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ahig@unav.es

Universidad de Navarra

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Summerlin, Danica  
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biblica della creazione del mondo, per passare alla codificazione spaziale dei luoghi escatologici (inferno, purgatorio, paradiso), guidata dall'ermeneutica dei libri neotestamentari, in particolare dell'Apocalisse. Questi temi certamente non sono controllabili nel senso della misurabilità spaziale o della «scoperta» di luoghi accessibili a perlustrazioni geografiche, ma sono storicamente importanti perché, come risulta sulla base della patristica e della letteratura teologica, hanno forgiato il modo di rendere credibile all'uomo di quei secoli la dinamica dell'ecosistema terrestre, e soprattutto hanno offerto la modalità di pensare alla trasformazione finale del mondo, che l'uomo occidentale accoglieva come immancabile in forza della sua adesione massiccia alla monocultura religiosa del cristianesimo, e che ha ispirato in modo determinante tutta la produzione letteraria (l'opera più celebre è la *Divina Commedia* di Dante Alighieri), artistica (si pensi alla lunga tradizione delle raffigurazioni pittoriche del Giudizio universale), e teologica (nel basso medioevo e ancora in pieno Rinascimento abbondò la scrittura di testi profetici a carattere apocalittico).

Alessandro GHISALBERTI  
alessandro.ghisalberti@unicatt.it

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## Concilium Lateranense IV

(Rome, 23-29 November, 2015)

November 2015 saw over two hundred academics from twenty-eight countries across four continents gathering together in Rome to commemorate eight hundred years since Innocent III's 1215 Lateran Council. Lateran IV is generally acknowledged to be both the high-point of Innocent's pontificate and one of the great reforming councils of the High Middle Ages, bringing in around seventy decrees which quickly entered into contemporary legal discourse and providing a venue for wide-ranging discussions concerning the political, religious, and legal affairs of Latin Christendom, from the primacy of Toledo to the calling of a new crusade to the kingdom of Jerusalem.

The November conference, held across Rome thanks to the supreme generosity of a number of institutions, looked beyond the purely legal elements of Lateran IV to paint a picture of a council that interacted with the broader Christian and secular world. It began on Monday 23 November with a series of plenary lectures, initially at Det Danske Institut i Rom, up in the Valle Giulia near the Borghese Gardens. After a warm welcome by the Assistant Director of the

Institute, the first two plenary lectures looked to the idea of church councils in the central Middle Ages, and the person behind the council, Innocent III, with Danica Summerlin noting the importance of remembering that councils (and conferences) were as much about informal connections and networks as the written acts, and Christoph Egger giving an entertaining glimpse into contemporary depictions and stylistic images of a pope who remains enigmatic. Following a brief coffee break, the second session of the conference continued to ask questions of the relationship between the papacy and broader Christendom in the early thirteenth century, and especially looking at embassies and the rationales and underlying reasons behind the gifts and connections.

After a well-deserved lunch, Christian Grasso gave an account of Innocent's sermons. Following that, the conference moved away from the Danish Institute to the British School at Rome, where Ian Haynes gave a wonderful lecture on the excavations which have uncovered the multiple layers of Roman archaeology that now lie underneath the Lateran Basilica. The final stop of the day was the Istituto Austriaco di Roma, where Andrea Sommerlechner gave an intriguing introduction to the difficulties faced when editing Innocent's registers, an ongoing project run through the Institute since the 1960s and which is now approaching completion. The day ended with the kind hospitality of the Austrians, and a delightful selection of pastries and canapés.

The second day, Tuesday 24 November, saw the conference move to the Gianicolo, based in the Auriana Auditorium of the American University of Rome with additional sessions held in the Barnabite theatre and the Fondazione centro studi emigrazione in Rome. If the plenaries of the first day had focussed on the backdrop of the council and its locations, those of the second day instead investigated the conciliar canons' relationship with pastoral concerns and with local sermons. Jessalynn Bird began with an account of sermons related to Lateran IV found in a northern-French sermon collection, swiftly followed by Neslihan Şenocak asking questions of the precise relationship between pastoral care, sermons, and the friars in the early thirteenth century. After these excellent plenaries came a coffee break, with more delicious pastries, in something which would become a theme throughout the week; the conference split into three strands of parallel sessions.

The first strand followed the plenary speakers' lead in investigating the pastoral implications of Lateran IV after 1215, including important contributions on the *Cura animarum* and confession. Questions were raised of the role of canon law and legal sources, ranging in date from shortly after the council until the early-modern period, with one paper analysing the role of Lateran IV in shaping Protestant theology in the sixteenth century. A second strand looked at issues of

unity and diversity in Christendom, focussing on the relationships between the Church and the Empire as well as broader questions concerning how the Latin and Greek churches interacted at around the time of Lateran IV. The final set of sessions, held in the Barnabite Theatre, began one of the conference's minor pre-occupations, examining the relationship between the council and crusades that took place after 1215.

As well as the academic sessions, Tuesday saw the first events in a programme of additional activities organised to coincide with the events of the conference, with Lila Yawn giving delegates a guided tour of the Lateran Baptistry and the Sancta Sanctorum.

On Wednesday, 25 November, the conference moved slightly across the Gianicolo, spending the day in the beautiful and spacious surroundings of the American Academy in Rome's Villa Aurelia Campus. The day had a coherent theme, with a series of four sessions investigating the connections between Lateran IV and the treatment of Jews and Muslims in the medieval world. With one exception, the sessions were organised by Irven Resnick and Marie-Thérèse Champagne, and included an examination of the role of conversion at Lateran IV by Harvey Hames and Anna Sapir Abulafia analysing the role of ideas of Jewish service in the conciliar decrees. The intellectual calibre of these papers was augmented by the warm and genial welcome of the AAR, which provided delegates with yet more tasty sweet and savoury treats and as well as a Prosecco reception. Wednesday also saw the continuation of the excursion programme: Brenda Bolton led a visit to the excavations beneath the Lateran Basilica, providing both a useful guide and reminding participants of the many interesting points raised by Ian Haynes during his talk on the excavations on the Monday.

After two days on the Gianicolo, Thursday 26 November saw delegates moving across Rome to the enjoy the gracious hospitality of the Pontificia Università Gregoriana in its grand main campus. The themes of the day revolved around a combination of canon law and the religious orders, which proved an interesting and informative mixture given the surroundings. The opening plenary, by Frances Andrews, provided a snapshot of what was happening in Italy in 1215; the lightness of touch provided some much-needed relief at the mid-point of the conference. Following that, Anne Duggan looked to the contribution made by the letters and ideas of Alexander III, and in particular the canons of his 1179 Lateran council, to Innocent III and the Lateran IV decrees. In the afternoon, the plenaries – by Giles Constable and Chiara Frugoni – analysed the relationship between the religious orders and the events of the council. Aside from the plenaries, the sessions ventured as far afield as the the background to the conciliar decrees, monasticism and Lateran IV, vernacular literature and its use in pastoral

care, and the ban re-articulated in canon 71 of the council on Christian-Muslim trade, in addition to the day's pre-occupation with the role played by both Innocent III and the 1215 council in the institutional development and overall spread of the mendicant and Cistercian orders.

Friday, 27 November drew delegates back once more into Trastevere, to the Guarini campus of John Cabot University. Again, a few themes held the day together, this time the potentially rather disparate interests of theology and art history, in a way that allowed delegates to explore both. The day began with an excellent plenary from Marcia Colish, focussing on Lateran IV's contribution to Trinitarian theology, swiftly followed by an interesting talk by Tommaso di Carpegna Falconieri which took a more local tack and queried the relationship between Lateran IV and the clergy of the city of Rome. The afternoon plenaries, in turn, were primarily concerned with art history, but writ large. Dale Kinney looked at the consecration of S. Maria in Trastevere during the 1215 council, incorporating both the ritual significance of the act and an interest in the art-historical aspects of the decoration of the church itself, followed by a wide-ranging plenary from Dorothy Glass, asking questions about how members of the cardinalate, in this case Cardinal Guala Bicchieri, used art and architecture as expressions of patronage and interest. Of particular interest in the latter talk was the focus on the cardinal's book-collection.

If Friday's plenaries covered a variety of topics of potential interest to the conference participants, then the parallel sessions which took place either side were no different. One strand, organised by Maureen Boulton, looked at vernacular literature after the council; another, co-ordinated by Damian Smith, incorporated one session on the Fourth Lateran Council and the Albigensian Crusade, and one organised by Maria João Branco, looking at 'An Agenda for Hispania', and would continue into the Saturday. One strand continued Marcia Colish's lead in expanding on the theological elements of the council; in terms of intellectual history, this session was supplemented by one on the relationship between Roman law and the canon law included in the conciliar decrees. A further set of two sessions took the afternoon plenaries as their guide, expanding on art history to include papers on architecture and altars that demonstrated the depth of insight that art historical evidence can provide when linked with the more traditional, legal and constitutional subjects that dominate the history of medieval papal councils. As well as these more defined daily strands, Friday saw sessions on the Greek churches and Lateran IV, and on the impact that the 1215 council had in the north and in the Baltic.

Saturday 28 November, the final day of sessions of the conference, dawned bright and cheerful. Rome was at its sunny best, which suited a day which con-

sisted of moving between two venues. The day began with the penultimate plenary lecture, by Pascal Montaubin, hosted at the University of Notre Dame's Rome Global Gateway, near the Colosseum, and interested in the role of the French bishops at the 1215 Council. Following that, the Notre Dame campus held a series of parallel sessions. One strand followed Montaubin in asking deeper questions of the episcopate's contribution to the implementation of the conciliar decrees, and then turning attendees' gaze on how the council affected episcopal elections. The second strand continued earlier pre-occupations with law and procedure, raising questions concerning the development of inquisitorial procedure and the relationship between the canons and broader Romano-canonical procedure. The third strand took a more pastoral approach, investigating initially the sermons at and after the council, and then, later, how Innocent III and the events of 1215 affected marriage law.

A short but delightful walk from the Colosseum back to Trastevere brought attendees back to John Cabot University, where a day of sessions began mid-morning, concurrently with those at Notre Dame. The parallel strands at John Cabot demonstrated the depth of interest in Lateran IV, and often continued previous days' pre-occupations, showing how far scholars can now detect the council's responsiveness and influence. Strands focussed on the south of France and the Iberian peninsula and the role that images and relics played in the transmission of ideas and how those images were in turn affected by the conciliar decisions, and then engaged anew with questions of 'centre' and 'periphery' in Europe in the aftermath of Lateran IV, looking at the council's consequences in Scandinavia (including the Baltic Crusades), Eastern Europe, and even further afield in Croatia and Armenia. Finally, one session took a slightly more tongue-in-cheek approach to the council, looking at humour, light-heartedness, and ironic details present in the conciliar decrees.

Being so close to the Basilica of S. Maria in Trastevere, central to the festivities in 1215 when it was re-consecrated, also provided some attendees with a fantastic opportunity. Dale Kinney – whose plenary the day before had asked questions of the re-consecration – gave a tour of the Basilica to those who were interested and who needed a break from the sessions.

The sessions at Notre Dame finished slightly earlier than those in Trastevere. As well as permitting a walk through Rome, enjoying the last of the autumn sun and accompanying pleasures including watching rowing on the Tiber and a gelato or two, all the conference attendees were able to congregate in John Cabot's Aula Magna, to hear Brenda Bolton, the mastermind behind the commemorative conference, talk of the 'Importance of being absent'. The delegates, in a touching gesture of kindness, presented her with flowers as a token of thanks,

before all present attended a buffet reception sponsored by John Cabot University in honour of both the conference and of Innocent III and his council.

The conference ended in the early evening of 29 November, with concluding Mass in the Cappella del Coro in the Basilica di San Giovanni in Laterano, celebrated by Cardinal Raymond Burke.

It was an intellectually exciting week in Rome, and its success owed much to the hospitality of all of the institutions and the enthusiasm and interest of the participants. Plans for the publication of the proceedings are underway; on behalf of the committee (Christoph Egger, Barbara Bombi, Damian Smith, Danica Summerlin, Maureen Boulton, Lila Yawn, Brenda Bolton and Peter Clarke), it was a pleasure to see so many people enjoying both the city and the papers given at the conference. As well as presenting a variety of different thematic and methodological approaches to understanding the role of the council, its attendees and its decisions in the wider medieval world, these papers demonstrated the depth of the field, given as they were by scholars at every level from graduate students up. Interest in Innocent III and his council remains as intense as ever, and theories and ideas as to the role that Lateran IV played in the medieval continue to be innovative, interesting, and important.

Danica SUMMERLIN  
d.summerlin@ucl.ac.uk

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## Dal «medioevo cristiano» alla storia religiosa del Medioevo: quarant'anni di storiografia (1974-2014)

(Verona, 21-23 settembre 2015)

Dal 21 al 23 settembre 2015 si è svolto a Verona il convegno dal titolo *Dal 'medioevo cristiano' alla storia religiosa del Medioevo: quarant'anni di storiografia (1974-2014)* organizzato dal comitato direttivo della rivista «Quaderni di Storia religiosa» all'interno del programma di ricerca dell'unità veronese del PRIN «Concetti, metodi e istituzioni di una disciplina: la medievistica italiana 1880-1940» (coordinatore nazionale Roberto delle Donne).

Dopo i saluti istituzionali la prima giornata è stata introdotta da Giovanni Miccoli che ha ricordato alcune problematiche fondamentali relative alla storia religiosa e al suo studio in particolare: la difficoltà (vero e proprio limite) di cogliere il sentire religioso individuale degli uomini e delle donne all'interno delle istituzioni cristiane e la tentazione di studiare la storia del cristianesimo in fun-