

‘Cumulative Bibliography’ – 44 pages in all, plus a two page introduction. The compilers limited their work to the resources and archives of various libraries in the Province of KwaZulu-Natal, but provide referrals to further archival deposits throughout the world.¹⁴ These bibliographies will make the work of any future researcher far easier. The ‘Index of authors’ is thorough and helpful, but the ‘Index of Subjects’ (one page) is limiting and frustrating.¹⁵

These essays deal with a complex man, at a key period of history. They illuminate the early history of the CPSA and the Church of England in South Africa, and the colonial scene of the nineteenth century, and hence our understanding of the political scene in South Africa and the position of the churches there today. Many issues for which Colenso and his family fought remain relevant today. For those unfamiliar with the story, I suggest reading Guy’s monograph to give a background (which is assumed) to obtain the most from these essays. The book further does honour to Colenso as a biblical critic and a theologian who listened and responded.

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Kevin Ward, *A History of Global Anglicanism* (Cambridge: Cambridge University Press, 2006), pp. 318 + maps of all Anglican Provinces and Dioceses, Bibliography, Index. ISBN-13 978-0-521-00866-2 (pbk), ISBN-13 978-0-521-80395-3 (hbk).
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Some years ago, at a WCC conference, I met Anglican delegates from some unexpected places like Angola and Cuba. How did there come to be an Anglican Church in Angola, I wondered, a former Portuguese territory where there had never been Anglican mission activity? And how about Cuba? Well, now I do know. Kevin Ward’s book is a treasure store of information, covering the origin and development of Anglican churches worldwide. It starts, logically, with Britain (or ‘the Atlantic isles’ – not just England), and covers the globe region by region, ending with Oceania (Australia, New Zealand, Polynesia and Hawaii, Melanesia and New Guinea).

14. I note that Yale University Library, Divinity Library Special Collections should be added: <http://webtext.library.yale.edu/xml2html/divinity.129.con.html>

15. Several typographical errors occur: ones which matter include p. vii, for ‘Francis’ read ‘Frances’; p. 1, line 15 of text, for ‘1988’ read ‘1983’; p. 2, 6 lines from bottom, the date of 1997 is not in the bibliography; p. 110 line 26, for ‘1959’ read ‘1859’; p. 170 line 3, for ‘1996’ read ‘1966’ as in the bibliography; p. 177, line 12, for ‘1999’ read ‘1990’; p. 308, line 5 from bottom and p. 325, line 11 for ‘Hinchliffe’ read ‘Hinchliff’; p. 322, lines 20–21 for ‘Cape Town’ read ‘Canterbury’; p. 326, footnote 1, line 1, for ‘1858’ read ‘1958’; p. 406, the second and third entries under Rogerson are confusing (Rogerson is not the editor, but the author, and the SPCK edition is 1984 – there is a Fortress Press edition of 1985).

This book is not an attempt to define Anglicanism as an ecclesial system, nor does it seek to explore Anglican unity in the face of diversity of theology and practice. The diversity it explores is in other spheres – diversity of ethnicity, culture and experience. Its main contribution at the present time is to help to create a greater understanding of the growth in self-awareness and influence of non-Western Anglican churches, the so-called global South. Primarily, the author counters the view that ‘English’ language and culture still have a position of privilege and power in the world Anglican body. In order to do this, Ward has written a history, which focuses on how indigenous people encountered Anglican Christianity and how they accepted it and participated in shaping it. It is the story of how the Anglican faith has become the spiritual homeland of a wide variety of peoples who now own it by right, and share it with each other.

A factor that comes through clearly in the book is the surprising adaptability of the Anglican Church to different circumstances as it spread worldwide. The means of its spread was also very diverse. Sometimes, it was especially the church of British settlers or colonists, and had a privileged status. Often, it was spread among indigenous people by deliberate mission activity, especially through the CMS and SPG. Some surprising Anglican groups came into being, for example among French-speaking Haitian immigrants in Canada, Chinese workers in Kuching. Yet, almost always, there were some people of the land who became involved in the life of the Anglican Church and made it theirs. In some places, twin forms of Anglicanism developed side by side, the church of the British colonizers, and the church of the indigenous, colonized people, and never did the twain meet though the one bishop served both. It is an interesting corollary that in contemporary New Zealand there has been recognition of the desire of cultural groups to meet and express their faith within their grouping, and so there is one Anglican Church with three cultural streams – Maori, Pakeha (European) and Polynesian. Although former British territories have a significant part in the Anglican Communion, it was by no means tied to the Empire and some of the most fascinating accounts are of places never colonized by Britain (or the USA).

Throughout the book there is an emphasis on individuals significant in taking and fostering indigenous leadership, often only by personal perseverance in the face of official apathy. There are many cameos of people, and connections between them. These are fascinating, and yet frustrating, because in their brevity they assume knowledge the reader may not possess – who was Bernard Mizeki, the martyr of Mashonaland? That is the inevitable limitation of a book that covers a vast topic in brief form. The same is true of the comments on some countries – but that may serve as an incentive for further reading.

This is a panoramic work, and one that should find a place in every Anglican college library, and that of anyone concerned to understand the Anglican Communion and how it has come to be as a many-cultured global fellowship. There may be minor errors that people with local knowledge will pick up, such as the statement that CMS Australia has its headquarters in Melbourne – its training centre is there but not its headquarters. But this is simply a ‘must-have’ book.

While the book challenges the privilege of the ‘North’, it does not propose a shift of power to the ‘South’, but rather a coming together which appreciates a common heritage and creates an identity in which all are valued partners. In the final comments, however, Ward concludes that the current debates will mean that the

Anglican Communion will never again hold together in the form it had, or sought to have, in the past. Yet, his hope is that the Communion will not fragment, but will move forward in 'new forms of cooperation and mission on a global scale'.

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Taught theology in Kenya, Australia and Tanzania

Gene Robinson, *In the Eye of the Storm* (Norwich: Canterbury Press, 2008), pp. xviii + 172. ISBN 978 1 85311 902 6 (pbk).

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It is a shame that those who might benefit most from reading this book are probably least likely to do so. *In the Eye of the Storm* is neither an autobiography nor a manifesto, but gives a clear sense of a man whose life and views have become matters of huge controversy. In this series of short pieces arranged by themes ranging from the Bible and ministry to human sexuality and the Anglican Communion itself, Bishop Gene Robinson speaks frankly about himself and his faith.

Perhaps the greatest virtue of this book is its portrait of a real person, a man of deep faith and commitment who rises above the caricatures of his supporters and detractors alike. It is impossible to ignore the lively faith communicated in these pages, and easy to imagine how the people of a rural diocese discerned an effective episcopal leader. Many of the chapters read as though they began as sermons or occasional addresses, and it is not hard to gain a sense of the Bishop seeking to care for and inspire his colleagues and his people.

Robinson is concerned to disabuse his reader of at least two possible misconceptions. One is that he is a stereotypical liberal, indifferent or hostile to traditional Christian doctrine. The other is that he is a single-issue priest, a proponent of gay and lesbian agendas and little else. In each case, he is at least partially successful, and gives the lie to certain forms of continuing caricature of himself and of The Episcopal Church. His impressive commitment to working with and for the marginalized amounts to a powerful witness. Stories of his engagement with women prisoners in New Hampshire, or young gay and lesbian Christians in Hong Kong, are moving testimony to his pastoral as well as prophetic gifts. Robinson's faith in Jesus as saviour and the Trinitarian cast of that faith are also certainly 'orthodox', with a strongly experiential flavour that may surprise some of his would-be supporters as well as others.

Yet the way these commitments are couched does point, more or less unwittingly, to some fundamental challenges across the Anglican Communion. One example may suffice. Near the end of the book, Robinson asserts with characteristic eagerness that the key to persuading African and Asian conservatives of the reality of communion is commitment to the Millennium Development Goals and such forms of engagement with the marginalized and the developing world. This is admirable, but probably not right. Rightly or wrongly, what some other Anglicans struggle to see in their relationship with The Episcopal Church is a partnership in faith itself. Robinson, remarkable as it may seem, has the capacity to demonstrate such a partnership.

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