



Book Reviews

Peter Nicholas Davies, *Alien Rites? A Critical Examination of Contemporary English in Anglican Liturgies* (Aldershot: Ashgate, 2005), pp. 264. ISBN 0-7546-5157-6 (hbk). £47.50.

One of the common experiences of Anglican worship in the last 50 years has been the dramatic shift in language. In *Alien Rites?* Peter Davies sets out to explore the nature of some of these changes. He does so in a relatively narrow field of Anglican patterns in England and New Zealand, and his detailed research is based on questionnaires administered in one diocese in each country: Lichfield in England and Waikato in New Zealand. The work was originally submitted for a doctorate from Birmingham University. Turning a doctoral thesis into a book is not easy. Here, much of the technical apparatus remains, which may make the book less attractive to some wishing to explore the language used in the newer rites of the Church.

As Davies himself notes, this is not a work on theology or liturgy per se. It is about language. He explores the hopes and anxieties expressed in the early stages of liturgical revision and compares them with the experiences of parishioners in Lichfield and Waikato of the contemporary Anglican liturgies. The focus is on syntax, grammar, and what Davies calls lexis, vocabulary with a wider reference that includes phrases. Anyone hoping for an exploration of imagery, poetry and theological ideas will be disappointed.

What Davies does demonstrate is that neither the hopes of those arguing vigorously for modern language nor the anxieties of those defending traditional language are really reflected in the reactions of those experiencing the modern liturgies. He gives a preliminary finding about this at the end of ch. 5, based on a consideration of the liturgical texts. Qualifications are added to that following an analysis of the questionnaire. Davies shows that the relationship between people, their worship and the language used is complex and somewhat inconclusive. Any thoughts, for example, of a simple correlation between age and attitude to traditional or contemporary language is blown apart.

There are perils inherent in some of Davies' choices of liturgical material. In his extensive fifth chapter, he compares material from the two English revisions (ASB and Common Worship) and New Zealand (NZPB) with the Book of Common Prayer. His selection of texts includes the Canticles and Psalms, Eucharistic Prayers, Collects, the Lord's Prayer, Confessions and one post-communion prayer. The difficulty is that in some cases the intention both in NZ and England was to conform as far as possible to international ecumenical models. If Davies was looking for local emphases he should have confined himself to the Eucharistic Prayers, Collects and Confessions, which alone in his selection could be viewed as local. Also, at times when he ventures into the history of some of the texts his accounts are misleading.

Those things aside, the book will be of interest to liturgical scholars and students of language used in worship.

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Michael Brydon, *The Evolving Reputation of Richard Hooker: An Examination of Responses, 1600–1714* (Oxford: Oxford University Press, 2006), pp. 240. ISBN 0–19–920481–0. £49.00

Richard Hooker has long been regarded as a paragon of Anglican self-understanding. Virtually from initial publication of his treatise *Of the Lawes of Ecclesiasticall Politie* in 1593, he has been recognized by friend and opponent alike as the guardian of the identity of the Church of England against her detractors. Inevitably his unrivalled status as champion led to incessant wrangling over the interpretation of his ideas, with the consequence that to this day Hooker's theological legacy remains uncertain and his reputation ambiguous. Remarkably, all shades of churchmanship – from low and evangelical, through broad and liberal, to high and catholic – have claimed and continue to claim Hooker as in some way definitive for their several distinctive formulations of Anglican identity, depending upon the relative weight given to the authorities of Scripture, reason and tradition. In his conscientious and careful exploration of the tortuous intricacies of the evolution of Hooker's reception in the century following his death, Michael Brydon has succeeded splendidly in unravelling this rich complexity and explaining how Hooker came to have such an enduringly influential yet strangely ambivalent reputation.

Prevailing scholarly consensus holds that Hooker saw it as his polemical and theological task to defend the Church of England as authentically Reformed and in broad agreement with the continental reformed churches on the essentials of the faith. All talk of Hooker as the inventor of an Elizabethan Anglicanism is, on this view, now regarded as anachronistic to say the least, while equally problematic is the corollary that his Puritan opponents could lay claim to being the true heirs of continental reformed orthodoxy. Yet dissenting voices have been raised in opposition to this revisionist portrait. Hooker is depicted by Peter Lake, for example, as the creator of a 'social imaginary' bearing a close resemblance to the Restoration religious settlement whereby he offered a vision of the Church 'not as it was, but as it could be, if ever her members came to a full understanding of what its central characteristics and claims, its foundation documents and history, really meant'. As it was an undercurrent to these current scholarly disputes over the interpretation of Hooker's place in the history of an emergent Anglicanism, there is a very distinct hint of a recurrence of the vigorous seventeenth-century struggle to define Hooker, and in defining him at the same time to provide a mirror in which the Church might regard herself – as Brydon puts it, Hooker's reputation consequently 'becomes a microcosm of contemporary understandings of the Church'. This would seem to apply equally to the seventeenth century and to our own time.

Brydon shows that in the early decades of the seventeenth century, Hooker was held up as a champion of the Reformed faith on the part of the conformist mainstream of the Jacobean Church, despite the attempts of some Puritan detractors to portray

him as 'crypto-popish' (e.g. Andrew Willet in *A Christian Letter of 1599*). Hooker's decidedly Calvinist sermons were published in the decade following by John Spenser, his literary executor, to assert the contrary. The Anglican 'myth' of Hooker as an Arminian opponent of orthodox Reform was propelled forward in the 1620s and 1630s by the so-called Laudian avant-garde who employed elements of the argument of the *Lawes* to emphasize doctrinal differences with the continental reformed churches. Thus within just a few years of Hooker's death the hermeneutical see-saw had begun in earnest. As Brydon painstakingly and very revealingly demonstrates, interpretations of Hooker visibly changed throughout this period 'as new contexts endowed his arguments with new meanings' so much so that by the end of the reign of Queen Anne, Hooker had been employed in authoritative support for virtually every imaginable shade of theological and political opinion. Lady Falkland attributed her conversion to Rome to her reading of Hooker; Hooker was marshalled by Peter Heylyn in support of Laudian ceremonialism; in a reassertion of the earlier Jacobean view, William Prynne insisted that Hooker had been grossly mis-represented by the Laudians; members of the Great Tew Circle lauded Hooker's rationalist approach to the authentication of Holy Scripture; and James Ussher saw that the posthumous books of the *Lawes* were published in 1648 with a view to promoting conciliation between presbyterian and episcopal views of polity. At the Restoration, John Gauden's first complete edition of Hooker lent support to the opponents of *iure divino* episcopacy. In response, Izaak Walton's *Life of Hooker* was commissioned chiefly in order to discredit the authenticity of the posthumous books VI–VIII of the *Lawes* with a view to promoting the high Laudian reading, and thus presenting Hooker as 'the iconic epitome of old Laudian ideals'. Gauden was effectively neutralized, and Walton's saccharine portrait won authority in the Restoration church with the result that Hooker came to be identified with Anglican triumphalism. Brydon shows convincingly that Walton's *Life* virtually creates Hooker's enduring identity as an 'Anglican Church father who historically vindicated everything that the Restoration religious settlement stood for'. Later, Hooker is to be found at the epicentre of the tussle between Whigs and Tories. The former (most famously John Locke) appeal to his doctrine of sovereignty based upon popular consent and employ Hooker's eighth book as a conservative model of the post-1688 constitution based upon the common law tradition while the latter claim Hooker's authority in their last-ditch defence of the organic union of church and commonwealth. The diversity of interests, both theological and political, appealing to Hooker's authority in the hopes of cultivating receptive audience, is truly extraordinary. In the English commonwealth of letters, according to C.J. Sisson, 'there is no figure of greater significance to the instructed mind than Hooker'. Michael Brydon demonstrates the validity of this lofty claim with gusto in his study of the seventeenth-century reception of the judicious divine.

Brydon's book on the seventeenth-century responses to Hooker is a most welcome contribution to the current scholarly discussion. It is the great merit of this study to confirm that current disagreements over the interpretation of Hooker's thought can be traced back to the very first attempts to come to grips with his highly complex theological vision over four hundred years ago. While the myth of Hooker as the founder of *via media* Anglicanism is largely the mythical creation of a tendentious Restoration reading intent on minimizing his Reformed sympathies (romantically magnified by the Oxford Movement), it is nonetheless a myth with a genuinely ancient pedigree. Hooker's reputation as an iconic figure in the history of Anglicanism remains as

strong as ever and, reassuringly, just as strongly disputed. This fact may be taken as testimony to the breadth, comprehensiveness, and continuing vitality of his vision. Brydon's excellent book clarifies the terms of the continuing hermeneutical engagement.

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P.D.L. Avis, *Beyond the Reformation? Authority, Primacy and Unity in the Conciliar Tradition* (London; New York: T & T Clark, 2006), pp. xx + 234. ISBN 0567083993 (hbk).

This is a very important book on a vital theme for modern Anglicans, and for the wider ecumenical conversations in Christianity. The theme of conciliarism is vital for Anglicans because it has been a central dynamic in their tradition: it is a crucial context for understanding the English reformation of the sixteenth century, and points beyond that period further into the tradition. The present conflicts in the Anglican Communion are being conducted without much awareness of this element in the tradition, and at some points in seeming ignorance of it as a framework of reference for understanding the distinctive character of the English reformation.

Paul Avis has given us a systematic account of the conciliar tradition in fairly straightforward terms. He correctly believes the story is not well known, and that the plain telling of the story should make its relevance to contemporary issues plain. He provides two introductory chapters on the nature of ecclesiology and the role of conciliarism in the Anglican construction of ecclesiology and models of authority in the church. He also provides two concluding chapters on conciliarity, primacy and unity and the relevance of the theme the reform of the church. In between these are nine chapters which provide a historical narrative of the conciliar tradition, beginning with the emergence of monarchical authority at the hands of Pope Gregory VII, and ending with a very valuable summary chapter on conciliarism in the Anglican tradition. The institutional account of the councils of Pisa, Constance and Basel are interspersed with brief accounts of the thought of principal players. I personally do not like having to go to the bibliography to check the references, nor the way in which what would normally be footnote comments are included in parentheses in the text, but that is a matter of taste.

There are some crucial themes in the book. The English distinctives in conciliarist thinking are well drawn out. There is a good discussion of natural law in the English reformation, and of the crucial issue of representation, so sharply articulated by Marsilius of Padua. This line of argument naturally leads to the question of representation and democracy, which was a key element in conciliarism.

The crisis in the Western church over the role of the papacy arose in the first instance because of the existence of two competing popes. The Council of Constance ostensibly solved that question. It was a crisis because of the accepted view that there should be only one pope in Western Christianity, and that there should be a pre-eminent bishop such as a pope. The role and powers of the pope had been at the heart of the Investiture crisis. The two issues came together in the person of Pope Gregory VII. Here was a reform movement within the church already in motion but now being directed in the direction of a more singular and jurisdictional notion of the papacy.

All of this is well brought out by Avis. But at this time there were tectonic social and political changes taking place across Europe. Feudal relationships were changing

and monarchies and principalities were becoming more important patterns of relationships. Changing patterns of social and political authority provide the background not only for conciliar theorists such as Marsilius, but also for the formulation of the idea of a Christian political unit. The godly prince of a Christian nation was steadily becoming a more contained idea and reality. We can see the relationship in the correspondence between William I of England and Gregory, and on the ecclesiastical side between Lanfranc (Archbishop of Canterbury and Primate of England) and Gregory. The notion of a Christian nation was not the invention of Henry VIII: he simply took advantage of it. Ecclesiology necessarily had to relate to these changes. Conciliarism was an attempt to do so in a way which preserved a notion of the mystical presence of God in and over the church. The declaration *Haec semper* from the Council of Constance clearly set out this claim and the primary place of the council as representing the whole church, including the pope. Another way of developing this point would be in terms of the 'gifts from God' which constitute the formative dynamics of ecclesial life.

This nature–grace axis can be found widely represented in Anglican writing on ecclesiology. Michael Ramsey is a prominent modern exemplar, and it is the fulcrum of the argument in Ephraim Radner's *Hope among the Fragments*. The underlying claim that the whole church is responsible for the life of the church because of the freedom of God in the exercise of authority in the church, inevitably modifies any absolute claims for any institutional arrangements in the church, whether clerical or otherwise. In rejecting such a framework after the Council of Constance, the papacy set its face in a more distinctly absolutist direction, a direction Anglicanism did not follow, though its form of the reformation ran very close to the wind of a lay absolutism.

The study of conciliarism is crucial not just for its influence on the shape of the Anglican tradition, but also because it inevitably raises important ecclesiological issues. Contemporary Anglicanism is engaging with changing social and political forces, and the experience of conciliarist and the force of their tradition is remarkably relevant to the present crisis in Anglicanism. We should be very grateful to Paul Avis for his contribution to a better awareness of our situation.

Avis's volume reads well. It is not just the kind of book to place in the hands of students and clergy: it is the type of book that lay people in the church should read, mark and digest, for it concerns them and their place in the ecclesiology of Anglicanism.

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Brian Porter, *Frank Woods: Archbishop of Melbourne 1957–77* (Melbourne: Trinity College, 2007), pp. 271. ISBN 9780646471211. AU\$39.00.

It is good that a serious attempt should be made to present a rounded picture of a remarkable Archbishop of Melbourne and Primate of Australia. Brian Porter has taken care to obtain oral histories (not least from Frank Woods himself in his long retirement) to supplement archives and family papers, and these contribute to a reader's in-depth sense of a life that is now so hard to imagine. It is irritating, however, that little attention was given to copy-editing in the book's production, particularly in deleting repetitions.

An historian – even the reader of a review – wants to know where a character comes from, so it is right for me to declare my hand. I was confirmed by Woods' father in (I suppose) 1942, and still remember clearly his aura of white hair and goodness as he commended us to a future as 'ambassadors of Christ'. I was ordained as a curate to Robin Woods, his younger brother: I recall people in that Yorkshire mining village telling us in some wonderment of the Rector's brother from Australia visiting him after Lambeth the previous summer, and how he and his family went horse-riding around the parish – an unheard of pastime.

When we moved to the Australian capital, Canberra, in 1968, to the newly established St Mark's Library, Frank Woods left me in no doubt that he regularly prayed for me, and that the project of an ecumenically minded Anglican presence in the national capital was one he supported. In our experience, the Woods family was distinguished by openness, generosity, a special kind of confidence, and what was an almost intuitive common mind in prayer across distances. It would be surprising if Frank was not influenced in his acceptance of the invitation to Melbourne by the thought of opening Australian churches to the partnership with South-east Asia that he could see on his visits to Robin's multi-racial cathedral in Singapore; later on, too, in what he in Melbourne (and Canberra) and Robin in Windsor were hoping to achieve. This vision was to offer a confidential and relaxed forum for reflection by national lay leaders in the context of choral evensong and an educated faith, and the then rare possibility for clergy (not only Anglicans) of in-service training.

Porter's book corresponds admirably with the shape of Woods' life. From a (multi!) episcopal family, to public school, to Cambridge and then to ordination and war service as an army chaplain, we are led through two demanding posts as Vicar of Huddersfield and suffragan Bishop of Middleton to the invitation to uproot to Melbourne in 1957. At Cambridge, his close friend in the SCM was the Presbyterian scholar Davis McCaughey, who also moved to Melbourne and was a leading figure in the formation of the Uniting Church in Australia, and Governor of Victoria. An important point is made by Porter that the loss of a whole year to ill-health in 1963, marked a turning point toward the Woods family's whole-hearted commitment to Australian identity. And then the glory-years of his Primacy, followed by fifteen years of retirement.

As I write now from England, Brian Porter's urgent attempt to bring Frank Woods' ministry to the attention of a very different Australia implies two questions. First, granted that there is a cycle of fashion in the churches, we have a real need to look again at what fired the prayers and prophecies of the immediate post-World War II generation. Where now is there concern in church leadership circles for what were Woods' twin passions: the working life of modern cities, and the SCM's global ecumenical movement? Secondly, does this book pose important questions for the non-Sydney dioceses of Australia? The reader is left with the smell of neurosis. Phrases from the past like 'tall poppies' and 'cultural cringe' and 'tyranny of distance' come into the mind. Here comes this exotically upper-class, cultured, prayerful, English family, trailing clouds of intimate friends and contacts in high places from across the world – and everyone says 'He's impossible here!' But at the same time, apparently everyone says, 'Oh, how wonderful! We must have leaders like this, who can give us what we don't have, but whom we can love to hate'. It is genuinely moving to read Porter's selection of farewell speeches at Woods' retirement (not to mention his account of Woods' life in retirement).

What is the Australian church outside Sydney doing to raise a class of quality bishops and theologians and national and international leaders from within its own society? It is not good enough to trumpet 'equality'. 'Fairness' is not the same, and it is fitter to survive. For someone who lived with the ashes of Bishop Burgmann in his office, it is fascinating to see him and Frank Woods as the twin prophets of a national vocation.

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G.W.F. Hegel, *Lectures on the Philosophy of Religion: One-Volume Edition, The Lectures of 1827* (ed. Peter C. Hodgson; trans. Robert F. Brown, Peter C. Hodgson and J. Michael Stewart, with the assistance of H.S. Harris; Oxford: Clarendon Press, 2006), pp. xvii + 552. ISBN 978-0-19-928352-1 (pbk).

This newly abridged edition of the *Lectures on the Philosophy of Religion* makes available for student and classroom use the central thread found within this labyrinthine work. Hegel's work had already been available in translation since 1987, but spread across some 1700 pages of three large, expensive volumes. The publication of the latter Hodgson edition of Hegel's *Lectures on the Philosophy of Religion* in three volumes from 1984 to 1987, building in general on a new German critical *Gesammelte Werke* that is in progress and is projected to comprise some 40 volumes, and in particular on a new German critical edition representing current reconstruction of the text (*Vorlesungen über die Philosophie der Religion*, ed. Walter Jaeschke, Hamburg, 1983–85), was a milestone in Hegel scholarship.

Earlier editions of this, the most immediately accessible and important of all Hegel's works to the theologian, were based on a straightforward conflation of separate manuscript sources, undertaken as an act of homage by some of Hegel's students soon after his unexpected death. Four different series of lectures, separately delivered by Hegel in Berlin in the years 1821–31, were drawn upon by these early editors, who made use of inherently imperfect student transcripts or *Nachschriften*, along with Hegel's own manuscript lecture notes from 1821, to weave together a 'single' account of his philosophy of religion. So difficult is the source-critical problem that the critical text is still a work in progress, but the singular merit of the text upon which the Hodgson edition is based is that it has parsed out the various phases of Hegel's argument across the years in question. What we have in the Hodgson edition is not only a fresh translation of this (in Hegel's German, typically impenetrable) work into English, but also a working critical text which represents such an improvement upon what went before that all previous editions must be disregarded as a basis for serious teaching or scholarship on Hegel's own theological thought.

The one-volume edition comes with a lengthy new editorial introduction, and contains the same critical apparatus and notes as the unabridged edition. Representing Hegel's lectures of 1827, the one-volume edition engages more fully than the text of the lectures of other years, with a series of crucial issues in Hegelian philosophy of religion, and in theological interpretation of his position generally. It is here, for instance, that Hegel responds most fully to the allegation of 'pantheism' commonly levelled against him. Here too he deals most fully in turn with the doctrine of the Trinity as key to the whole of the Christian religion, with the proofs for the

existence of God, and interestingly, with the defence of the historicity of the God-man Jesus Christ and of the Christian religion—thus anticipating and rejecting the later ‘mythological’ reading of his outlook by left-wing disciples such as David Friedrich Strauss.

One significant limitation on use of the one-volume edition, however, is that Hegel’s main critical response to Friedrich Schleiermacher, his colleague at the University of Berlin, appears in the lectures of 1824 rather than in those of 1827, and so is not adequately represented in this edition. Specialists and careful students of nineteenth-century German theology will still want access to the unabridged text—or eventually to the new critical *Gesammelte Werke*. Nevertheless, this affordable volume fills a need and represents a welcome addition to the resources available to contemporary students, teachers and general readers in philosophy and theology.

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Tom Frame, *Anglicans in Australia* (Sydney: University of New South Wales Press, 2007), pp. x + 293. ISBN 9780868408309 (pbk).

This book is a timely and significant study of Australian Anglicans. Tom Frame provides a short history of Anglicanism from the introduction of Christianity into Britain through to the formation of the Australian nation. He then diagnoses several crises facing the Australian church: declining attendances, changing beliefs, the ineffectiveness of national structures such as the Primacy or General Synod, as well as Communion-wide anxieties about lay presidency, the abuse of power, and homosexuality. The final, cautionary chapter paints a fractured, diminutive future. Frame’s case is that this grim vision can be avoided if the Anglican Church of Australia holds fast to the uniform liturgical, doctrinal and pastoral ideals of the *Book of Common Prayer*. His hope is that Anglicans might realize their ambitions to build a church for and in (but not of) the nation.

The value of this book is two-fold. First is its comprehensive sweep in time, place and methodology, drawing on history, sociology, theology and politics. Second is its attention to distinctive Australian aspects of Anglicanism, especially in the legacy left to the church by its English, Establishment heritage, and the historical circumstances of the growth of the Australian colonies into a federated secular nation.

Given the book’s scope, Frame understandably omits much from his account. Nevertheless it is extraordinary to read a work of Australian history that makes no mention of the prior and continuing presence of Indigenous Australians, and the long record of Anglican dialogue between Indigenous and non-Indigenous peoples. The book does not adequately capture the experience of Anglicans outside New South Wales, and has a tendency to make unsubstantiated generalizations. For example, the narrow division of Anglicans into Evangelicals, Catholics and Liberals overlooks the mobility of many people past and present across these categories, and entirely ignores the small but substantial charismatic movement within the church. Melbourne diocese is described as 40 per cent Evangelical, 40 per cent Liberal, and a 20 per cent mix of ‘Liberal Evangelicals, traditional Catholics and Prayer Book Anglicans’ (p. 212), a statement that might reflect the perceived stances adopted by clergy but does not represent lay experience in parishes, schools and agencies.

I felt that the book lacks a personal dimension. Its history is not populated with real people, but with distant leaders, while its helpful numerical analysis is not translated into lived experience. The opening pages launch sharp attacks on virtually all recent commentators on Australian Anglicanism for being unhelpfully divisive. 'Average Anglicans' are berated for being lazy and ill-informed about their church's history and identity. Yet the author himself is almost entirely missing. This is particularly evident when he criticizes contemporary bishops for issuing media releases in the form of 'episcopal opinion pieces' (pp. 250-55), given his considerable but unmentioned forays into public debate on the Australian participation in the invasion of Iraq in 2003. Throughout the book Frame implicitly occupies a reasoned, unifying mainstream ground between unhelpful extremes that represents the church's only future. This may indeed be the case, but Frame must argue that it is so.

The personal has to be present to make sense of Australian Anglicans. If matters are as grim as Frame says, why would anyone join or remain a member of this institution? The answer lies in the transforming power of belief that people experience in the communal life of the church, wounded and stunted as it is. The divisions within Anglicanism can only be explained by recognizing the conscientious and principled commitments of leaders and followers alike. I cannot share Frame's advocacy of an Anglican covenant as understood in this book, for it requires the subjection of the personal to the propositional, and is curiously impervious to the possibility of spiritual change that might originate outside of human reason.

Anglicans in Australia is a good read and, as this review shows, a provocative book that may do much to advance debate about the future of the church in Australia and beyond.

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Simon Jones (ed.), *The Sacramental Life: Gregory Dix and His Writings* (Norwich: Canterbury Press, 2007), pp. xxiv + 161. ISBN 978-1-85311-717-6 (pbk).

Simon Jones, Chaplain and Fellow of Merton College, Oxford, wrote the introduction to the sixtieth anniversary edition of Dix's *The Shape of the Liturgy* (in 2005). He has now edited this collection of extracts from Dix's published and unpublished sources. Jones is an oblate of Elmore Abbey, the Anglican Benedictine community where the Dix archives are now held.

Archbishop Rowan Williams has been the latest to suggest a 'Dix reader', and written the Foreword to the book (several previous suggestions of such a compilation from Dix's writings failed to come to fruition). Williams commends Jones's 'excellent job in quarrying Dom Gregory's work ... I hope these pages will send many to the books themselves; more than that, though, I hope that they will do what he would of course have wanted – to send people to the altar, to the place where the journey of the Son of God, the coming of the Messiah to the Father, is opened to us day by day' (pp. x-xi).

The present reviewer wonders if such a 'reader' is the best way to introduce Dix to a generation for whom he may be little more than a figure in the past. He was a controversialist as well as a scholar, and *The Sacramental Life* presents his results much more than his methods of reaching them. So the controversial aspect is highlighted and the scholarship is not. This is not the place to revisit the scholarly debates of sixty

and more years ago. But it needs to be said that Dix is patronizing towards Protestant scholars, and shows quite an unpleasant streak in his character with his comments on some, particularly in the Anglican Church, with whom he disagreed.

This said, this reviewer shares to the full Dix's conviction of the vital importance of true doctrine for the life of both the Church and the Christian. Given this, I trust that Dix would support the comment that *The Sacramental Life* can only be endorsed in its purpose as a devotional (in its widest sense) book, with the proviso that it be read with one's critical faculties working hard (as, of course, is *always* true of devotional works). The material is arranged in four sections: Shaping the Liturgy (pp. 1-35), Shaping the Spiritual Life (pp. 37-76), Shaping the Religious Life (pp. 77-97), and Shaping the Church's Ministry (pp. 99-153).

One of Dix's books does not seem to have received the attention it deserves from New Testament scholars. The one extract from *Jew and Greek* (pp. 14-15), because it is selected with the reader's emphasis on the life of Church and Christian, does not show Dix's profound insights. Consider this almost throw-away line (p. 20): 'The point in the Gospels seems to be not so much that Jesus *claimed* an earthly kingship, as that an earthly kingship was generally known to be His *by right of inheritance*, and that He never attempted to deny that this was so' (Dix's italics). An extended passage (pp. 29-51) shows what was involved in the admission of uncircumcised Gentiles to Israel renewed in the Messiah and in St Paul's confronting St Peter at Antioch (even if some points of detail may be mistaken).

This review will not set out the many places where *The Sacramental Life* has question marks or other indications of dissent by this reviewer, who found himself moved and challenged by Dix's call to more and more whole-hearted submission of the whole of one's life to the Lord God Almighty. Dix's heart was very much in the right place, even if his head sometimes was not. May *The Sacramental Life* encourage many to strive more for true doctrine, which expresses itself in true devotion of life.

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Stephen Ellingson, *The Megachurch and the Mainline: Remaking Religious Tradition in the Twenty-first Century* (Chicago: University of Chicago Press, 2007), pp. 256. ISBN 0226204901.

How does a Christian congregation remain vital? What kinds of innovations in a tradition are faithful and wise? Restructuring, change, and the role of tradition in the church are issues that bring conflict with them. Often there is pressure on church leaders simultaneously to innovate *and* hold fast. In moments like this a scholarly view of the terrain can be very welcome and in *The Megachurch and the Mainline* Stephen Ellingson, through ethnography and sociological research, provides such an account in a way that avoids formulaic answers. As a parish priest in a suburban Canadian Anglican congregation, I was relieved to find assurance that the options went beyond either 'vibrant Megachurch' or 'stagnant Mainline'.

Ellingson studied Lutheran congregations in the San Francisco Bay region, categorizing two polar types. The first type has its ideal a golden-era version of what a Lutheran church should be. Not just nostalgia, but replication of successful practice and formation are motivating factors. The second type is a congregation that has

abandoned all aspects of the Lutheran tradition except perhaps the name 'Lutheran' in favour of a non-denominational 'Megachurch', a popular US church-growth model.

Ellingson approaches the subject with the tools of a sociologist when he questions the nature of religious change including questions such as these: How does the process of changing a tradition work? What parts of the tradition are saved, mined, or abandoned and why? Under what conditions are attempts to revise the tradition met with approval or with resistance? And what happens to a religious tradition and the community that bears it once it has been significantly altered?

Data is presented in a thorough manner, supplemented by graphics that communicate and summarize. Many readers will not be interested in this much detail, but it lends credibility to his work and it helps provide constraint for the conclusions. Further, Ellingson has a very good sense for how to mix narrative and data when unfolding the details of his study. The reader comes to know each congregation well enough to translate the situation into something recognizable closer to home. And while not offering recommendations, he explains religious change and the rationale that undergird decisions for change. Most importantly, he offers a warning for those who would uncritically adopt evangelicalism and 'seeker spirituality', and also shows why denominational traditions can create barriers to vitality.

The reader will need to be constantly translating. To his credit, Ellingson does not pretend to be a theologian. Here lies an invitation for pastoral theologians to incorporate this work into their own so that we might assess how God is involved in these matters. But he does know, or did learn, most of what makes up his Lutheran heritage and its tradition. He immerses himself in the practices of local communities and he surfaces with remarkably lucid observations that will enlighten the events around you, in your own congregation.

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Mary Reath, *Rome & Canterbury: The Elusive Search for Unity* (New York/Plymouth: Rowman & Littlefield, 2007), pp. xviii+158. ISBN 978-0-7425-5278-4 (hbk).

This is an enthusiast's book. Episcopalian laywoman Mary Reath 'discovered' Anglican-Roman Catholic ecumenical dialogue at the Anglican Centre in Rome in 1998. She wanted to know more, but found that though scholarly works multiply, 'there isn't much written for lay people' (p. xiii). So she put her head down, read, wrote, contacted key people—and this book is the result.

These easily read pages fall into three sections: history, authority and the future. They begin with a brief overview of Western Europe in Charles V's time, focusing on how 'the breach' between the Church of England and Rome came about, via Luther and Henry VIII, with a quick glance at Elizabeth I. Don't look here for the last word on these topics, but what needs to be told in terms of Rome-English tensions is told.

Chapter III zooms to the nineteenth century – Vatican I and Lambeth. Again, not the last word, but the account is critically empathetic, and covers material which to many lay readers will be new. Jump to 1910 and the ecumenical movement, Vatican II and the beginning of ARCIC, and depth is being added to the writer's evident passion.

Chapters VII and VIII look at what the author considers to be the central issue dividing Anglicans and Roman Catholics — authority. The discussion of ‘infallibility’ is accurate and helpful, as is the use of the two Agreed Statements on Authority of ARCIC I, but I had the sense that Reath did not quite appreciate the progress made in *The Gift of Authority* (*The Gift of Authority, Authority in the Church III: An Agreed Statement by the Second Anglican-Roman Catholic Commission ARCIC* [Toronto: Anglican Book Centre, 1999]). Admittedly this report has not had a warm welcome among many US Anglicans). ‘The Future’ (Chapters IX and X) gives a more detailed account of events since 2000, albeit with a clear orientation to the US context, and ECUSA in particular. These are important chapters, and bring the story into the present.

Eight appendixes make up the last third of the book. The most helpful are the author’s summaries of the Agreed Statements issued by ARCIC, from 1971 to 2005: the quality of analysis varies, but no reader will be led astray, and hopefully will be encouraged to read the Statements themselves. A full bibliography and index conclude the volume.

This is a most welcome book. Its account of ‘Rome and Canterbury’ in the past 50 years is careful, accurate and realistic. Its brief account of matters prior to the mid-1800s is thin, and it passes over the sectarian bitterness between Roman Catholics and Anglicans until fairly recently. But these weaknesses do not discredit Mary Reath’s case, invalidate her conclusions, or undermine the significance of her passion for the unity of all in Christ.

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