Herod's (often dubious) family actions within a kinship system in which honour and shame were of deep concern. His narrative includes fictional letters, reports and obituaries which might have been penned by Herod's contemporaries, and the work ends with an imaginative presentation of Herod's *Res Gestae*. The book abounds in detail: there are several maps, lists, and carefully detailed histories of surrounding areas. Richardson is particularly good on Herod's building projects, suggesting that Herod played an important architectural role himself.

What is missing from Richardson's work, however, is a detailed analysis of our major source for this period—Flavius Josephus. The different apologetic aims of the *Jewish War* and *Antiquities* are barely mentioned; there is also no discussion as to why Herod comes across less favourably in the *Antiquities*. Furthermore, there is virtually no discussion of rabbinic material and no attempt to explain the Talmudic repugnance for Herod. These omissions are a great shame since, without some explanation of these factors, this positive view of Herod is, at best, unproven.

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Crusade Propaganda and Ideology. Model Sermons for the Preaching of the Cross. By CHRISTOPH T. MAIER. Cambridge University Press, 2000. Pp. viii + 280. £37.50/$59.95. ISBN: 0 521 59061 2.

Following his monograph *Preaching the Crusades. Mendicant Friars and the Cross in the Thirteenth Century* (Cambridge, 1994), Christoph Maier now offers a companion volume, which illustrates the empirical basis of his own conclusions and allows scope for further research. The Swiss historian, a former pupil of Jonathan Riley-Smith now teaching at the University of Zurich, provides an edition of seventeen model sermons for preaching the crusades from the thirteenth and early fourteenth century. This larger part of the book, presenting the original Latin texts and an English translation on facing pages, is preceded by four essays, in which Maier discusses the context, character, structure and content of the sermons.

All five authors featured here—James of Vitry, Eudes of Châteauroux, Gilbert of Tournai, Humbert of Romans and Bertrand de la Tour—were associated with the pastoral reform movement originating in the University of Paris around 1200, which strove to make the Word of God more relevant to the people at large. The main communicative tool to achieve this goal was the sermon and as a result preaching aids proliferated in the thirteenth century. Ready-made model sermons

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catered for humble priests and above all representatives of the new mendicant orders, who proved the most effective propagandists for Church teachings in general and the crusades in particular.

The sources, retrieved from the few surviving manuscripts, provide fascinating reading. One gets a sense of the urgency of the situation and a feeling for the preachers' techniques. The texts are saturated with biblical quotations, underlining once more that lay people were by no means deprived of the Word of God in the centuries before the Reformation. There are also touching allusions to the conflicting emotions experienced by potential crusaders. James of Vitry, for example, tells the story of a man 'afraid of his spouse, who had locked the door so that he would not leave', who listened to a preacher 'through a window in the loft' and was so overwhelmed by prospective spiritual benefits that he 'jumped out into the crowd and was the first to come to the cross' (p. 121). The appendix contains a direct comparison between the model sermons of Gilbert of Tournai and James of Vitry, showing in detail where the former relied on the latter and suggesting that James' texts served Gilbert only as points of departure. Given Maier's intention to illustrate patterns of influence and to facilitate scholarly investigation, however, it is regrettable that the general index has been kept very brief.

But what exactly was the relationship between model sermon and 'live' preaching? Maier admits that it is difficult to establish how widely these texts were known and used. In his judgement, which appears well-founded throughout the book, we are dealing here with scholarly works rather than records aimed at transporting the immediacy of the spoken word. The translation of Latin model into vernacular use, one might add, cannot have been easy. As for content, in spite of many different priorities and formal techniques, the authors all agree that (i) crusades were authorised and supported by God, (ii) participation was a form of religious service, and (iii) active involvement amounted to a conversion to a more thoroughly Christian life. The overall emphasis of the texts, Maier concludes, lies 'on the devotional and the penitential' (p. 68).

Theologians will relish the chance to compare ideas and methods of five leading pastoral reformers. Maier breaks new ground in his analysis of the character and literary structure of model sermons and his editorial work will be welcomed by an academic market craving for sources published in English. Most importantly, perhaps, the book builds bridges between theology, traditional Church history and recent debates about modes of communication and the relationship between oral and written culture in premodern societies.

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