



[Max-Planck-Forschungsgruppe III](#)

„Die Regierung der Universalkirche nach dem Konzil von Trient“

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Report about the Workshop

**“The Pope, the Roman Curia and the World:**

**Research Tools for History and History of Law”**

by

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The workshop “The Pope, the Roman Curia and the World. Research Tools for History and History of Law” took place from the 16th to the 18th of June 2014 at the Max Planck Institute (MPI) for European Legal History in Frankfurt am Main, after the [workshop in 2011](#) the second event of this kind taking place at the Institute focusing on the sources of the central institutions of the Roman Church in the early modern and contemporary eras. It was part of the training programme of “[Study Sessions](#)” at the Institute which were and are regularly held and specifically aimed at helping young researchers in the formative phase of their projects. The purpose of this year’s workshop was to offer participants insights into the basic tools for beginning research in the archives of the Roman Curia dicasteries and of other Roman

ecclesiastical institutions as well as to provide elements for a critical interpretation of the sources and their contextualization through the most current literature. Its focus aligns with several of the host institution's special research fields, in particular the [Max Planck Research Group on the Congregation of the Council and Church Governance](#), the expertise relating the [legal history of the church between the Late Middle Ages and the modern period](#) and the focus on [sources](#) as an important part of the Institute's research activities.

The director of the Max-Planck-Institute, THOMAS DUVE (MPI for European Legal History, Frankfurt) welcomed the participants and expressed the interest of the Institute as a whole in interdisciplinary and potentially transnational or global approaches in legal history. Following this, the organizers BENEDETTA ALBANI (MPI for European Legal History, Frankfurt am Main) and OLIVIER PONCET (École nationale des chartes, Paris) gave an introduction to the workshop by outlining the programme and laying down some of guiding questions. As the chosen title of the event shows one important leading thread involves the relations between Rome and the World. Apart from the missionary activity, a lot of research fields dealing with the Roman Curia have been little affected by the frequently invoked "global turn". One of underlying issues is the difference in approaches of various disciplines: The examination of phenomena from a global perspective within recent historiography does not correspond automatically with the perspectives chosen by Church history and other disciplines, even in the research on mission mentioned before. One of the aims of the workshop was thus to bring these various views on the Roman Curia and the World into a productive dialogue.

In this line of thought, the first lecture of the workshop by ORAZIO CONDORELLI (Università di Catania) focused on canon law, namely its relationship to the Papacy. Condorelli started his inquiry with the question if these two things were in fact an "indivisible pair". He then gave an overview of the steps in the process of codification of canon law, from Vatican I to the completion of the *Codex Canonum Ecclesiarum Orientalium* (CCEO) in 1990 under John Paul II.

With the Roman Popes as the formal authors of the law, Condorelli showed some aspects that complicate the picture. On the one hand for instance, there was the canonical custom law (*consuetudine canonica*), on the other the sphere of relative autonomy belonging to the Oriental Churches. He further emphasized the normative activities of the dicasteries of the Curia as an expression of centralization (which they owed to the delegated papal authority). At the same time, he warned to draw rash conclusion from this. One shouldn't forget that the Pope is not the only law-maker within the Catholic Church as bishops also have legislative

power. Additionally, there is a continuous connection between human and divine law. The current situation is thus the result of a development of more than one thousand years. This development was more and more characterized by attempts to centralize the Church organization, beginning with reforms of the eleventh century, continuing with the classical canonical law and consolidated in the post-tridentine era. Through the implementation of the it lead, according to Condorelli, to an increasing centralization of Church government.

In the second part of his presentation, Condorelli demonstrated continuities as well changes in the relationship between the papacy and canon law. The former were situated in dogmatic principles (e.g. the primate of jurisdiction of the Pope), while the latter were conditioned through history, in which this primate and the papal legislative power were practiced. There is hence an important distinction between the papal authority and its historical uses.

The third part was devoted to the source basis with which one can demonstrate the relationship between papacy and canon law. The concept of the Pope as legislator having the highest (*suprema*) and full (*plena*) jurisdictional primate in the Church, was traced through the history of the ancient Church (*epistolae decretales*, lettera di Leona Magno) to the second half of the 12<sup>th</sup> century, the time of the *ius decretalium*. While consolidating papal primacy was the chief aim of the fourth and fifth centuries, the Popes later became the protagonists of the creation of positive law within the Church. This phenomenon can be aligned with the processes of theorizing papal monarchy and of centralizing Church government.

In conclusion, Condorelli drew attention to two points that were consequences of the law produced by the Pope and the Curia. On the one hand, other sources of positive law (Councils, Synods, customs) were reduced. On the other, the legislative and dispensatory powers of the Pope always met the limits set by a “non-dispensable law”, i.e. divine and natural law. The relationship between Pope and law has to be interpreted within these coordinates.

In her presentation on petitions to the Roman Curia, IRENE FOSI (Università di Chieti-Pescara) turned the participants' attention to one of the majorly important types of sources for the history of the papacy, if not every Old Regime society. This importance stems from their status as the most common means of communication between subjects and rulers. They offered people from various social groups the opportunity for obtaining justice (the meaning obviously depending on their own understanding of it) as well as for self-representation. The latter point often leads to them being particularly fascinating sources to read but also involves

risks: Petitions are less likely than other documents to tell us “the truth”. Their value, as Fosi understands them, lies above all in the information they offer us on the perception of relationships between subjects and their lords (in this case the Pope) as well as the views on the relations between authorities. The constant flow of petitions proves a belief that one would be heard. To a certain extent, they force the power to listen and ideally to act on the petitioner’s behalf. At the same time, they recognize and legitimize the authority that is called upon. After briefly tracing the sources of the act of petitioning in the Roman as well as the canonic legal theory, Fosi turned to the rules governing this form of communication between the petitioners and the Roman pontiff. These rules – from the addressing of the Pope to the presentation of the own case – became richer in detail as the Roman Curia developed more complex bureaucratic procedures. The “writing revolution” of the Early Modern Era certainly contributed to the omnipresence of written petitions. One normally had to turn to notaries or scribes in the course of drafting and submitting one’s request, which makes them less a work of fiction (as the title of Natalie Zemon Davis famous book suggests) but, according to Fosi, an expression of the culture of notaries of their time. Despite this formalization, postulants as well as scribes could use and adapt petitions for their own causes.

From the point of view of the centre, the itinerary of papal petitions varies over time. The *Segreteria dei memoriali* established in the 15<sup>th</sup> century became crucial as a link between petitioners and the Pope. On the other hand, in the 16<sup>th</sup> century, various congregations of cardinals had the authority to deliberate requests within their competence on their own. With the Pope further and further removed from the direct reach of the subjects, the role of mediators grew. A powerful patron’s intervention would obviously favor one’s case. The surrounding strategies can be seen as part of the reaction of petitioners to the growing complexities of the papal court that Fosi described. It should be noted though that these strategies underlie a strong inertia, as ongoing attempts to establish direct, even face-to-face contact with the Pope show. In any case, central authorities cannot be seen as a monolithic block, but rather as a complex of various actors and institutions.

A further point that deserves being emphasized, was that Fosi showed how narratives by woman and men differed in their self-representation, corresponding to differences in societal values attached to gender roles. Hence finding out about these values is yet another way of making use of this type of sources that Fosi used in her talk, illustrated richly with details from specific cases.

The first session entitled “Legacies: the long duration of the Roman Curia” began with a presentation by THOMAS FRENZ (University of Passau) on papal documents, their itinerary and typology from the Medieval Period up to Modernity. The mere quantity of the documents processed by the Curia is remarkable (Frenz estimated their number at about 30 million up to this day). The first distinction to understand this massive reservoir of information about curial proceedings is their classification as *litterae de curia* – made by the Curia on its own initiative – and *litterae communes* - issued on the request of a petitioner. The latter are by far more numerous and can be separated into *litterae iustitiae* which proclaim a decision in a juridical case and *litterae gratiae* granting a papal favour. According to the various types of favours as well as social status of petitioners, there is an elaborated typology of these *litterae gratiae*. The graphical and linguistic rules for devising such a document were quite strict. Some of these rules are available in written form as early as the Middle Ages e.g. in the *formularium audientiae*. Looking specifically at the 13<sup>th</sup> to 15<sup>th</sup> century, Frenz described the procedure that a supplication underwent before the petitioner held the final result in his or her hands (*expeditio per cancellariam*). That this operation led to petitioners relying on professional help is easily understood. The same goes for the development of handbooks of curial proceedings which for modern historians are an important source in themselves for interpreting papal documents. An important aspect of this process is the financial one (see also Armand Jamme’s presentation below): Several forms of fees were to be paid along the path of the document within the Curia. Among them were fees for registration of the supplication, abbreviation, sealing. As a rule, these documents are to be found in the papal registers in the Vatican Archive while some are available in printed, shortened form such as the *Repertorium Germaniae*. Frenz then focused on the document type of the papal brief (*breve*). These briefs were increasingly used as a way of shortening the heavily formularized procedure for documents in the Chancery. Very instructive for any reader of papal *litterae* was Frenz’s following remarks on handwriting and abbreviation, a field increasingly difficult starting after the 16<sup>th</sup> century. At the end of his presentation, Frenz emphasized the necessary reliance on both central and complementary local documents for a researcher.

The *Repertorium Germaniae* mentioned by Frenz was central to the talk delivered by WOLFGANG MÜLLER (Fordham University, New York) on the Medieval *Sacra Poenitentiarum Apostolica*. The eight-volume source collection represents one of the major historiographical efforts to catalogue and organize - in this case regionally - the contents of the Registers of this institution (covering the period from its beginnings up to the year 1569). Interestingly, the

foundational study of Emil Göller (1907-11) worked without knowledge of these Registers. The beginnings of the Apostolic Penitentiary as such lie in the early 1200s, as Müller pointed out in his concise description of both the history and the mode of operation of this office. The activity of the Penitentiary consisted chiefly in granting different forms of papal pardons such as dispensations from canonical irregularities, licenses to commit such irregularities, absolutions from sin and indulgences (pertaining to the afterlife). The letters granting such pardons can be found in two modes according to whether the relevant act was occult or manifest. Letters in occult matters were not entered into the Registers. The procedure of the Penitentiary is different from other forms of “courts” in the sense that it rarely undertook its own efforts to verify the facts underlying the petitioners’ requests. It’s certainly an important methodological observation then that case narratives reflect a version of “truth” shaped by the petitioner (see also Irene Fosi’s presentation above). Fact-checking was left to local authorities with papal pardons issued conditionally.

Müller then outlined at least three possible starting points for future research on the Penitentiary. On the one hand, while a large amount of inventories from the Registers concerning Germany and recently England and Wales have been published, some of the main areas for papal activity of pardoning haven’t been catalogued at all. With certain regional exceptions this pertains to France, Italy and Spain. Secondly, access to the Registers has been extended beyond 1569. According to Müller, very little of this time span has been covered by research so far. Thirdly, the often lively case narratives found in the Registers have often inspired scholars to work descriptively rather than analytically. For Müller the latter perspective would for instance involve sensitivity to the fact that pardons were handed out to petitioners against fees (rising sharply from the 1470s) and that offices at the Penitentiary were venial. It is hence clear that the Penitentiary played an important part in the fiscal schemes of the Renaissance papacy.

Appropriately, ARMAND JAMME (CNRS-CiHAM, Lyon-École française de Rome) followed with a discussion of the structures of financing that lay behind papal policy. He chose a long term perspective from the 12<sup>th</sup> to the 17<sup>th</sup> century in order to show both continuities and changes over time that took place in that field. After starting with various examples of the (ironic) usages of the similarity between the Latin words *Christus* and *fiscus*, Jamme sketched out the main forms of papal financing along the lines of the main distinction between payments made at the curia and those acquired in the periphery. The latter for instance comprised *servitia communia* and *minuta* (made by bishops or abbots on the occasion of the introduction to their new benefice) and administrative taxes received by the

chancery for preparing and registering papal bulls. The former consisted for example in the famous *denarii Sancti Petri* (the so called Peter's Pence), in acquisitions through the *ius spolii* or certain parts of the clergy liable to paying the 'subsidy of love' (*subsidia caritativa*). From this categorization, Jamme moved on to a description of diachronic trends in the development of papal fiscal policy from the High Middle Ages to the early modern times. In this long period of time, various attempts were made to reorganize the modes of financing. Among the main continuous features of these attempts were the conflicts with the secular princes over fiscal jurisdiction regarding the clergy. While the papal authority was strengthened by the 13<sup>th</sup> century, the effectiveness of its organization remained – according to Jamme – quite modest. After Avignon, the system shows a tendency towards relying on the income of the papal state. While venal offices could not solve the curia's debt problems, new forms of institutionalized taxation in the early modern era brought definite changes to the papal system of finance. An interesting point discussed after the presentation was the value-burdened analytic framework that often underlies treatments of monetary processes (especially in connection with an institution such as the papacy).

The last presentation of the first session by BENJAMIN WEBER (Université de Toulouse 2- Le Mirai) focused on the relationship between the Papacy and the non-Christian World in the Middle Ages. Naturally, long before the establishment of such an office as the *Propaganda Fide*, the sources in the papal archives pertaining to the interaction with the non-Christian world are more scattered. Weber started his presentation by sketching out the legal framework of this interaction. Research has been done on the pronouncements of Innocent IV. concerning the reach of papal power (described in James Muldoon's book, *Popes, Lawyers and Infidels, 1250-1550*). As Weber mentioned though, more work is to be done in examining canon law in terms of the geographical knowledge of the Non-Christian world present in it. Moving to the field of concrete papal (inter-)actions, he sketched out various forms this activity could take, among them freeing prisoners, negotiating with non-Catholic Christian Churches over potential unions, naturally missions and the creation of archbishoprics and bishoprics in Asia and Africa. Another form of action that gained some fame on the threshold between the Middle Ages and Early Modernity, was the papal repartition of the world. The different forms of action correspond to various kinds of sources informing the modern historian such as letters of nomination, instruction or of exchange with Non-Christian rulers. Weber clearly emphasized the often not just or not so much instrumental but rather symbolic character of documents of the last type, making them a valuable source for research on the

papal self-representation. The typology of sources was followed by some practical advice for dealing with the materials at hand. The limits of the available printed source collections became clearly apparent and was exemplified by cases from the 19<sup>th</sup> century prints of *Regesta*. Weber then touched upon fascinating questions regarding the principles that governed the registration into the Vatican Registers. Information on these principles of collection is certainly highly relevant to anyone looking to gather information from these types of source material.

The second session „Modernity: Reformation and Reforms at the Roman Curia“ opened with a talk delivered by OLIVIER PONCET (École nationale des chartes, Paris). He presented the historical development of the secretaries and the various forms of secretary's office in the course of four hundred years (16<sup>th</sup>-19<sup>th</sup> century), even tracing these offices back to the Medieval period. As a new form of government focused on financial and administrative tasks, the so-called *scriptores* can be found in proximity of the papacy at the beginning of the 14<sup>th</sup> century. These officials were under the authority of the *camerarius*. With the papal bull „Non debet reprehensibile“ Innocence VIII. instituted a college of thirty *secretarii apostolici* in 1447, while keeping his *secretarius domesticus*. More specifically, Poncet adressed the secretaries' tasks which he described as consisting of writing the *litterae secretae*, the expedition of documents as well as drawing up briefs. The *secretarius domesticus* was mostly responsible for sending the *brevi apostolici*. This activity took place in the apostolic palace, in the *secretaria apostolica*.

Alongside the development of the modern system of diplomacy (see also Silvano Giordano's presentation below) and the permanent papal envoys around the time of the conclusion of the Council of Trent there existed three secretary's offices with their own respective duties in the production of papal documents. Firstly, the *Segreteria di Stato*, responsible chiefly for the correspondence with papal diplomats. Then, the *Segreteria dei brevi* drawing up briefs with political and secret content and thirdly, the *Segreteria apostolica*, whose activity lay rather in the field of writing and sending more common briefs. Poncet then devoted specific attention to the *Segretario di Stato* and his relationship to the *cardinale nipote* which he described as „*una relazione tendenzialmente favorevole al segretario*“. The state secretary turned into one of the most important figures, close to the Pope, and after a certain time the government of all the political affairs of the papacy were concentrated around him. The abolition of the *cardinale nipote* by Innocence XII. in 1692 in the constitution *Romanum decet Pontificem* in this light appears rather as a confirmation of the loss of influence on his side which had



already taken place by then. Another important point emphasized by Poncet was the decline of the *Segreteria apostolica* that was eventually repressed by the *Segreteria dei Brevi* in 1678. This led to a strong position of the *segretario dei brevi* at the Curia.

Poncet's second part of the presentation turned to the sources by the Medieval and Early Modern secretaries. He distinguished three main types in this field: The *Acta* and petitions (including *Litterae secretae, Brevi, Memoriali*), letters (*epistolae ad principes* and *epistolae latinae*) and serial letters such as the correspondence with the nuncios. Poncet also discussed the question whether the modern state secretary of the 19<sup>th</sup> and 20<sup>th</sup> century after the reforms of the Curia was a "new institution". After the reform of 1814, the *Segreteria di Stato* was still the principal institution of the Curia, responsible for diplomatic relationship with the secular states and the correspondence with the *nuntii*. During the roughly 150 years between 1833 and 1988 it underwent several changes and partitions, while after the reorganization of the Curia under John Paul II. it currently comprises two sections, one for general affairs and one for the relationship with the states. The office's head is still the cardinal-state secretary. One feature of the modern development of the institution is the archiving of its documents produced after 1814. They are held in the *parte moderna* and Poncet highlighted the importance of the method of archiving, the registration of each document that arrived at the secretariat of state (*protocolli, rubriche, rubricelle*).

Drawing on some of the facts of first presentation of the session, SILVANO GIORDANO (Pontificia Università Gregoriana, Roma) delivered a presentation on the Nunciatures and the papal legates from the 16<sup>th</sup> to the 19<sup>th</sup> century. He gave an overview over the history of the system of papal envoys in this period and laid out a comprehensive typology of legates and *nuntii*. As early as the mid-15<sup>th</sup> century, permanent diplomatic representatives evolved at certain princely courts. This was not a papal monopoly, as certain principalities had formed a system of permanent envoys a path which the papacy followed. Giordano highlighted the important steps in this process, lasting from the first accreditation of a permanent envoy (at the court of Doge Angelo Leonini in Venice) until the consolidation of the *nuntii*-system in Europe. One of the major actors here was Pope Gregory XIII., whose reign can be seen as the main stage in this sphere. While at the beginning of his pontificate there were nine permanent Nunciatures (Venice, Spain, the imperial court, France, Portugal, Naples, Poland, Tuscany, Savoy), under Pope Gregory XIII. and Sixtus V. (1585-1590) the so-called reform Nunciatures are added after the Council of Trent (Southern Germany 1573, Graz 1580, Cologne 1584, Lucerne 1586 and Brussels 1596).

After this overview over its main stages, Giordano addressed the various types of sources regarding the papal diplomatic system. The ones highlighted in particular were the briefs given to the envoy when he took up office, the credential letters and the chiffres as well as the instructions and faculties of the *nuntii*. The instructions by the state secretary were meant to introduce the new *nuntius* to the circumstances and specific issues in his area and lay the ground for the prospective policy. With the faculties on the other hand, handed over in the form of *litterae in forma brevis*, he obtains the legal rights involved in his spiritual and jurisdictional activity. Among the basic faculties there are those for reform and visitation, to dispense and absolve. They could be extended through specific faculties, for instance such which Giordano called “inquisitory faculties” as the right to read forbidden books and the *facultas absolvendi ab haeresi*.

Giordano highlighted points that were not adequately developed in historical research on the *nuntii* so far. One of them was the relationship of the *nuntii* to the Congregation of Propaganda, another one the *famiglia* of the office holders. Two parts of a nunciature deserve particular attention, namely the court (or tribunal), under the supervision of an auditor, and the chancellery, responsible for in- and outgoing documents, headed by the abbreviator. In a last step, Giordano spoke about the places in which to find a *nuntius'* correspondence, such as the often undeservedly overlooked archive of the nunciature, but potentially also the archive of Propaganda Fide, being one of the direct correspondents of the *nuntii* next to the secretariat of state.

Following this, BENEDETTA ALBANI (MPI for European Legal History, Frankfurt am Main) presented a dicastery that was often overlooked by historians of the Curia but was in fact one of the central institutions in the dissemination of Roman normativity within the Catholic world. The researcher from the Max-Planck-Institute for European Legal History offered a concise introduction to the history, competence and activity of the Congregation of the Council from the 16<sup>th</sup> to the 20<sup>th</sup> century. From its official starting point was the year 1564 when Pius IV. instituted the congregation, continuing with the reform of the Curia 1588 by Sixtus V. who defined and extended the competence of the office, the papal authentic authority of interpreting the disciplinary decrees of Trent was delegated to it. It was also responsible for the adequate implementation of the Tridentine decrees in the Catholic world. During the reign of Benedict XIV., a former secretary of the congregation, it was (among other things) responsible for the dispenses regarding matrimony as well as holy vows. Overall, the competences of the congregation varied over time. Following the process of codification

1917 (and 1983) the authority of the authentic interpretation of the decrees of the Council was not among these competences anymore. 1967 Paul VI. renamed it as the Congregazione per il Clero, as John Paul II. confirmed in the Constitution *Pastor Bonus* of 1988, June 29<sup>th</sup>.

The second part of her paper focused on the archive of the Congregation of the Council. Its series (namely the *Concilia*, *Relationes dioecesium*, *Libri Decretorum* and *Litterarum*, *Positiones*) are today to be found in the Secret Vatican Archive. Albani specifically turned to the important series of the *Positiones*, showing some documents as examples. The *Positiones* contain a large amount of the documents stemming from the daily activity of the Congregation of the Council and hence the interpretative answers to requests concerning a multitude of matters and sent from all over the world. Despite its importance, this series, as well as the Congregation of the Council more generally, have not yet been the object of modern systematic and thorough investigation.

The last presentation of the second session by CECILIA CRISTELLON (Goethe University Frankfurt am Main) covered the history, character, competence and activity of two further Roman dicasteries, the Congregations of the Inquisition (since 1908 named the Congregation of the Holy Office, today for the Doctrine of the Faith) and of the Index (established in 1572). The researcher of Frankfurt University offered an insightful overview over both offices, stemming first and foremost from a thorough knowledge of the archive.

The history of the Inquisition is relatively well covered by research. Despite being the oldest congregation of the Curia (founded 1542), a clear definition of its competence is formulated in the constitution *Immensa Aeterni Dei* of 1588. The Office therefore held jurisdiction over cases of heresy, schism, apostasy, magic, witchcraft/sorcery as well as other cases for which one could presume a heresy was involved.

For both dicasteries, Cristellon drew the attention to their members: The Inquisition was originally made up of six cardinals but their number continuously grew. The Pope himself was Prefect until 1965 but routinely daily work was done by officeholders of the congregation. An important task lay with the assessor, an office established in 1553, who decided what cases would be discussed and summarized the results of sessions. The sessions of cardinals took place up to four times a week in the case of the Inquisition, while the Congregation of the Index met every two weeks. An important part in the decision-making of the congregations is played by consultants who expressed their opinions on issues they were requested to review and handed in written reports. With respect to both of the Inquisition's procedures as well as

personnel, Cristellon also referred to the research group directed by Hubert Wolf in Münster. Her focus on personal agency in the congregation offered way for researchers to understand the administrative structures and practices of these as well as other offices of the Roman Curia.

The third session of the workshop, entitled “Toward the Modern Era: New Forms of Relation with the World”, was opened by ROBERTO REGOLI (Pontificia Università Gregoriana Roma) with a presentation on the Congregation of Extraordinary Ecclesiastical Affairs (Congregazione degli Affari Ecclesiastici Straordinari), describing this 19<sup>th</sup> and 20<sup>th</sup> century congregation starting with its history and historiography, moving to the discussion of its activities and the remaining archival sources. Starting from its foundation by Pius VII. in 1814, it was particularly closely linked to the secretariat of state. One can go as far as to say, though distinct, the boundaries between these two institutions are not clear. The competence of the congregation lay -in principle- in the examination of all affairs being brought to the Holy See from the Catholic world. Thus, it was described as the “Gran Consilio della Chiesa” (Adolfo Giobbio, *Lezioni di diplomazia ecclesiastica dettate nella Pontificia accademia dei nobili ecclesiastici*, Band I, Roma 1899, p. 257). As Regoli explained, the congregation cannot be regarded as a subsection of the secretariat of state, but was autonomous, albeit under the prefecture of the state secretary since 1925. Before describing the procedure of this dicastery, Regoli showed the regional dimension of its competences, the boundaries of which varied in relation to the ones of *Propaganda Fide*. Concerning the procedural aspects, Regoli highlighted ways of taking looking closer at the relationship between membership of cardinals and their actual presence in the daily activities. One can draw interesting conclusions from the cardinals' presence or lack thereof regarding the decision-making of this office. The meetings were supposed to take place once a week, but, according to Regoli, were in fact less frequent or in any case irregular. After the Reform of 1925, the leading role was taken up by the secretaries of the Holy Office, of the consistory, the secretary of state and the Datario. Papal interventions in the decisions decreased towards the later periods under examination.

The last part of his presentation concerned the archive of the Congregation of Extraordinary Ecclesiastical Affairs which contains funds valuable for contemporary history, for instance in the field of negotiations over concordats or other matters between states and the papacy. Despite its apparently incoherent procedures, the congregation was an important mode of government in the universal government of the Church.

GIOVANNI PIZZORUSSO (Università di Chieti-Pescara) discussed the Congregation *De Propaganda Fide* (*Congregatio super negotiis sanctae fidei et religionis catholicae*), instituted by Gregory XV. in 1622 in the midst of the Thirty Years War. Its importance can hardly be exaggerated and from its institution by Gregory it was meant to serve a dual purpose: To organize the missionary activity carried out among Non-Christians on the one hand and to negotiate and potentially reach unions with the churches of orthodox and protestant denomination on the other. Pizzorusso highlighted several important points in approaching this dicastery and its archival remainders in particular. The archive of Propaganda Fide is today a private one, open to the public. It was housed in various places, while today the material is on the campus of the Papal University Urbaniana. Its seat in the Via Urbano VIII, 16 was officially opened in 2002, 380 years after the foundation of the congregation.

An important aspect of the source material are the senders and recipients of these documents. From its beginnings, the congregation gathered information about the missionary situation around the world, involving bishops, *nuntii*, missionaries or superiors of orders in its communication. Hence, Pizzorusso spoke of one of the best informed dicasteries of the Roman Curia. The questions of the arrangement of the archival series was shown to be a complex one: From 1622 to 1892 the main series follow the administrative work of the congregation (old system). From 1893 on a new system was established, with only the series *Acta* surviving. Finally, the material is accessible only up to the year 1938. Pizzorusso ordered the archival series according to the corresponding processes of decision-making in different formats (*Congregazione Generale, congregazione particolare, Congresso* and *Udienza*). In all cases, the congregation communicated its decision to the involved party by means of letters, decrees, instructions or circular letters.

As mentioned before, in 1893 the archival system of the congregation underwent a radical transformation. This *New System* comprises only two series, the *Acta* and the New Series up to the year 1937. It was based on the usage of *rubriche* and *protocollo*, a system in which each document receives a running number and rubric according to its content. At the end of his lecture, Pizzorusso called attention to the source material not in the archive of the Propaganda Fide but just as well important for its history. This concerns documents that originate in the congregations relationship with other dicasteries, such as the Sant'Uffizio or the Congregation of the Council. In respect of the latter, we know too little to say whether this relationship was one more of cooperation or competition. This question reemphasized a point that came up several times throughout that workshop, namely that the offices of the Roman Curia should not be treated as monolithic and isolated entities.

The conclusion of the third session and the last presentation of the workshop was delivered by HERVÉ YANNOU (Centre des monuments nationaux, Paris) and turned the focus of attention to the social communication of the Curia from the mid-19<sup>th</sup> century until today. As a historian and journalist, Yannou dealt with media landscape and the Papacy since Vatican I. The relevance of today's media coverage for historians was described in the striking image of journalists of our times writing the history of the Pope on a daily basis. The Curia for its part understandably shows great interest in the way it is represented in the media. This is apparent from such acts as the *Inter mirifica* of 1963, regarding public communication and how the press should relate to the Papacy. The *servizio stampa* was instituted for the publication of general religious information, a service which Yannou showed to be a "modo di leggere il governo della chiesa". Speaking in general, he estimated the communication skills of the Vatican as quite developed. One of the main modes of communication is the contact with the so-called *vaticanisti* i.e. those journalists accredited at the Holy See and the Stampa. Besides the Vaticanists, Yannou also dealt with the newspaper *L'osservatore romano* (est. 1871), which is published every week in six different languages. It falls under the competence of the state secretariate. The *Sala Stampa della Santa Sede* on the other hand is organized by journalists themselves. It publishes a daily bulletin, reporting on activities of the Pope and the dicasteries of the Curia for instance in the form of news or press releases. The working language is Italian, but texts appear in the language they were written in. Concerning other media, Yannou talked about the photographic service of the Vatican, the *L'Osservatore Romano* and the *Centro Televisivo Vaticano* (CTV). In the archive of the latter, there are more than 10,000 hours of filmed material about John Paul II. and his activity. The discussion following this lecture among other things went on to discuss the most recent development in social media, such as Twitter, and the problem of languages and their translation at the Curia, for instance the differences between a papal speech made in Italian and the written text published in Latin afterwards.

Preceding a final discussion, the workshop's participants split into smaller discussion groups to give them the chance to discuss their very specific respective topics with some of the experts present and hence to provide a further forum for discussion and professional exchange.

The presentations and lectures of the workshop proved the fruitfulness of the chosen format and topics that tried to cover various groups of documents from different time periods, demonstrate ways of their interpretation and put them into their (institutional etc.) context.

Through this its aim was reached, namely to convey elementary methodological knowledge useful for the participants' own research in the Roman archives, a transfer made possible by the lecturers' historical, systematic and archival expertise relating to "the Pope, the Roman Curia and the World".

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