

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

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.

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

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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