

The final chapter is also the longest: 'The Place of George Bell', from which I cannot resist making some quotations: 'For the church of God is indeed in the world, if not of it – and the riddle is there to be lived, not resolved.' Chandler writes: 'The cast that performed in the drama of Bell's life is striking, for in it so much of the eloquence, and so much of the tragedy, of his age could be glimpsed.' As well as those mentioned above, this included T.S. Eliot, Mohandas Gandhi, Gordon Rupp, Eberhard Bethge, Donald Mackinnon, D.S. Radhakrishnan, Gustav Aulén, Herbert Waddams. No reference is made to Geoffrey Studdert Kennedy, whom Bell must have encountered in his Lambeth years, and whose ministry in the Great War had similarities to Bell's in World War II. But that is a minor lacuna. On ecumenism, Chandler writes: 'For Bell, the ecumenical vision encompassed not merely the ecumenical dialogues of churches ... but the great idea that the church existed to show a divided humanity its essential unity.' A full Bibliography and Index round out the work.

This book addresses far more than just Anglicans. It raises questions about simplistic views among English-speakers of what was at stake in World War II; it gives important insights into contemporary debates about the nature of Europe; it challenges all involved in ecumenical work to keep their eyes open to the breadth of God's mission. Most of all, it reminds all who own the name of Christ of the value, importance, and cost, of sustained public witness to Christ. Bell lived the famous words of his friend Bonhoeffer: 'When Christ calls a man, he bids him come and die.' Bishop George Bell is commemorated in the Calendar of the Church of England.

On 22 October 2015, however, a (secret) settlement was disclosed by the Church of England over alleged sexual abuses of a child by Bell, when he was in his 60s. Chandler notes this in his Preface, and discusses it in an Appendix. The repercussions are ongoing in the Church of England.

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Scott MacDougall, *More than Communion: Imagining an Eschatological Ecclesiology* (Bloomsbury: T & T Clark, 2015), pp. 304. ISBN 9780567659880.
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Given the events that have transpired in the past several decades amongst the churches of the Anglican Communion, ecclesiology – particularly *communion* ecclesiology – has become something of a preoccupation for modern Anglican Theology. Scott MacDougall's work, *More than Communion*, offers what is perhaps the most innovative consideration of communion ecclesiology in recent memory. To be clear, MacDougall's text is not so much a deep dive into Anglican ecclesiology as it is a comprehensive account of communion ecclesiologies in their ecumenical fullness. In considering how communion ecclesiology has functioned not only in Anglican contexts, but also in the contexts of the Roman Catholic Church, the Orthodox churches, and the World Council of Churches, MacDougall offers one of

the most insightful accounts of systematic doctrinal interconnection produced in any recent ecclesial exploration.

MacDougall focuses his account on the 'ecclesial imagination' and specifically the ways in which the imaginative patterns described by communion ecclesiologies, in their present articulations, are insufficiently eschatologically robust. This is MacDougall's key systematic insight, that within Christian theology '[t]he eschatological imagination and the ecclesial imagination are inextricably linked' (p. 3). Methodologically, MacDougall is particularly concerned to emphasize 'the embodied, the practical, the lived, the aspiration, and the affective dimensions of what it means to be church' (p. 3). MacDougall's argument is that communion ecclesiology, in its present ecumenical articulation, is ill-equipped to address the embodied, practical issues facing churches today precisely because of 'the *eschatological viewpoint* that ecclesiologies of communion commonly espouse' (p. 33).

MacDougall notes that a definitive definition of communion ecclesiology can be elusive since '[n]o two ecclesiologies of communion offer exactly the same perspective' (p. 13). Nonetheless, MacDougall's opening chapters offer a clear and comprehensive account of the ecclesiological 'lay of the land'. Despite the absence of one common definition of communion ecclesiology, in his detailed consideration of the ecclesiologies of the Roman Catholic Church, the Orthodox churches, Anglican churches, and the World Council of Churches, MacDougall makes a compelling case that communion ecclesiology functions as the controlling ecclesial paradigm for a majority of Christendom. Although MacDougall's ultimate conclusion is 'that communion ecclesiology will remain the dominant mode of conceptualizing church' (p. 261), MacDougall uses the opening chapters of his text to diagnose a problem inherent to this shared ecclesial conception. Ecclesiologies of communion generally emphasize overly realized eschatologies. MacDougall notes that such ecclesiologies 'tend to understand the world as the place where everything meaningful has already happened' (p. 162). The realized eschatology of communion ecclesiologies thus both abstracts and removes actual church communities from the practical, historical and experiential context of the world. MacDougall points out that the realized eschatologies inherent in contemporary articulations of communion ecclesiology are often 'too beholden to a Neoplatonic ontology that dissolves the concreteness of churches in favor of an institutional, overly hierarchical abstraction' (p. 40).

MacDougall's diagnosis of the eschatological problem common to communion ecclesiologies is well supported by his research. Specifically, he devotes a chapter each to the theologies of John Zizioulas and John Milbank, two very different thinkers who are nonetheless exemplars of theologians whose ecclesiologies are deeply concerned with the 'social and theological effects of Western modernity on the Christian church' and who articulate a vision of church 'funded by a multi-dimensional notion of communion' (p. 7). While Zizioulas and Milbank prove substantive interlocutors for MacDougall's account of the ecclesial issues inherent to our contemporary moment, in the latter half of his text MacDougall relies heavily on the work of Jürgen Moltmann, and to a lesser extent Wolfhart Pannenberg and Johannes Baptist Metz, to support his own constructive project. In contrast to the over-realized eschatologies of Zizioulas and Milbank, MacDougall identifies 'the bodily resurrection of Jesus Christ' as '[t]he foundational basis for the eschatological analogy' since Christian theology recognizes this as 'the eschatological event

par excellence' (p. 146). Using Christ's bodily resurrection as his benchmark, MacDougall offers guidelines for a revised and revived eschatological imagination, one designed to 'engage with churches *as they are*, not in the abstract' (p. 60). MacDougall's constructive proposal is clear and straightforward. Ultimately, he describes 'five qualitative "marks": tensiveness, openness, risk, trust and hope' as the pillars around which a practically fruitful eschatological ecclesiology might be built (p. 186).

MacDougall is refreshingly clear in both his diagnosis and constructive solution. In other words, the strength of MacDougall's work is that he doesn't limit himself to doctrinal description. His deep, informed and well-researched account of communion ecclesiologies exposes a constituent weakness in the ways these descriptions of church are articulated in our current moment. Beyond this, MacDougall's constructive work is robust and well supported. He offers concrete guidelines for constructing a more open eschatological imagination, designed to support practical and historical churchly concerns (pp. 147-49). Even when identifying the broad theological principles that govern his reimagined eschatological ecclesiology, MacDougall gracefully walks the fine line between the necessarily universal scope of such rules and an attentive view to the inevitably limited needs of actual, particular, contextual communities.

While MacDougall's proposal succeeds in the way he clearly defines his terms and offers concrete criteria for future theological discernment and development, in approaching this ambitious work one can definitely lose the forest for the trees. For all its clarity, MacDougall's argument can become repetitive and the text is quite long. His final chapter offers an extended consideration of, and apology for, practical theology as inseparable from the fundamental concerns of systematic theology, particularly when considering ecclesiology. MacDougall's point is well taken, and the commitments of practical theology clearly undergird his own work. But in a text that devotes the majority of the preceding pages to a compelling yet sophisticated account of systematic doctrinal interconnection (albeit one with a consistent view toward the practical and embodied) this transition to an epistemology focused on practice feels more like a coda, or the beginnings of a second project, rather than the integrated completion of the overarching argument of the preceding text. In other words, MacDougall's cohesive and clearly stated methodology makes his commitment to practice (and its constitutive importance to the systematic concerns of ecclesiology) plain in the earlier pages, rendering this very detailed apology in the final section somewhat unnecessary.

Yet, despite this relatively minor critique, MacDougall's remains an ambitious work, and an exciting achievement in the field, not only in terms of recent ecclesiological considerations, but also as an example of clear, fresh and exciting systematic doctrinal interconnection. The text is decidedly written for professionals, particularly those familiar both with systematic theology and contemporary ecclesiology – especially as theologies of church have changed and developed in dialogue with the documents and discussions of the ecumenical movement embodied by the World Council of Churches. Anglican theologians, and anyone interested in contemporary ecclesiology specifically and systematic theology more broadly, will find in this text a wealth of compelling, supported and well-argued material for rich theological reflection. MacDougall is undoubtedly right that an

impoverished theological imagination leads to impoverished, conflicted and stalled communities as theology is lived in the world in actual, historical contexts (p. 3). In this text, MacDougall offers Anglican theologians, and anyone else committed to a vibrant, robust and practical theology of the Christian church, a deep well of resources for imagining and *enacting* a revived life together.

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Robert Boak Slocum, *The Anglican Imagination: Portraits and Sketches of Modern Anglican Theologians* (Farnham: Ashgate, 2015) pp. xii + 177. ISBN 9781472447357 (hbk).
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This is a real curate's egg of a book. It aims to present 'modern Anglican theology' through a 'unique gallery' of 'portraits or sketches' of individual churchmen (mostly) and theologians. The rationale for this is that 'Anglicanism is classically expressed through people living out their faith in particular contexts'. The book begins, after a foreword from Martin Percy, with a brief preface – 'Anglicanism: A Balanced and Practical Faith' – which is the author's succinct account of the nature of Anglicanism. Slocum identifies as key characteristics of Anglicanism: its balanced Benedictine roots; Hooker and the balance of Scripture, reason and tradition; pragmatism rather than speculative theology and 'dogmatism' (a particular 'boo' word) seen mostly clearly in the 'local adaption of theological principles'; a similarity to the 'English common law tradition in the sense that it favors a case-by-case application of a large body of understanding'. Slocum stresses the pastoral, even parochial, setting of much Anglican theology and its 'personal' character, in that it is mediated through a person. Fascinatingly he cites the Prayer Book(s) as the 'first and definitive place to look' for what Anglicans believe. I wonder if this is really the case. He then seems to contradict himself by stating that 'Anglicanism is not a confessional faith', is focused on the Incarnation and 'is not sin-centered in outlook'. This does not sound like the Prayer Book! Slocum goes on to make the classic modern Liberal Anglican assertions about Anglicanism: that it makes 'no claims for infallibility at any time in theological pronouncements or biblical interpretations'; that its approach to error is to 'allow time for the sorting out of disagreement'; that it is 'messy'; that it is currently under pressure with some 'wanting the Communion [to] "take a stand"' and so is anxious about whether Anglicans will still be able to 'walk together'. In other words, the book is an attempt to speak into this debate by exploring a range of 'Anglican' theologians in a 'case study' method, thereby presenting 'modern Anglican theology'.

This is quite an ambition and we might expect some discussion then of the reasons for the choice of the particular persons. There is none. That said, the people explored are fascinating: William Porcher DuBose, Austin Farrer, William Stringfellow, Phillips Brooks, Jackson Kemper, James DeKoven, Marilyn McCord, John Polkinghorne, Charles Gore, John Macquarrie. As an under-informed English Anglican I was especially grateful to be introduced to some nineteenth- and