

volume is its much fuller treatment of the reign and accomplishments of King St. Stephan as administrator, lawgiver, and—above all—the ruler who confirmed the establishment of Christianity in Hungary. The picture he draws, however, does not present a particularly new interpretation that revises previous scholarship, either his own or that of others. The text also corrects some of the errors that had characterized the 1981 volume.

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The Apocalyptic Year 1000: Religious Expectation and Social Change, 950–1050. Edited by **Richard Landes, Andrew Gow, and David C. Van Meter.** Oxford: Oxford University Press, 2003, xvi + 360 pp. \$29.95 paper.

The approach of the year 2000 (with its Y2K anxieties) excited interest in reactions to the turning of the last millennium. In the mid nineteenth century Jules Michelet argued that a wave of apocalyptic excitement swept Christian Europe as the year 1000 approached. Michelet saw apocalyptic faith's eagerness for the renewal of the world as a positive motivator, but other historians focused on the violence that was to precede the world's rebirth and argued that millennial anxiety held medieval Europe in the grip of paralyzing fear. Later scholars argued that both camps made much out of little, and that there was no evidence for fear or even widespread awareness of the millennium's ending.

On November 4–6, 1996, a convention of notable scholars met in Boston and concluded that the truth lay between the extremes. Sixteen of their papers constitute this volume: three sections that treat the year 1000 in thought, in art and literature, and as a study in historiography; and a fourth describing astronomical phenomena and offering source documents. Some chapters are more accessible than others, and many readers will find it useful to begin the book not at the beginning but with the historiography section and the essay by Richard Landes.

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Papal Ceremonial at Rome in the Twelfth Century. By **Susan Twyman.** Henry Bradshaw Society, Subsidia 4. London: Boydell, 2002. xii + 251 pp. \$70.00 cloth.

This book is a study of intra- and extramural *adventus* in Rome; other aspects of papal ceremonial are not considered. The author briefly derives *adventus* from triumphal rulership in antiquity and surveys the sources. On this foundation, Twyman builds a largely persuasive argument that extramural *adventus* took place under two different sets of circumstances: when a pope had been elected outside Rome or when a pope was returning from exile. Intramural *adventus* likewise happened in two cases: in the culmination of the papal inauguration ritual when the pope progressed from St. Peter's to the Lateran and on Easter Mondays when the inauguration was commemorated by reenactment. Twyman effectively situates her discussion in the contexts provided by papal electoral politics and the contentious Roman political and social scene. In the middle of the twelfth century, the meaning of *adventus* changed decisively. Previously it had implied local consent to the

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