

account concentrates on the sixteenth, seventeenth and eighteenth centuries, viewed through the lens of the nineteenth. This adds to the interest, but detracts from the substance when it comes to the past two centuries. However, it was probably better to deal in depth with selected areas of controversy, than to attempt a superficial survey of a vast landscape. Nevertheless, the book's title, apparently following the template for the series, is somewhat overstated. What the book does is to illuminate some key moments in the making of Anglican theology up to a certain point, while then effectively jumping to contemporary issues, especially the proposed Anglican Communion Covenant (on which Chapman has also written helpfully elsewhere).

There are some intriguing judgements. I am puzzled by the statement that a 'theology of fallibility' became the 'dominant theology of the Anglican Communion' after the first Lambeth Conference in 1867 (p. 180). The resolutions of the subsequent Lambeth Conferences come across as confident and clear about Anglican credentials and robust in their rejection of Roman Catholic claims to universal jurisdiction and infallibility, so the bishops were unlikely to attempt these two things in Anglican terms, but that does not make them hesitant or uncertain. The tentativeness that marks many Anglican Communion affairs is probably more a reflection of political caution than a legacy of Latitudinarian epistemology, as Chapman at one point suggests. But his ideas are always thought-provoking, even when he does not carry us all the way with him. Chapman also questions whether the Chicago-Lambeth Quadrilateral (1886, 1888, 1920) 'is sufficiently formed to function as the basis for Anglican theology'. It is true that the Quadrilateral forms a component in the proposed Anglican Communion Covenant; however, it was never intended as a basis for Anglican theology, but rather as the minimum conditions for unity with non-episcopal churches. And it is not quite correct to say that the 'English crown... still appoints' the Archbishop of Canterbury (p. 201). There is a nuanced process for nominating the brave candidate from the Church to the Sovereign, via the Prime Minister, and from the Sovereign to the electoral College of Canons of the vacant See, as Mark Chapman well knows. But the crude shorthand of his way of stating it plays into the widespread ignorance that surrounds issues of establishment (which elsewhere Chapman has sought to clarify). But I like the way that the power struggles within the Communion, that the next Archbishop of Canterbury will have to face, are said to 'masquerade as questions of biblical interpretation' (p. 200). As Mark Chapman's estimable book shows, this has always been the case.

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Bridget Nichols (ed.), *The Collect in the Churches of the Reformation* (London: SCM Press, 2010), pp. xiv+232, ISBN 978-0334042075.

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Part of the 'Studies in Worship and Liturgy' series published by the SCM Press, *The Collect in the Churches of the Reformation* affords the academic and the interested

lay person a look into this great treasure of the common heritage of Anglicanism. Edited by Bridget Nichols, the volume includes contributions by such luminaries in the field of liturgics as Donald Gray, Frank Senn and Karen Westerfield Tucker.

Nichols herself offers the opening chapter, discussing in considerable detail the 84 collects for Sundays and holy days that Cranmer translated from Latin into English. She concludes that Cranmer 'has eliminated the idea of personal merit and of the invariable efficacy of prayerful acts' in his translations (p. 21). Reminding us 'not to impute contemporary notions of literacy and liturgical appreciation' to worshippers in the sixteenth century (p. 27), Nichols concludes that Cranmer achieved invariable improvements in liturgical prose.

Donald Gray provides details of the collect in various Anglican churches, including examples of the 'modernization' of language effected in the first American prayer book of 1789, and the 'new' collects in the 1979 American book – compositions or translations by William Bright, Charles M. Guilbert, Massey Shepherd, William Reed Huntington and Howard E. Galley among them. He also details Australian appropriations from the English *Alternative Service Book*, the South African, Canadian and New Zealand prayer books, the ICEL collects from *The Roman Missal*, the *Lutheran Book of Worship*, the worship book of the Uniting Church in Australia, and Janet Morley's *All Desires Known*.

In a chapter on collects and lectionaries, David Kennedy first asserts that the relationship between the collect and the eucharistic readings on a given Sunday is often 'somewhat ambiguous' (p. 157). He then goes on to lay out various contemporary efforts to ameliorate this situation, including recent work in England (*Common Worship*) and among American Lutherans (*Evangelical Lutheran Worship*). This last effort is particularly notable in its various attempts to maintain a common framework, but adapting it to each year in the three-year lectionary. Consider, for example, the collect for the First Sunday in Advent from *Evangelical Lutheran Worship*:

- Years ABC Stir up your power, Lord Christ, and come. By your merciful protection
- A save us from the threatening dangers of our sins and enlighten our walk in the way of your salvation,
 - B awaken us to the threatening dangers of our sins, and keep us blameless until the coming of your new day,
 - C alert us to the threatening danger of our sins, and redeem us for your life and justice,
- ABC for you live and reign with the Father and the Holy Spirit, one God, now and for ever. Amen.

Kennedy concludes that the exact relationship between the collect and the lectionary is likely to continue to be debated and disputed into the future.

The book also contains chapters on the use of the collect in Sweden, in the Methodist churches of Britain and the United States, in Lutheran liturgical books, in the Reformed tradition, and in British Baptist worship, as well as a detailed summary of the Roman Catholic process of translating collects into English in the twentieth century. The essays are written in an accessible style while at the same time demonstrating a high standard of academic rigor. Both a general index and an index of collects referenced in the book are provided. The volume offers a helpful single

source of overall information regarding this integral facet of liturgical prayer, as well as interesting examples of its implementation in the English-language tradition.

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Bruce N. Kaye, *Conflict and the Practice of Christian Faith: The Anglican Experiment* (Cambridge: Lutterworth Press, 2011), pp. 181, ISBN 978-0-7188-9243-2 (pbk). doi:10.1017/S1740355312000319

This volume contains nine stimulating essays on Anglican ecclesiology from Bruce Kaye, first published by Wipf and Stock in 2009 and now reissued by Lutterworth Press for a wider audience. His dominant theme is the need for patient and generous engagement in the way in which Anglicans do their theology.

Kaye's first plea is for a less institutional view of Anglican relationships. He warns against the current obsession with the four 'Instruments of Communion' which distort our understanding of Anglicanism by neglecting the many other informal 'tentacles of attachment' (p. 102) which bind dioceses and provinces together, such as mission organizations, publishers, scholarships and the Mothers' Union. To give priority to episcopal structures and decrees, like Lambeth Conference resolutions, is to ignore the long Anglican tradition of local lay expression and dispersed theology. Kaye writes especially strongly against England's 1662 Act of Uniformity, with its coercion of religious conformity, 'a pyrrhic victory politically, but something far worse ecclesologically' (p. 47). He urges those who wish for theological uniformity to learn from the unhappy history of the Church of England that 'such an ambition is a snare' (p. 83). The Windsor Report, with its recommendation of an enhanced role for the Archbishop of Canterbury, points to a shift away from pastoral authority towards the 'presidentialization of power' (p. 115) but Kaye insists that attempts to curtail dissent by central control are fatally flawed.

Kaye's second plea is for a less uniform view of Anglican theology. His 'worst-case scenario' (p. 170) is the emergence of rival institutions, such as the GAFCON Group and the Covenant Group, both claiming to represent 'true' and 'historic' Anglicanism. He is fiercely critical of the GAFCON claim that some Anglican provinces preach 'a different gospel', an attitude which he sees as entrenching conflict rather than a serious contribution to the Anglican conversation. Central to the book's thesis is the assumption that ever since apostolic times the Christian message has been diversely expressed according to locality and context, so it has never been univocal, but Kaye does not tackle the distinction between one universal gospel, expressed in different ways, and 'different gospels'. He appears to suggest that the manner in which Anglicans handle their disagreements is more important as a testimony to Christ than what they actually conclude.

Kaye's analysis of the Anglican Covenant has dated more than his other chapters, rapidly overtaken by subsequent covenant drafts and debates. But this very out-datedness demonstrates the wisdom of not rushing. The book's most