

Antioch and Serdica recognized an important developmental stage in bringing about a meaningful and effective canon law for the future regulation and protection of the Church” (170). S. offers a thought-provoking analysis on the place and role of canon law in the fourth-century church. S. emphasizes that the authority to issue canons on disputed issues—an authority related to synodality and episcopal power—did not include, at this point, the means to enforce adherence and application.

S.’s analysis suffers from the lack of a description of “canon law”; he uses the phrase frequently in general (e.g., in discussing synodality) and in reference to the Councils of Antioch and Serdica. This lack is problematic in as much as applying “canon law” as a specific field of study, a subject in and of itself, to the fourth century is anachronistic. Problematic also is S.’s use of the technical term “codification” in reference to canon law (197–203), again without an articulation of its meaning in this context. “Codification” in reference to canon law more usually refers to the 1917 *Codex Iuris Canonici*, in which the law of the entire church was removed from its historical context (the original documents), summarized in succinct statements (“canons”) and which for the first time abrogated all previous law.

With the Constantinian recognition of the church, the church “became an institution of the state; its leaders and its body of the faithful became an integrated part of the state; and developments in the institutional bureaucracy of the church were influenced again and again by those of the empire” (204). This quotation offers an understanding of the “imperial church” to which S. refers in his introduction but which is distinct from the specific relationships between the Western Church/Empire and the Eastern Church/Empire.

By focusing on the nature of synodality and episcopal authority in the church combined with a serious consideration of canon law’s influence on these and other fundamental issues, S. offers a different and thought-provoking perspective on the Councils of Antioch and Serdica.

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The Manly Priest: Clerical Celibacy, Masculinity, and Reform in England and Normandy, 1066–1300. By Jennifer Thibodeaux. Philadelphia: University of Pennsylvania, 2015. Pp. viii + 230. \$59.95.

A few years ago, while spending some months in Chicago, I walked into a barbershop in which the service was quick but so too was the barber’s barrage of seemingly irrelevant questions. It was no more than query number three or four when he asked bluntly, “Are you a priest?” With my affirmative reply I asked how he knew. “Your demeanor,” came a confident and self-satisfied answer. I am not sure what kind of supposedly priestly comportment he detected in me, but this new book from Thibodeaux is a fascinating case study of the historical development of certain ideals of clerical embodiment of “a manly demeanor” and a “chaste virility” (112).

T. explores the efforts made to mandate and to enforce celibacy among the diocesan clergy of England and Normandy, over more than two centuries following the Norman invasion of the former. She shows at length how this was eventually a more-or-less successful agenda, one that pitted monastic ideals of a chaste celibacy against a more secular ethos of marriage, family, bloodlines, and inheritance practices. Were priests to be primarily like other men, that is, were they to be husbands with wives and fathers of children, and were they to behave like other men by frequenting taverns, indulging at times in gluttony and drunkenness, fighting and rabble-rousing, vulgar language, and hunting? Or were they to adopt a more disciplined, ascetical lifestyle of self-control, one emphasizing a purity in “will, speech, loins, and stomach” (122), a purity imagined as suitable, indeed necessary, for a man who would celebrate the sacraments? Thus not only abstinence from marriage and sexual intercourse was promoted by clerical reformers, from the late eleventh century to ca. 1300, but also a broader reform of “appearance, behavior, deportment” (13). While monks such as Anselm of Canterbury led the way in arguing for realization of such an ideal for clergy, many bishops also campaigned, through exhortations and diocesan legislation, for priests as spiritual warriors and soldiers of Christ, priests who would do battle against the world, the flesh, and the devil. Priests were advised to abstain from foods that might cause flatulence because such gas was thought to cause erection of the penis. Moreover, clerics were not to wear brightly colored clothes, for a man so attired was considered effeminate.

This book documents very well the resistance to the reformers, and the strategies used to attempt to retain what was considered a more traditional, and more worldly, parish clergy. T. shows that the defense of a married clergy was accompanied by an offense as well: the celibate reformers were sometimes accused of sodomy and bestiality, and thus of promoting not purity but impurity. Defenders of “traditional” parish priests lauded marriage as preventing or preempting sexual misbehavior of clergy. Were wives not preferable to concubines, and legitimate children preferable to illegitimate ones? As T. shows clearly, the resistance was tenacious, but after several generations and a couple of centuries, it was marginalized. A cleric seeking a benefice and good parish, and perhaps hoping for career advancement, came to understand that continued opposition to celibacy was a non-starter. Though T. discusses the role of the Fourth Lateran Council (1215) in promoting a celibate clergy, she devotes much more time to detailing the local origins of the clerical reform agendas in England and Normandy. She thus offers a helpful corrective to any tendency to interpret the history of clerical celibacy in the Catholic Church as but an imposition from Rome.

Questions that might have been pursued here, but were not, include the role of the friars in defining and defending a model of clerical behavior and lifestyle. Neither monks nor secular priests, the Franciscans, Dominicans, and other friars came to prominence in the 1200s. Did they contribute a distinctive perspective to debates on clerical celibacy, behavior, appearance, comportment, and so on? T. hardly mentions women religious. Though excluded from priesthood, women religious and their communities were abundant in the times and places she studies. Did the nuns have any influence, direct or otherwise, on the debates about priestly bodies? And did the

defenders of clerical marriage claim that unmarried priests were in some cases engaged in lascivious activities with nuns?

In her conclusion T. alludes very briefly to the 16th century and to the Jesuits as reimagining clerical masculinity. Such a topic regarding the Society of Jesus is surely tantalizing and more, but it is not one explored in this book, a volume well worth the attention of students and scholars of church history, of gender studies, of the history of England and France, and of the history of mentalities.

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Jesuit Pedagogy, 1540–1616. A Reader. Edited by Christiano Casalini and Claude Pavor, SJ. Sources for the History of Jesuit Pedagogy. Chestnut Hill, MA: Institute of Jesuit Sources, 2016. Pp. xix + 346. \$45.

In 1956 the Hungarian Jesuit László Lukács was commissioned to investigate why and how the Society of Jesus became involved in education. The initial results of his research were two lengthy Latin articles for the *Archivum Historicum Societatis Iesu* in 1960 and 1961. An edited translation by George E. Ganss, SJ, was reprinted in Thomas H. Clancy's *An Introduction to Jesuit Life* (1976). Lukács then assiduously edited seven volumes, the *Monumenta Paedagogica*, for the series *Monumenta Historica Societatis Iesu*. In them, he traced the evolution of, and reaction to, the definitive 1599 edition of the *Ratio Studiorum*, the universal template for Jesuit education. Pavor had earlier provided the English-speaking world with the first complete translation: *The Ratio Studiorum: The Official Plan for Jesuit Education* (2005). Here the two editors have selected and translated representative texts organized according to four topics: "Inspirations," for example, Juan de Polanco's report on the importance of humanistic studies for younger Jesuits (1547); "Administration," for example, the constitutions of the college at Messina (1548); "Formation," for example, Claudio Acquaviva's statement on uniformity of doctrine (1613); and "Teaching Practices," for example, Juan Maldonado's instruction on teaching theology (ca. 1573). The last two are especially fascinating: Maldonado argued for considerable freedom in theological instruction whereas Acquaviva preferred a strict uniformity based on Thomas Aquinas.

The introduction is a clear, concise presentation of late medieval–early modern pedagogy, and the gradual involvement of the Society in this ministry. Especially helpful is the timeline that coordinates the edited documents with decisive events in the early Society's preferential option for education. Ignatius's decision in 1548 to open a school in Messina for lay students radically altered the young Society's direction and self-understanding. Instead of well-trained, flexible, mobile Jesuits surviving on alms in professed houses, they, still well-trained, became Europe's schoolmasters, living in colleges supported by regular income, harnessed to classrooms and academic calendars. Probably no decision was as seismic in the pre-Suppression Society. By Ignatius's death in 1556, the Society operated thirty-three schools with six more scheduled to open—from none