

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.

**Paul W. Knoll**

University of Southern California

*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.

**A. Daniel Frankforter**

The Pennsylvania State University

*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

divinely willed election of the new pope. Henceforth, it meant the right of the local Roman population to accept or reject the newly elected. The papal reflex was to place increasing emphasis on those aspects of the electoral decree of 1059 that stressed the pope's universal ecclesiastical jurisdiction instead of his local secular lordship.

One can quibble here and there with Twyman's interpretation of particular texts or political developments, but her views always command respect. Likewise, I think that she somewhere lost focus on the fact that *adventus* relates more to the arriver than to the receiver. After some very early discussion of *occursus*, Twyman let this aspect of the problem drop from view. Although I think that Twyman's overall argument is both original and sound, I believe that it could have been stated more carefully in terms of the ritual context within which she is working.

Thomas F. X. Noble  
University of Notre Dame

*Warriors of the Lord: the Military Orders of Christendom.* By Michael Walsh. Grand Rapids, Mich.: Eerdmans, 2003. 208 pp. \$28.00 cloth.

This is not a scholarly book. It is, rather, a cross between a coffee-table book and a popularized presentation of scholarship on the military orders. It is well, if a bit quirkily, illustrated.

Its first sentence presents a problem, calling its subjects "monks who were also soldiers" (7). Members of military orders were not technically monks and were not, by their nature, generally cloistered. "Friar" is perhaps more appropriate for them, but even that presents problems. The military orders were *sui generis*; their members were literally "militant religious," and it might be best to designate them as "religious who fought" or "knights who were also religious." These are hardly catchy phrases, however—they presuppose that the reader understands the word "religious" in this context, which most non-Catholic readers, at least, would not. Given the intended audience of this book, there was probably no good way to avoid the problem.

The conclusion is likewise problematic. Walsh expresses doubts that the military orders "even held up, or held up for long, the progress of the forces of Islam from Asia Minor to central Europe" (185). History is not an empirical science, so we cannot determine how rapidly Muslims would have conquered the same territory minus the fierce opposition put up, say, by the Hospitallers across the Mediterranean. But it seems very likely that the military orders did indeed seriously inconvenience the Muslims, at least. If not, why was Saladin so eager to execute them when he captured them?—to raise just one objection.

There are other factual errors: for example, the last page refers to the "galleys [sic] which crossed the Atlantic in 1492" (186). And the author misses a chance here to make connections between the voyages of exploration and the late evolution of the crusading impulse.

The book has its strengths. For example, chapter 2 is devoted to "The Adversary" and includes an exploration of the background of centuries of Muslim attacks, which are indispensable to understanding how and why crusading and the military orders developed. It is encouraging to find such an exploration in a popular book.

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