

persuasive refrain is the exhortation for 'a gospel sense of patience' (p. 136) and the foolishness of imagining that major changes in worldwide Anglicanism, such as those envisaged by the Windsor Process, can be made in a hurry. Kaye calls for a renewal of 'fallibility and modesty' in Anglican debate (p. 166), and a recognition that today's generation are stewards of a long Anglican heritage, not its final arbiters. The author himself models the patient theological engagement he advocates, and his essays provide much rich food for reflection and further conversation.

Andrew Atherstone
Wycliffe Hall, Oxford

Samuel Wells, *What Anglicans Believe: An Introduction* (Norwich: Canterbury Press, 2011), pp. 128. ISBN 978 1 84825 114 4.

doi: 10.1017/S1740355312000198

This brief book by the former Dean of Chapel at Duke University and the new Rector of St Martin in the Fields in London offers an intelligent and insightful introduction to the Christian faith as it has been received in the Anglican tradition. It is a cross between a basic exposition of the Christian tradition and Church history and a discussion of some of the key emphases of historic Anglicanism. It is broad minded, eirenic and generous and rises above the pressure points of the contemporary developments of the Anglican Communion. As an introduction to the Christian faith (Chapter 1), there is little to criticize (although the definition of the Council of Chalcedon is called a 'Creed'). Every now and then some of the simplifications are a little misleading (as in the discussion of *via media* [p. 18]), and there are several generalizations which could do with substantiating (e.g. p. 25). There are frequent nods to the Thirty-Nine Articles (e.g. p. 13) and use of the language of Anglican liturgies (p. 16), but there is little in this account that would not be acceptable to any member of a mainline denomination. Chapter 2 on the Sources of the Faith offers intelligent accounts of the doctrine of revelation, about which Wells has written in detail. The discussion of tradition draws the reader to the Chicago-Lambeth Quadrilateral and the use of the creeds, which is followed by a brief account of reason. The so-called triad of Anglican theology, however, is certainly not given a status which is difficult to justify on the basis of the tradition: reason is understood as a way of addressing Scripture in order to highlight its sharp conflicts and problems rather than a source of doctrine itself (p. 64).

Chapter 3 addresses the order of the faith by which is meant worship and holiness. Good accounts of the sacraments are related to the distinctive traditions of common prayer embodied in the liturgical formularies devised by Cranmer (p. 75). This leads into a discussion of ministry and mission, where the author adopts a representative model of the priesthood united through communion with the bishop, who is a spokesperson 'to the watching world' and to the wider church (p. 85). After a brief account of mission, Wells moves into a chapter on what he calls 'The Character of the Faith' which focuses on the history and identity of the

Anglican Churches, especially in England, the USA and the wider communion. It is a masterly condensing of history, which offers an excellent overview of a complex subject. Although Wells raises some of the conflicts (as over homosexuality, p. 99), he does not major on division but instead tries to explain some of the differences between the churches. He concludes on an optimistic note by emphasizing the growth and signs of healing in the African churches which seem to reveal the power of God at work among them. In contrast, he sees part of the crisis of the Western churches to rest in their difficulty in expressing 'what salvation means today'. Trying to express this meaning through mutual encounter and dialogue, he concludes, 'is where the Churches of the Anglican Communion need each other. As they always have done' (p. 117). All in all, this is a book which will explain a broad, intelligent and unpartisan Anglicanism to a general audience, and for that it is to be highly commended.

Mark Chapman
Ripon College Cuddesdon, Oxford

Paul Valliere, *Conciliarism: A History of Decision-making in the Church* (Cambridge: Cambridge University Press, 2012), pp. 289. ISBN 978-1-107-01574-6 (hbk).

doi: 10.1017/S1740355312000216

Paul Valliere, an American professor and a member of the Episcopal Church, speaks to the angst that Anglicans are experiencing at the present time with regard to their Communion. He believes that the right way to tackle the crisis in the Anglican Communion is for Anglicans throughout the world to come together in council to address their issues and to take decisions. Valliere has written a wise and distinguished book that deserves to be pondered by all concerned for the unity and integrity of the Church and of Anglicanism in particular. It is marked by a clear and robust style, elegantly and often epigrammatically phrased. His case is thoroughly researched (he has facility in several languages, including German and Russian), incisively argued and often pungently put. I am sure that he is right that a recovery of conciliar values and practices can help us now. He writes as an historian, more than as a theologian or ecclesiologist, but always with authority.

The book starts by diagnosing the challenge that faces us. He notes that there has been a decline of ecclesiastical jurisprudence in the Episcopal Church (this is not true of the Church of England) which leaves it ill-equipped to cope with its present difficulties. What he identifies as the Anglican disinclination to attempt to resolve conflicts by coordinated means is another factor. Anglicanism has become polarized into progressives, who do not hesitate to sacrifice unity for an ideology of sexual inclusivism, and fundamentalists, who appeal to a literalistic interpretation of the Bible and to the Thirty-nine Articles of Religion which cannot serve our purpose. Both camps reject the idea of a comprehensive church. 'Flight from fellowship is pervasive in Christendom today' (p. 3). Valliere writes as a catholic Anglican and he is not someone who is hung up about sexuality. To be catholic is to be both conciliar and comprehensive (pp. 17-18). Catholicism prioritizes fellowship, communion