

calls 'apostolic convergence', an ability to 'reach beyond ourselves, to rediscover our commonality in the Gospel' (p. 85). This is to be done by allowing the 'apostolic' to give real substance to the 'embodiment' of the Gospel. He draws on the examples of the Synod of Whitby, the Church of South India, and the Anglican Church of Canada, his own church. He considers it important to remain within the Church in order to share in apostolic appeal even with those who disagree 'as a disciplined minority community whose primary task is missionary' (p. 90). This is because the 'Canterbury trail' in its 'evangelically Anglican mode' continues to have an evangelistic appeal: 'conciliar life' remains an apostolic practice, and is characterized by endurance.

The final essay by Dominic Erdozain is by far the best in the book. It is in a quite different style, offering an account of the development of Evangelicalism in dialogue with modernity. Instead of a blanket dismissal of the Enlightenment, Erdozain, a historian at King's College London, presents a subtle and convincing reading of how Evangelicalism has related to culture. In many ways Evangelicalism helped create modernity, and indeed to re-Christianize society. Drawing on a wealth of evidence he suggests that 'evangelicalism was quietly disabled by a permanent itch for relevance', which ought to be a lesson for 'emerging churches' (p. 93). Fascinating examples are offered with the YMCA's transition into hostels, the wonderfully named undemanding form of Christianity represented by the Pleasant Sunday Afternoon movement, as well as the fixation on good works in the churches. These examples of the 'middle ground of ethical toil' served to stifle the dogmatic core of earlier versions of Evangelicalism. As P.T. Forsyth once said: 'Sympathy is not adequate to redeem' (p. 111). The strength of Evangelicalism – past and present – was to remain 'unfazed by giddy cultural change; their weakness was to be molded by it. Both legacies are part of that living stream of wisdom and folly, grace and leaden human error, that we term the Great Tradition' (p. 114).

While much in this book is somewhat occasional, it nevertheless reveals that the Great Tradition is still a topic of discussion among Evangelicals who see themselves as struggling with their identity in an ecclesial landscape that, at least in the West, seems dominated by those who appear to have little respect for the tradition. By holding up a mirror to themselves, however, some of the authors reveal that Evangelicals have also been too ready to dismiss the tradition, at least in relation to worship, and even creeds. The ability for self-reflection is a crucial starting point for convergence or reunion in a divided communion.

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Will Adam, *Legal Flexibility and the Mission of the Church: Dispensation and Economy in Ecclesiastical Law* (Farnham: Ashgate, 2011), pp. xx + 243, ISBN 978-1-4094-2055-2 (hardcover), ISBN 978-14094-20569-9 (ebook).
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This book is an academic study which is nonetheless very readable and provides one of the latest additions to the growing contemporary corpus of literature on the

study of canon law. The latter is often referred to, not least by Adam himself, as ‘applied ecclesiology’ which gives such studies an important practical context. This book, while academic, makes the subject of ‘legal flexibility’ accessible to practitioners in dioceses, parishes, Diocesan Registries and Diocesan Offices – bishops, archdeacons, clergy, legal Chancellors and Registrars and, within the polity of the Church of England, DAC (Diocesan Advisory Committee for the Care of Churches) Secretaries. It also has a useful place in the academy, not least for those preparing candidates for ordination, where foundations in canon law enable and facilitate many practical aspects in the practice of ministry.

The book, arising from Adam’s PhD thesis at Cardiff Law School in the University of Wales, itself a world-class centre for the study of contemporary, comparative canon law, addresses a profoundly important issue for ecclesiastical practitioners. His thesis is that ‘too much flexibility can lead to the law losing respect and becoming toothless, yet a very strict approach can lead to the discovery of hard cases where the strict application of the law produces an unjust result or one which is contrary to the purpose of the law itself’ (p. 1). Adam is also an ecumenist, having been a diocesan ecumenical officer, so the comparative approach engages the reader deeper with the issues as he draws on material from Roman Catholic (dispensation) and Orthodox (economy) ecclesiologies. This comparative approach illuminates the argument throughout the book. Early chapters consider the development of dispensation in Western and Eastern Christendom in a wider context, as a general matter of law, not simply the ecclesiastical law. Later chapters address in more detail the application of legal flexibility in inter-Church relations providing some important reflections for contemporary ecumenical dialogue.

With this background Adam turns to consider in more detail dispensation in the Church of England (ch. 7). While often complained of as a burdensome aspect of ecclesiastical legislation, Adam considers the purpose of a faculty – to legally permit something to happen which is not otherwise permitted. The most obvious example is in the Faculty Jurisdiction Measure which permits the alteration to listed church buildings, a dispensation to further enhance a building in its primary task as a centre of ‘worship and mission’. Other matters, such as the inherited powers of the Archbishop of Canterbury to issue faculties in marriage cases, and bishops providing canonical directions within their jurisdiction as Ordinary, serve to illustrate a greater degree of flexibility in ecclesiastical law than is often perceived to be the case.

The argument is further tested and enriched by historical examples, namely the ritualist controversies of the nineteenth century (ch. 8) and the liturgical reforms of the twentieth century (ch. 9). It can be argued that the outcome from the deliberation of such cases has resulted in the practice of greater flexibility; the law is not changed but the practice, within certain parameters, does change. However, flexibility is not a matter of personal choice, but one where permission is granted as, for example, concerning the introduction of certain ornaments, works of art (like Stations of the Cross) or the facility to enhance pastoral and spiritual care by the reservation of the sacrament and the introduction of an aumbry. These examples, and there are more, including references to case law, serve to illustrate the practical aspects of the argument.

The book concludes with a rigorous consideration of dispensation, economy and legal theory. Within an ordered Church, Adam reminds us who has the 'authority to dispense', among them the legislature (Parliament/General Synod), judges and chancellors. While 'principled refusal' against 'unjust law' is richly attested to in Christian tradition and in some contemporary experiences from the Anglican Communion, no such exception is envisaged in English law – although civil disobedience is not entirely unknown!

Recognizing the primary task of the Church is the mission of God, Adam makes an important contribution. It acknowledges that there is a general obligation to obey the law but that, in order not to hinder the primary purpose of the Church in mission, strict enforcement of the law may lead to unintended consequences. Within the Anglican Communion there is a consensus that laws may be dispensed with in particular cases on the basis of 'legitimate necessity' provided lawful authority makes provision for such dispensation (Principle 7.6 in *The Principles of Canon Law Common to the Churches of The Anglican Communion* [London, 2008]). While Adam makes clear this is not something that is universally sanctioned or practised, he argues the facility is there for 'the prudent and just management of Church and Society and for the promotion and enabling of the mission of the Church' (p. 206).

The book is amply referenced with comprehensive tables of cases, Statutes and Measures. There is a substantial bibliography. Given his significant role in the contemporary reform of canon law it was a little surprising to find sparse reference to Archbishop Geoffrey Fisher, except in ecumenical matters. The 'Fisher Papers' at Lambeth would have revealed a treasury of reforming zeal in canonical and liturgical provision and the application of the principles of dispensation and flexibility. That said, this book provides insights to a fascinating and important subject.

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Daniel O'Connor, *The Chaplains of the East India Company, 1601–1858* (London: Continuum, 2012), pp. 167, ISBN 978-1441175342.
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During the two and a half centuries of the East India Company, 665 men served as chaplains to the company. The vast majority were priests of the Church of England, primarily English; a small but significant number were Scots, either in episcopal orders, or, after 1813, ministers of the Church of Scotland, when the Company set up a parallel Presbyterian establishment. With the exception of a focus on the Evangelical Company chaplains of the 1790s and early 1800s, scholars have tended to dismiss the mission work of the Company as feeble and ill thought out (reflecting, in fact, the Evangelical critique). It is not O'Connor's purpose to offer an apologia for company chaplains. But he sees their work as important in the development of British missionary activity, and of the creation of a worldwide Anglican communion. The book is a short survey, based on the extensive Company archives in the Oriental and Indian Collection of the British Library,