

sovereignty of the two powers in their respective domains. Ultramontanes believed that only the papacy could protect the Church from enslavement to a temporal power that had cast itself adrift from the faith, but in so doing they also refused to engage with any and all forms of modernity and with developments in scholarship and science. This alienation from the world was marked by the Church turning inward on itself.

The fight against totalitarianism in the twentieth century enabled the Church to recognize its kinship with liberal democracy and to turn its back on political antiliberalism. At Vatican II, it recovered the old Gallican notion of the political primacy of the laity; *Lumen Gentium* embraced the *consecratio mundi*, Christian service in the temporal sphere. How ironic then, that the Church having renounced the ideal of Christendom at the Council, should have found itself in the late twentieth century exercising considerable political influence in Eastern Europe, South America and Southeast Asia.

Perreau-Saussine observes that under the *ancien régime* 'the bone marrow of Gallicanism was the identification of Catholics with the life of the nation' (p. 20). Having remained established, the Church of England was never in a position to reject democracy or intellectual modernity. Establishment Anglicanism in the Church of England is still marked by a culture of commitment to service to the nation. Queen Elizabeth understands her life's dedication to service to flow from the anointing at her coronation, and the parochial ethos of the Church of England is still defined not by the gathered congregation but by service to the whole community. Colonial Anglican churches that were disestablished in the eighteenth and nineteenth centuries tended to follow the Catholic pattern of turning inward on themselves, away from the wider society. In the present day, when the forces of ideological post-Christian secularism are intent on driving religion more and more into the private realm, it remains to be seen whether the Christian faith will be allowed to offer its service to the wider community without sacrificing some of its own beliefs to the secular faith.

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Stuart Wolfendale, *Imperial to International: A History of St. John's Cathedral, Hong Kong* (Hong Kong: Hong Kong University Press, 2013), pp. 376, ISBN 978-988-8139-87-3.

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This book is one of the first of a new series focusing on the study of Anglicanism in China. And in focusing on St John's Cathedral, founded in 1849, we are given a unique window into how not only a denomination (Anglicanism), but also a nation, has moved from being imperial to becoming international. St John's, Hong Kong is the oldest neo-gothic cathedral in East Asia and China still in operation, and its current ministry includes outreach to migrants, many thousands of domestic workers who pour in from the Philippines and Indonesia, and a focus on AIDS/HIV. The cathedral is probably one of the most international in the

Anglican Communion – with Sunday services in English, Mandarin, Cantonese and Filipino (Tagalog).

Wolfendale's book is the fruit of meticulous research. But it is also written in a warm, fresh and approachable style – at times bordering on an eye-witness account. The book traces the origins of the cathedral from being a colonial parish church and bishop's seat to a truly cosmopolitan community, incorporating significant local and international ministries. As such, the book closely foreshadows the history of the Hong Kong Sheng Kung Hui – the Province that came into being after the British withdrawal in 1997.

The Church of England Yearbook – a volume not noted for its use of superlatives – describes that Province as 'dynamic' (2010). It is indeed that. Only inaugurated in 1998, it dates back to missionary endeavour of the mid-nineteenth century, supplanting the Province of Chung Hua Sheng Kung Hui (the Catholic Church in China) which was established as a joint enterprise by Canadian, American, Australian and British clergy and missionaries in 1912. Initially comprising Hong Kong, Macau and other outposts, the Province of Chung Hua Sheng Kung Hui ceased to exist in the 1950s when Mao's Communist party came to power. However, Hong Kong and Macau continued as independent dioceses in communion with Canterbury until the 1990s.

With Hong Kong returning the Chinese sovereignty in 1997, the Province was formed in 1998 as Hong Kong Sheng Kung Hui. It is one of the smallest Provinces in the Anglican Communion. Yet it is one of the most influential –serving eight million people, through a network of entrepreneurial welfare bodies, community centres and projects, and through dozens of schools. It is one of the most remarkable and dynamic forms of Anglicanism.

There are several strengths in the book. The first to mention, perhaps, is the careful way Wolfendale charts the leadership of the laity. Indeed, they are at the core of many developments in the Province, lending their spiritual and material support to key initiatives. These have included the Street Sleepers Society in the 1920s, the Taipo Orphanage and the St James' Settlement, that began in the 1950s, the Domestic Helpers support network. The financial expertise, musical and architectural gifts have all been powerfully brought to bear on shaping the construction of the cathedral and its community.

The movement from imperial to international is also reflected in the composition of the clergy serving the cathedral. Although many of the clergy in the late-Edwardian period were English, this quickly changed to involve Eurasian and Chinese chaplains. Andrew Chan was the first Chinese Dean (now Bishop of Western Kowloon), and he was succeeded by Matthias Dar, whose sermon at his installation was delivered by him in four different languages, reflecting the diversity of the core congregations. Since the formation of Hong Kong Shen Kung Hui in 1998, St John's Cathedral has been the seat of the Archbishop, and the cathedral for the Province as a whole.

Wolfendale's volume complements Archbishop Paul Kwong's excellent *Identity in Community: Toward a Theological Agenda for Hong Kong* (2011). The great strength of Wolfendale's book is the historical detail and pen portraits. Of particular note is the careful and moving account of St John's during the Japanese occupation, and the great tenacity and resilience of clergy and members of the congregation in

caring for refugees, renegades and resisters. The cathedral – like many Christian churches under Japanese occupation – was treated with contempt by its captors. With the nave used as a canteen, the chancel as a cinema and sanctuary for fencing practice and jujitsu, the work of rebuilding after the reoccupation in 1945 was immense.

What Wolfendale's account gives us, so memorably, is a history of hardiness, and resolve; a triumph of faith, hope and love. More than anything else, perhaps, it is this spirit that has helped transform a formerly imperial church into one of the world's great international cathedrals. But this is no standard history of past cathedral glories. Hong Kong is still the main gateway to China. And Wolfendale shows that St John's now stands as a living sign of what Anglicanism does when working and praying for all who it can touch, and all who touch it. In what is quickly becoming an undeniably Chinese century, St John's Cathedral's most pivotal and strategic role is surely yet to come. As Paul Kwong states in his foreword, 'Hong Kong is very much a secular city ... but it is also a society deeply influenced by people of faith and by religious communities and individuals'. The presence, engagement and ministry of the cathedral continue to be a focus and foundation for that ongoing work.

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A.J. Joyce, *Richard Hooker & Anglican Moral Theology* (Oxford: Oxford University Press, 2012), pp. xii + 264, index, ISBN 978-0199216161.
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Alison Joyce's careful reading of Hooker's *Of the Lawes of Eccleiasiticall Politie* offers a consideration of Hooker's role in shaping Anglican moral theology whilst raising significant questions about previous interpretations of Hooker, and in particular those which present him as unambiguously Reformed. Joyce's intention is 'to reconsider and re-evaluate Hooker's contribution to the development of Anglican moral theology, rooting this, first and foremost, in a careful investigation of Hooker's text in its own terms, and in its specific historical setting' (p. vii). However, whilst her reading of Hooker will certainly admit her to the ranks of significant interpreters of his work, Joyce's definition of his 'specific historical setting' leaves much to be desired.

Joyce's work falls into two parts. The first, 'Orientation', begins with a survey of the multifarious and often mutually contradictory literature on Hooker: 'Anglicanism, moral theology and the misappropriation of Richard Hooker.' Joyce explores claims for Hooker's seminal contribution to an Anglican moral theology and the surprisingly limited evidence for such claims. Observing the partiality of much writing about Hooker, Joyce affirms that for her, 'an overriding concern is to respect the integrity of Hooker's work', which requires 'a readiness to acknowledge and explore, rather than to avoid or attempt to explain away, the tensions and ambiguities that undoubtedly exist in Hooker's writing' (p. 18). Joyce then considers 'Hooker in historical context', placing him against the backdrop of