

David J. Kennedy, *Eucharistic Sacramentality in an Ecumenical Context: The Anglican Epiclesis* (Ashgate New Critical Thinking in Religion, Theology and Biblical Studies; Aldershot, UK and Burlington, VT: Ashgate, 2008), pp. x + 259. ISBN 978 0 7546 63796 8.

Julie Gittoes, *Anamnesis and the Eucharist: Contemporary Anglican Approaches* (Farnham and Burlington, VT: Ashgate, 2008), ISBN 0754692302.  
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These two volumes on eucharistic theology are a welcome sign of the commitment to serious academic engagement on the part of Anglican clergy in full-time ministry. Either book would enhance the reputation of a university research scholar, but Julie Gittoes serves as a parish priest in London, and David Kennedy is vice-dean and precentor of Durham Cathedral. The rigour of these studies is encouraging evidence of the continuing presence of theological engagement in the midst of the theology-free zone typical of so much Anglican debate today.

Furthermore, neither of these scholar/priests is content to look at the liturgy in isolation, simply as an object of interest in its own right. Each is concerned that the Eucharist should be a means of the transformation of the life of the Church. Kennedy points out that for too long debate on the *epiclesis* (the invocation of the Holy Spirit on the eucharistic elements and/or the gathered faithful) has been confined to narrow theories of eucharistic consecration. 'One of the most pressing needs of the Church is to recover a dynamic eucharistic spirituality ... the eucharist as a pledge and promise of eschatological hope ... and the means of empowerment for Christian discipleship and mission, until the kingdom of God comes' (pp. 2-3). Likewise, Gittoes affirms that her book 'explores the connection between the source event of the Church's life and the transformative encounter with Christ in the Eucharist, the effects of which are seen in social/ethical/political action and the Church's mission' (p. i). What the people of God receive in the Eucharist - Christ's presence and very self - is inseparable from what they do with that gift when they are sent out into the world, a world (like the Church) in urgent need of transformation into the likeness of Christ.

Gittoes, like Kennedy, is concerned to free eucharistic theology from the bonds of internecine church debate. The Low Church has historically tried to confine *anamnesis* to a matter of subjective mental recollection, while the High Church has insisted that it underpins Christ's real presence in the sacrament and is associated with a repetition of Christ's sacrifice. She therefore surveys the Anglican tradition and recent ecumenical discussions to draw together these polarities to articulate the agreed ground expressed in Baptism, Eucharist and Ministry (BEM) and the Anglican-Roman Catholic International Commission (ARCIC), that to remember the past event of Christ's sacrifice is to make it real and effectual in the present. This being the case, 'The Eucharist is Church generative: it renews fellowship within the Body of Christ, and should also initiate a missiological imperative' (p. 48). Gittoes then (in the core of her book) surveys the use of *anamnesis* in the work of three contemporary theologians - David Ford, Catherine Pickstock and Rowan Williams - to assess how far each makes use of the 'sending out' dimension of the Eucharist for social and political transformation.

Both Ford and Williams pass this test with flying colours. Ford emphasizes the importance of the Eucharist as a 'face-to-face sharing of peace, bread and wine, in memory of the last supper but also in anticipation of the feast of the kingdom of God', so that this interpersonal dimension leading to ethical action becomes necessary to the working out of the Eucharist in the world. Williams brings to the table an engaging seriousness about sharing in the death and resurrection of Christ through the Eucharist; personal and corporate transformation and growth in Christ are inseparable from the liturgical action — 'transformed failures become the grounds of service' (p. 131).

In the face of the shared social emphasis in Williams' and Ford's writings, Pickstock's work comes in for sharp criticism not because she argues against it but simply because she has as yet failed sufficiently to engage with it. This is not to say that Gittoes neglects Pickstock's own agenda; if readers have been put off from engaging with Pickstock's theology because of the density and complexity of her work, here is an accessible and largely sympathetic introduction to it. Pickstock is concerned to reconnect the Church with the narrative power of the sacrifice of the Cross to enable the 'continuing coming to be of the Church'. It seems out of proportion for Gittoes to criticize her so repeatedly simply because their common conviction that liturgical *anamnesis* should transform and nourish the Church 'remains [in Pickstock's work] abstract'.

The *epiclesis*, like the *anamnesis*, has come out of centuries of debate to form part of an emerging ecumenical theological consensus. It is widely agreed that 'the eucharistic rite in general, and the structure of the eucharistic prayer in particular, should be explicitly Trinitarian' (p. 81). Nevertheless, the presence of the *epiclesis* and its location within Anglican liturgies feels far from settled. Many Anglo-Catholics continue to resist any suggestion that the *epiclesis* might share the consecratory efficacy of the words of institution, or indeed that the whole eucharistic prayer might be consecratory rather than any particular part of it. Many Evangelicals and others for whom the *epiclesis* has formed no part of their liturgical practice are uncomfortable at the incorporation of epicletic formulae that go beyond their own Anglican traditions.

Kennedy seeks to move the Church on from the sterility of these old debates so that the people of God in the Eucharist might be gathered up into the full sweep of the Triune God's work in creation, redemption and promise, for the transformation of the whole creation. He surveys exhaustively both the history of Anglican epicletic theologies and the place of Anglican liturgies and theology within current ecumenical dialogues. His scope is international as well as ecumenical, and he explores the distinctive liturgical traditions of Anglicans in Britain, North America, Africa and India.

Just as these two scholars share a determination that the Church's celebration of the Eucharist should enable the transformation of the Church and of the world, so both of these studies share a common weakness, remarkable in liturgical study. Kennedy and Gittoes engage with the Eucharist as texts, but neither of them pauses for a moment to reflect on the Eucharist as *enacted* rite, as liturgical action. Yet surely *how* the Eucharist is celebrated must have a crucial impact on how people understand it and live it out. Both Kennedy and Gittoes insist on the importance of an eschatological dimension to a right understanding of the Eucharist, but how is that

to be understood when the predominant model of celebration focuses on God's presence in the midst of his gathered people sharing a communal meal? This well-nigh universal, present-focused celebration 'in the round' leaves little space for an eschatological Christ coming from beyond his people or for the expression of a mission-focused sending into the world. Gathered in an inward-facing community, their backs are symbolically turned both on the future and on the outside world. There is a sharp disjunction between the Church's contemporary theology of the Eucharist as expressed in these books and the way the people of God 'pray out' their theology in their churches, and one would have expected liturgical scholars to address it.

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Stephen Hampton, *Anti-Arminians: The Anglican Reformed Tradition from Charles II to George I* (Oxford: Oxford University Press, 2008), pp. viii + 293. ISBN 978-0-19-953336-7 (hbk).

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The period from the Restoration to the accession of the House of Hanover was theologically remarkable. It witnessed the decline of 'old' Puritanism and the separation of the salvation of the individual from the salvation of the whole of the 'godly community'. It observed the last period of aggressively persecuting Anglicanism and the establishment of religious toleration in Britain. In this period the terms 'High Church' and 'Low Church' were coined. It also saw the collapse of Anglican ideas of passive obedience. Now Stephen Hampton, in this impressive book, argues that in the field of doctrine and ecclesiology historians have underestimated the position of the Calvinist Anglican tradition. Revising his doctoral thesis on Thomas Barlow, William Beveridge, John Edwards, John Pearson and Thomas Tully, Hampton seeks to restore what he calls the Anglican 'Reformed' tradition to its proper place in the history of the period. Hampton shows that, from J.C. Ryle to David Bebbington, historians have largely proclaimed the eighteenth century a Calvin-free period in Anglicanism. Those historians who concede the existence of Calvinism within the Church of England, like Nicholas Tyacke and John Spurr, have treated it as a marginal survival in universities or in the minds of a few inconsequential clergy. Hampton claims the reverse: many mainstream and influential bishops and clergy were of the 'Reformed' tradition, indeed Calvinists lurked under many beds in this period. They included such notable churchmen as Robert South, William Delaune, Henry Compton, William Beveridge, Seth Ward, Edward Reynolds, and even later figures such as Gilbert Burnet and William Nicolson.

Hampton singles out George Bull, who is often assumed to have launched an assault on Calvinist, as a scholar who developed a subtle synthesis of 'Reformed' and Arminian theology. Nevertheless, that William Sherlock, John Tillotson and Edward Fowler all launched attacks on justification by faith suggests, for Hampton, the contemporary need for strong responses to Calvinism. Hampton also argues that