

women's contributions and capabilities outside the "domestic sphere" and of men's contributions and capabilities within that sphere across different times and cultures.

Closely allied to this recurring theme is Dr. Oddie's praise of complementarity and equality through difference. He supposes that the only alternative to his extreme complementarity is a species of androgyny, modelled in the language of science fantasy and projected onto all Christian Feminism using the technique of generalising from wider feminism. In turn innate differences and complementarity are linked with Dr. Oddie's concept of authority. He considers that any quest for freedom from hierarchy cannot be seen as a "significant" part of Biblical tradition. It seems that Dr. Oddie has not been able to escape the existence of such a tradition and so it is simply dismissed as being insignificant. Redemption, on this view, has no bearing on structures of subordination, rather it enables subordination to co-exist with "radical equality" (an interpretation which enables Dr. Oddie to justify slavery and to make a distinction between the Christian family/community and the Christian dispensation, leaving the reader with the impression that Christianity is a somewhat impotent religion.) Subordination is distinguished from degradation by the cases of Christ, who is subordinate to the Father, and of men (i.e. males), who are subordinate to Christ. Dr. Oddie does not question whether the internal relationships of the Trinity are an obvious model for male-female relationships and neither does he consider the inappropriateness of moving from distinct ontological types when using Christ-male subordination to justify male-female subordination (leaving aside the question of whether the reader in fact assents to the doctrinal assumptions with which Dr. Oddie operates.)

In the latter part of the book the author makes a specific attack on Christian Feminist Liturgical revision. (I use the word attack consciously since Dr. Oddie writes this section in the language of a military campaign.) His argument revolves around the assumption that religious language operates on a symbolic depth beyond the scope of conceptual clarity. Whilst this may not be without truth Dr. Oddie's brief and inevitably over-simplified treatment of this area of theology does not enable him to establish either the extent of this truth or the validity of the way in which the author applies his assumption. The result is that clarity is precisely what is missing from this passage.

The final section is, sadly, little less than a tirade in which Christian Feminist literature is compared to the manipulative ideology of oppressive governments and in which perjorative adjectives are liberally strewn. It is this section, above all others, which leads one to conclude that Christian Feminists and their sympathisers will not be short of reasoned replies to this book, but countering the emotions exemplified in this polemic may prove altogether more challenging.

JANET WOOD

BUTLER'S LIVES OF THE SAINTS, concise edition edited by Michael Walsh.
Burns and Oates; 1985. Pp. 466. £10.95 and £5.95.

Three Dictionaries of Saints are currently available in English; is there room for a different book of saints for devotional and historical purposes, arranged according to their feast days? This reviewer believes that there is need for such a book, but that this volume does not satisfy it. A prime requirement would be that all the saints chosen by the Church for the universal calendar should be included, as well as those who are specially relevant to the history of the Church in this country. But here are incomprehensibly omitted important New Testament saints like John the Baptist, John the Evangelist, Andrew and Mary Magdalen, while Mary is represented only by the article on the Assumption and Paul by less than a page on his conversion. And why ever in a work for Great Britain were Alban, Columba of Iona, Paulinus of York, Theodore of Canterbury, Bede the Venerable, Ethelwold of Winchester, Oswald of Worcester, Osmund of Salisbury, Hugh of Lincoln, Edmund Rich and even Thomas More all omitted? The limitation to one saint a day has in fact caused quite

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extraordinary results.

With such omissions the book matches neither the aim of Butler and his revisers nor the needs of present-day English Catholics. What we have in effect is an unperceptive abridgment of Butler-Thurston-Leeson-Attwater. Although in many articles scissors and paste have been wielded deftly enough, there is little evidence of incorporating scholarly work on a number of saints over the last thirty years. It presents the mixture as before with many omissions and few additions. Articles on Elizabeth Seton, John Neumann and the Uganda martyrs are specially welcome, but many will regret that no space was found for Maximilian Kolbe.

The articles are often flat in style; occasionally they betray their dependence on the Martyrology. Most saints die, but a few still fall asleep in the Lord. Abbreviation of pious phraseology could with advantage have been more ruthless, but quotations from saints' writings have been all too drastically curtailed. Well chosen words of the saints themselves sometimes reveal them far more effectively than paraphrases or summaries.

The absence of a historical or theological introduction also renders this volume much less useful than it might have been. Some psychic phenomena which fascinated Thurston are included, but no attempt is made to show how unimportant they are in the investigation of candidates for canonization. His conclusion about Christina the Astonishing (24 July) is that 'there is little in her recorded history to make us think she was other than a pathological case'. Yet this important comment is absent from the relevant entry. Is there really any advantage in this day and age of hearing how this Belgian lady (d. 1224) flew up to the roof of the church from her coffin when her Requiem mass was being offered or that she subsequently crawled into ovens to escape the smell of humans? Such stories do little to foster a genuine idea of holiness.

Not for the first time the English-speaking faithful have been fobbed off with the rehash of a book which needs replacement rather than revision. The best elements of Butler-Thurston-Attwater should be incorporated in a new work. This would follow and enhance the Liturgy by underlining the significance of the saints chosen. In certain cases more than one entry could be provided on the same day; in others groups of saints could be treated in a single article such as Dunstan, Ethelwold and Oswald; Thomas More and John Fisher; Basil the Great and Gregory Nazianzen. Both of these last saints, important Doctors of the Church, are omitted from this work (2 January) in favour of Caspar del Bufalo (d. 1837), whose followers used to take the discipline in public and burn books which they considered obscene. Is this really thought more important than the unique contributions to Christian doctrine on the Trinity and the Incarnation of the great Cappadocian Fathers?

This volume in short seems hasty, ill thought out, lacking sound overall direction, unfaithful to the aims of its author and earlier revisers and ill adapted to the needs of 1985. While the research of its predecessors and the geographical and temporal spread of the saints chosen should be praised, overall it fails, one may think, to provide a truly constructive look at the lives of the saints in the way needed by present and future generations.

D.H. FARMER

A HISTORY OF PROPHECY IN ISRAEL. Joseph Blenkinsopp. *SPCK*. 1984. 287pp., £9.50.

Joseph Blenkinsopp's *History of Prophecy* looks like little more than a detailed report on the state of the question; but appearances deceive. It is indeed a comprehensive guide to the major issues in current discussion of Old Testament prophecy, together with a detailed introduction to each of the prophetic books within a chronological framework. At many points, however, the author makes distinctive contributions of his own to the debate. The characteristically modest and tentative way in which he does this should not be allowed to blind the reader to the originality of many of these

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