

“gaps existed between Francis’ desire to live a rigorously ascetic life and the requirement to address the needs of his delicate constitution” (85). Here, she argues, pivotally and effectively, that there was a connection between Francis’s progressive visual impairment and his resignation as leader of his order, not only because his illnesses required pragmatic accommodations, but also because of canon law’s longstanding prohibition against the ill, infirm, or (most particularly) those living with blindness serving in leadership positions. In Chapter 5, “The Hagiographers’ Search for Meaning,” she turns to the question of how this tension over disability was managed in the developing hagiographical traditions about Francis, which, she argues, diminished discussions of his chronic illness, his engagement with medical care, and the causal connection between his illnesses and his step back from leadership in or before 1221. Hagiographers increasingly suggested that Francis had advocated for moderation in asceticism, rather than describing him as experiencing conflicted distress about his devotions, and described his leadership decisions as driven by his humility, rather than disability.

Finally, Chapter 6: “On Disability, Power, and Gender: A Speculative Conclusion,” offers a thoughtful excursus on the power dynamics of Francis’s disabled experience. As his disability began to erode his traditionally masculine authority over his order and even over his own body, Trembinski argues, Francis resisted that loss of authority, a tension that his hagiographers later downplayed in favor of an emphasis on Francis’s devotional life: that is, on his patience with illness and his identification with the suffering Christ. She connects this shift to the generally feminizing, or asexual, connotations of disability in medieval medicine and culture, and traces its consonance with feminine modes of Christian asceticism.

Trembinski points out that the process of the exclusion of disability from Francis’s *vitae* meant that “Francis seems to have shed his personality, and even his humanity, in the narratives of his life that continued to be written throughout the thirteenth century” (125). Her work is, fundamentally, a restoration of that humanity—of Francis’ bodily experience (to the degree that it can be known) and of the internal and social tensions that surrounded his disability. Trembinski’s contention that this humanity fundamentally reorganizes our understanding of the man himself, of disability in the Middle Ages, and of key developments in the history of the Friars Minor is lucid and thoroughly convincing throughout, and also provides an indispensable methodological model for scholars of both disability and hagiography.

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Authority and Power in the Medieval Church, c. 1000 – c. 1500.

Edited by **Thomas W. Smith**. Europa Sacra, 24. Turnhout, Belgium: Brepols, 2020. 412 pp. \$132.00 hardcover.

Thomas Smith of Rugby School and Fellow of the Royal Historical Society brings together an impressively diverse range of essays exploring the theory and practice of

ecclesiastical power in medieval Europe and the Near East. The editor frames the various ways such authority might be understood in his introduction, after which twenty-two enjoyable essays provide the intellectual foundations of or specific case studies exploring these concepts. Of the five sections, the first three concern the pope (“Concepts of Papal Authority,” “Representatives of Papal Authority,” and “The Papacy and the East”), with most essays exploring the late twelfth to the mid-fourteenth century. The last two parts (“Cultures of Ecclesiastical Authority and Power” and “Ecclesiastical Communities and Collective Authority and Power”) range in topics as intimate as clothing during Mass or as expansive as contests between miter and crown in England. Particularly noteworthy is the inclusion of essays focused on geographies outside western Europe. While Italy, France, Germany, and England certainly appear often throughout this volume, Sicily, Bohemia, Poland, Hungary, the Levant, and Ireland all receive attention. The Kingdom of Sicily in particular stands out as a locus of questions regarding papal power and its relation to secular authorities due to, for one reason, Innocent III’s special status as regent of the island during Frederick II’s minority. All but a couple of the pieces are tightly contained to no more than a dozen pages, with bibliography, making this volume a great source of easily digestible and widely applicable ecclesiastical history for both in-class assignments and individual scholarship.

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***Mapping Atonement: The Doctrine of Reconciliation in Christian History and Theology.* By William Witt and Joel Scandrett. Grand Rapids, MI: Baker Academic, 2022. 256 pp. \$27.99 paperback.**

This book represents a lucid and thoughtful account of the main “atonement paradigms” and their representative theologians. William Witt and Joel Scandrett, both of Trinity School for Ministry (Ambridge, PA), have developed a useful teaching resource that is informed by the best modern scholarship on the one hand, and is clearly and accessibly presented on the other. While the work is clearly rooted in Anglican evangelicalism, its approach would find wide acceptance across Protestant and evangelical constituencies. One of the strengths of the work is its recognition that the New Testament uses a range of metaphors to illuminate the work of Christ, which somehow needs to be held together to provide a comprehensive and responsible account of the nature of atonement. The eight “paradigms” considered in this volume include Atonement as Incarnation (Athanasius and Irenaeus), Atonement as Satisfaction (Anselm of Canterbury), Atonement as Penal Substitution (John Calvin and Charles Hodge), and Atonement as Reconciliation (Karl Barth). The work concludes with a hybrid chapter dealing with recent evangelical debates on “penal substitutionary atonement,” with a helpful final reflection on the shape of a theologically responsible account of atonement. The volume includes a good bibliography, which is likely to be useful to those developing courses on this topic.

Inevitably, a relatively short work of this nature cannot do full justice to the topic under discussion. Some critical comments, however, are in order, as it is important to note topics