

says 'Anselm had a view of himself as possessing certain primatial powers, independent of the papacy, that constituted him as Patriarch of another world'. That other world spread all over the British Isles even including the Orkneys and with some influence in Normandy. These were achievements that gave to the Archbishop of Canterbury significant independence from papal power.

All of this is presented in short compass and with detailed attention to the different and often conflicting tendencies in the sources. One of the great benefits of this book as a textbook is that it provides a masterclass of how to work with a set of different sources in relation to a common theme. Then to have a judicious selection of sources included in the book means that this is not just a significant contribution to Anselm study but also a model of how a textbook might be constructed.

This is an outstanding achievement to which scholars and researchers can turn with great profit and in which students can labour and find themselves experiencing a substantial historical training.

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Paul F. Bradshaw and Maxwell E. Johnson, *The Origins of Feasts, Fasts and Seasons in Early Christianity*, Alcuin Club Collections 86 (London: SPCK; (Collegetown, MN: Liturgical Press, 2011), pp. 192 and 256. ISBN 978-0-281-06054-2 and 978-0-8146-6244-1 (pbk).

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Continuing to contribute their expertise to research of the early Church, liturgical historians Bradshaw and Johnson, professors at the University of Notre Dame, have drawn on contemporary scholarship to update and expand an earlier work by Thomas J. Talley, to whose memory this book is dedicated. Although the co-authors respectfully rely upon Talley's *The Origins of the Liturgical Year* to describe the nascent development of feasts, fasts and seasons, their citations of contemporary scholars affirm the variety of conclusions that have evolved from the relatively limited data mined from extant sources. The book's last section concerning martyrs and saints transcends the efforts of Talley, whose earlier publication had excluded the sanctoral cycle.

To begin their book on Christian heortology, the study of calendrical festivals, Bradshaw and Johnson initially consider the distinctions between Sabbath and Sunday, highlighting the apparent diversity among scattered communities, where calculations of time could rely upon either lunar or solar phases. Not surprisingly, the authors assert that regular, weekly observances by the first generations of Christians might not have occurred each Sunday, which subsequently becomes designated as 'the Lord's day'. The first four chapters function as a logical prequel to Bradshaw and Johnson's diachronic analyses of Easter and Pentecost, Lent and Holy Week, and Christmas and Epiphany, respectively. Their project is more comprehensive than Adolf Adam's *The Liturgical Year* and less eclectic than Martin Connell's *Eternity Today*; nevertheless, dedicated scholars could benefit by

supplementing this publication with Johnson's edited *Between Memory and Hope: Readings on the Liturgical Year*, which includes critical insights from other renowned liturgiologists. Students of liturgy also should refer to the footnotes provided by Bradshaw and Johnson, who cite not just their own works but also the contributions of others, such as Alistair Stewart-Sykes, whose interpretations of primary sources sometimes differ markedly from those of the authors.

The book's section on the sanctoral cycle is a notable feature. Its readable account of developments in the cult of the saints is supplemented by five tables depicting various feasts observed by Christians in the East and West. While the acts of the early martyrs inspired a significant number of annual commemorations, Bradshaw and Johnson describe the evolution of the liturgical calendar, which eventually includes the names of bishops and other individuals esteemed within their local communities. The authors present a final chapter on Marian devotions and feasts as these celebrations emerged from the East; their attention to the ecclesial uses of the term 'Theotokos' is quite intriguing.

Bradshaw and Johnson provide two helpful indices: one consisting of modern authors and another comprised of ancient sources and subjects. The publication does not include a bibliography, however, despite the writers' diligent use of citations throughout the book. Some readers may be disappointed in the writers' opting to utilize the Revised Standard Version of the Bible for scriptural quotations rather than NRSV. Nevertheless, these two accomplished liturgical historians complement previous publications by sharing current scholarship, not only with members of the Alcuin Club but also with anyone else interested in the feasts, fasts and seasons of the early Church. Their commendable book is particularly appropriate for seminarians, clergy and laypersons seeking knowledge about the Christian year and its formative development during the patristic era.

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Trevor Beeson, *The Church's Other Half: Women's Ministry* (SCM Press, 2011), pp. ix+277. ISBN 978-0-334-04382-9 (hbk).  
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It has been a poignant experience reviewing this book at a time when the Church of England has failed to finish the job, charted here, of recognizing men and women as equal by opening the episcopate to them. Trevor Beeson points out, in his conclusion, that 'it will be necessary for men in positions of leadership to listen carefully, humbly and positively to what their women colleagues may propose'. It seems, however, that members of the Church of England are not yet capable of this, or willing to do it. Beeson's warning that 'men will not find it easy to relinquish power' rings as true today as ever.

Beeson begins this very readable book with a romp through the history of women's ministry, and the development of theologies which served to exclude and oppress women. This section covers a great deal of ground very quickly, discussing the biblical record, the early church and the mediaeval church. Much of