

mendatarabt von St. Maximin und als Präsident des Reichskammergerichts, das in diesen Jahren im Fürstbistum Lüttich das Nuntiaturgericht als oberste Appellationsinstanz ausschalten wollte.

Die wichtigste Bischofswahl des Zeitraums, die von Franz Wilhelm von Wartenberg in Osnabrück, war ebenso Anlaß zu mehrfachem Schriftwechsel wie etwa die Einführung eines besonderern Eides am päpstlichen Alumnat in Fulda oder das Bestreben Carafas, die theologische Fakultät der Universität den Jesuiten zu übergeben.

Über die ganze Breite der in der Korrespondenz behandelten Themen informiert zuverlässig das Register der von Joseph *Wijnhoven* mit vorbildlicher Sorgfalt bearbeiteten Edition. Diese ist im übrigen vernünftigerweise nach der gleichen Methode gestaltet, die Wolfgang Reinhard und Klaus Jaitner in ihren die Vorgänger Carafas behandelnden Bänden der „Nuntiaturredakte“ angewendet hatten. Besonders zu würdigen ist, daß der Herausgeber in den Anmerkungen viel weiterführendes Archivmaterial nachgewiesen und eine Fülle von schwer zugänglicher lokal- und kirchengeschichtlicher Literatur herangezogen hat. Die Kopfregeften sind in der Regel klar und informativ formuliert. (Bei Nr. 787 stimmen Text und Kopfregeist nicht überein.)

Eine umfangreiche Einleitung vervollständigt den Band. Sie enthält eine genaue, auf viel eigenen Archivforschungen beruhende Biographie Pier Luigi Carafas, würdigt seine Amtstätigkeit als Nuntius und ermittelt auch wichtige Mitarbeiter und Informanten. Der Abschnitt über die Quellen läßt in eindrucksvoller Weise erkennen, wie verstreut die Archivbestände sind, aus denen das schließlich publizierte, der Vollständigkeit sehr nahekommende Material gesammelt werden mußte. 5 Faksimile-Tafeln zeigen die Handschriften Carafas, seiner engsten Mitarbeiter und eines Schreibers des päpstlichen Staatssekretariats.

Köln

Rotraut Becker

Luigi Fiorani. *Il concilio romano del 1725*. Roma, Istituto per le Ricerche di Storia Sociale e di Storia Religiosa, 1978, 322 p. (Biblioteca di storia sociale, 7).

The provincial synod of Rome, held in the Lateran basilica from April 15 to May 29, 1725, commonly known as the "Council of Rome", no more than any other similar assembly in the 18th century achieved its purpose of reanimating the Church within its borders, but for various peripheral reasons provoked an extraordinary resonance throughout Europe. Presided over by the dedicated Benedict XIII and attended by members of the Sacred College, the synod was regarded by many, including some of its participants, as being endowed with more than ordinary authority. This curious event, insignificant yet notorious, has now found its able historian who has once and for all lifted the fog of uncertainty shrouding many of its aspects.

The synod is presented in its difficult gestation, actual sessions and aftereffects. In the 17th and 18th century the Tridentine decree regarding the frequent holding of synods was honored more in the breach than in the observance. In Rome itself the announcement of a synod, the first to be held there since Trent, mostly encountered indifference or even hostility on the part of certain members of the Curia, scandalized at this "novelty". As behooves a volume in the series "Biblioteca di storia sociale", due consideration is given to religious and social conditions in the dioceses concerned and to the qualifications of the participating prelates. A not very reassuring picture results: with a few exceptions bishops devoid of pastoral sense, out of touch with their people, engrossed in temporal interests which nevertheless posed preoccupying problems in the face of baronial avidity and administrative neglect; dioceses, especially in the South, plagued by clerical ignorance, poverty and civil meddling.

The author does not palliate the procedural shortcomings of the synod itself: inadequate preparation, lack of roots in existential reality, restricted participation by synodal members, chaotic conduct of the sessions overloaded with agenda. Nevertheless, Fiorani is able to show that Benedict managed to impart an authentic pastoral orientation to the synod and its acts, rare in its time. Although the axe is not laid to the roots of age-



old ills, a sensitivity to basic pastoral concerns is manifest in the legislation concerning the spiritual figure of the bishop, his duty to preach, reside in his see, make pastoral visits, gather his clergy, supervise their formation. The council furthermore prescribed care in the selection of candidates, learning and piety in the priest, the erection of seminaries, preaching and catechising – common enough themes of legislation, but in this case framed with an awareness of real situations and charged with Benedict's religious zeal.

The synod initiated no movement of reform, but some effects are discernible in Benedict's lifetime. Between 1726 and 1730, of more than seventy participants in the synod over twenty held gatherings of their clergy. Also one finds steps taken in some dioceses in the matter of catechetics, preaching, formation of candidates, episcopal residence, accountability for ecclesiastical property.

These modest ripples of reform faded before the more clamorous effects of the synod. Its decrees regarding clerical immunity, inventorizing of church property and witnessing of wills offended lay authority in Naples and Vienna. The ensuing controversy, which involved the ban of the decrees of the synod held by Charles Pignatelli, archbishop of Naples, in the spirit of the council of Rome, cost the viceroy Frederick Althann his post. A reference by the synod of Rome to the *Unigenitus* as a rule of faith roused international indignation, particularly in Jansenistic circles, and led to the widely circulated accusation that the phrase had been surreptitiously added to the printed acts. Oddly enough, the course of the council was followed with sympathetic interest in the pages of the *Acta eruditorum* of Leipzig, but was severely judged from Vienna by Peter Giannone for its alleged infraction of civil rights and on theological grounds by the Lutheran John Walch of Jena. The influence of the synod was also prolonged through its various editions into the middle of the century.

Fiorani's detailed and entirely fresh account of the council of Rome was rendered possible by his "happy and unexpected" discovery in the Vatican Archive of a precious collection of fourteen codices marked (by Garampi?) *Concilio Romano 1725*, "hitherto totally unknown" and actually containing "great surprises", among them the authentic acts of the synod, which enable him to prove among other things that the phrase regarding the *Unigenitus* was not added to the printed acts, though it was seemingly ramrodded through the synod without adequate debate. Other sources were found in the Vatican Library, the Cassanatense, Corsiniana and Angelica libraries of Rome, the Classense library of Ravenna and the National Library and Archive in Naples. A selection of documents is edited in seven appendices occupying the last third of the book.

Any negative reflections on this excellent work, impeccably written, rich in background, attentive to real issues, quietly objective, must necessarily concern only external and material details. Subtitles in the chapters and division of lengthy paragraphs which sometimes run for several pages would have been a mercy to the reader. So too would have been the incorporation into the text of much of the material in the footnotes, constant reversion to which interrupts the train of thought. A clearer picture would have emerged had the council been described in chapter three of part one according to the chronological order of its sessions and of the debates and incidents occurring in each. (A list of the assemblies and their dates is relegated to a footnote on p. 67.) The lack of a bibliography (authors may be traced through the index) adds to the difficulty of using the book.

Roma

Joachim Smet

Schwedt, Hermann H.: Das römische Urteil über Georg Hermes (1775–1831). Ein Beitrag zur Geschichte der Inquisition im 19. Jahrhundert. (Römische Quartalschrift, 37. Supplementheft) Herder, Rom-Freiburg-Wien 1980, XLVII, 621 S.

Am 26. Mai 1831 starb der Bonner Theologe Georg Hermes siebenundfünfzigjährig eines erbaulichen Todes. Am 26. September 1835 verurteilte Gregor XVI. durch das