protested about their spiritual authority over other leaders, both ecclesiastical and imperial, the more vulnerable to attack they believed their position to be. It is obvious that many bishops took a high-handed approach to others who claimed spiritual authority, including emperors safely resident in Constantinople. Leo the Great was one such bishop, as D. indicates, but his reading of the homiletic evidence rests on an accident of history: the first collection of Leo's sermons emanated from the first five years of his pontificate, and constitutes over half of the extant 97 sermons. Thus we do not get a balanced picture from those early sermons, and the fact that many of them use Petrine imagery may be representative of the whole corpus (if we had it), rather than indicating "part of a strategy to assert his authority over other Italian bishops in the early years of his pontificate" (45). In fact, Leo's undatable fifth homily (from the second collection [post 445–461]) on the anniversary of his elevation had the same recourse to the Petrine commission, which challenges D.'s reading (see 45 and n. 24). Another contextual feature of homiletic literature that could have been given more consideration is the degree to which its content was shaped by the liturgical occasion. An anniversary speech or a homily on the Feast of Saints Peter and Paul would seem a natural occasion for a Roman preacher to adduce the trope of Matthew 16 for another airing. A considerable degree of rhetorical skill was required for any bishop or patriarch to succeed in convincing his audience, readers, or interlocutors of his authority.

The figure of Hormisdas would have been an interesting case study, but he is all but ignored here (referenced only on p. 124 and n. 113), although he was crucial in the resolution of the Acacian schism that blighted 35 years of East–West relations. To detect in *Novella* 131 (Justinian's statement of Roman primacy) a papal "humiliation" (123) seems to read too much into the scant legislative evidence.

So much of the evidence does not fit D.'s theory of papal weakness or vulnerability that he is continually forced to defend apparent "inconsistencies" in papal or imperial writings (129), and frequently he describes as "surprising" (117, 118, 125, 135) or "perplexing" (46) what is contrary to the expectations set up by his assumption of a

"totalizing discourse" of Petrine primacy. Such admissions seem to warrant at least the consideration of other readings. One such reading would be that some bishops found their so-called Petrine mandate more useful than did other bishops, and used it in particular and unpredictable ways. This is a fascinating study of a relatively obscure period, and one with significant implications for current understandings of the Roman Catholic tradition and its claims to power.

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A Christian Pilgrim in Medieval Iraq: Riccoldo da Montecroce's Encounter with Islam. By Rita George-Tvrtković. Medieval Voyaging. Turnhout: Brepols, 2012. Pp. xvii + 248. $110.20.

Modern Christian theologians engaging with Islam can learn from the experiences of medieval friars like Riccoldo da Montecroce. Thus argues George-Tvrtković in her highly focused study of a celebrated yet still under-studied Dominican who traveled from Florence to Baghdad and back at the close of the crusader era. It is a provocative thesis, and perhaps not convincing (or indeed relevant) to many readers. Nevertheless this is a solid piece of research on neglected aspects of an important writer's oeuvre, which opens new avenues for research on East–West encounters in the medieval period.

Setting aside Riccoldo's best-known (and rather derivative) polemical treatise, *Contra legem Sarracenorum*, G.-T. seeks a fuller sense of the friar's evolving views on Islam by focusing instead on his *Liber peregrinationis* and *Epistolae ad ecclesiam triumphantem*. These consist, respectively, of a memoir detailing Riccoldo's experiences in the lands of the East and a set of five highly rhetorical letters (addressed to God, the Virgin, and other members of the celestial court!) on the potentially calamitous theological implications of the fall of Acre in 1291. Riccoldo's observations of Islamic belief and praxis in these texts are nuanced, with the traveler at times positively enjoying the company of Muslim intellectuals and admiring the piety of his Islamic host community. He learned Arabic and repeatedly expressed not only his pride at being able to "read it in Arabic," but also his delight in the Qur'an's aesthetic quality. Still more intriguing, in the *Epistolae* Riccoldo made so bold as to ask whether the crusaders' defeat at Acre might be taken as a sign that Islam was in fact favored by God over Christianity. Yet the friar never wavered from his vocation and ultimately returned to pen anti-Islamic diatribes in a Florentine convent. That outcome aside, G.-T. suggests that Riccoldo's occasional expressions of "wonder, doubt, and dissonance" reflect a true personal effort to comprehend Islam on its own terms. His experiences could thus stem from the sorts of "deep tensions inherent in any interreligious encounter"—medieval or modern—and so serve as models for similarly conflicted Christian theologians of (comparative) religions currently seeking to develop a theology of Islam.

Whatever the modern implications, G.-T. provides a skilled, if at times somewhat narrow, reading of sources. Genre is a key consideration, as she acknowledges in a