

the texts adopted by UN member states, such as the 1966 International Covenant on Civil and Political Rights and the 1981 Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. The section is therefore a compilation of existing UN commentary or interpretation on the area of FoRB, rather than a commentary on every international document on the subject. Accordingly, there is comparatively little in-depth discussion of other UN texts, such as the resolutions adopted by the Human Rights Council, General Assembly, Economic and Social Council, and Security Council, as well as of non-UN mechanisms. In this sense, the book is largely a compilation of the UN's own existing commentary on FoRB, rather than the authors' commentary on all international texts and mechanisms that touch on FoRB issues. Arguably, therefore, the book's title is a little broader than the content.

Fifth, and perhaps most interestingly for the reader, each thematic chapter concludes with several pages of discussion referred to as 'issues of interpretation'. Here we do find the authors' own views on the topic. For example, for the conscientious objection chapter this includes the authors' very useful five-stage criteria for qualifying conscience claims, a discussion of case law at the European Court of Human Rights, and a collection of contemporary debates regarding conscientious objection in other spheres, such as participation in abortion procedures and various employment-related areas.

The same five-fold chapter structure outlined above is followed for all the thematic chapters, providing a comprehensive reference guide to a multitude of FoRB issues. Despite running to over 700 pages, the book still lacks depth on some of the more complex topics. However, as a reference guide, a first step on any research project and a unique compilation of UN commentary on FoRB issues, the authors have provided a timely and extremely useful resource for the practitioner, student or academic.

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[doi:10.1017/S0956618X17000552](https://doi.org/10.1017/S0956618X17000552)

The Vocation of Anglicanism

PAUL AVIS

Bloomsbury T&T Clark, London, 2016, xii + 191 pp (hardback £80) ISBN: 978-0-567-66462-4

For over thirty years Paul Avis has drawn on his rich experience within Anglican and ecumenical councils to contribute scholarship and wisdom to the

understanding of ecclesiology. His new book on the vocation of Anglicanism builds on past work but, at a particularly timely moment for the Anglican Communion, he sets previous thinking within a coherent, close-knit and challenging framework. He is not alone in thinking this a timely moment – indeed, as he says, a time of Anglican angst – for the Dean of Christ Church’s recent book on *The Future Shapes of Anglicanism* can well be read alongside Dr Avis’s work.⁴ The two books complement one another with trenchant analysis of the Church of England today, and especially of the managerial culture which has taken hold during the present archiepiscopacy. They complement, but do not replace each other, for the difference in titles properly indicates valuably different insights and structures. Both should be studied by anyone caring for Anglicanism.

Avis would be among the last people to suggest that Anglicanism can pursue theological truth in isolation from other churches but here he focuses, non-exclusively, on the specific vocation of the Anglican theological method set within a disciplined formation of life and devotion. He quotes the seventeenth-century bishop Jeremy Taylor’s saying that ‘Theology is rather a divine life than a divine knowledge’ and relates it to Anselm’s eleventh-century method of ‘faith seeking understanding’ to show it flowering in Coleridge, whom Avis hails as ‘the greatest lay theologian of the Anglican Communion’. For Coleridge, the apprehension of truth was grounded in practical reflection not speculative reason. Avis notes that Coleridge, with F D Maurice and Michael Ramsey, dug deep into Scripture, coupled with theological, liturgical and spiritual traditions, to seek a unity of theology, life and world in which Christ is met. I would, however, have welcomed an acknowledgement of Martin Thornton’s often overlooked 1960s work on *English Spirituality*, which systematically outlined ascetical theology according to the English pastoral tradition, before and after the Reformation.⁵

The ignorant canard, so often parroted in the media, that the Church of England was founded only 500 years ago to solve Henry VIII’s lusts is firmly scotched. Quite apart from Henry’s desperation for a secure succession when the destructive Wars of the Roses were still a painful memory, Avis shows the continuity of the English Church throughout that period – as seen in mediaeval parish churches with their unbroken lists of vicars and their ancient fonts and furnishings, the place of sacraments and creeds and threefold ministry, canon law and liturgical symbols. Uniquely in Europe, cathedral foundations were not dissolved but kept functioning.

4 M Percy, *The Future Shapes of Anglicanism: currents, contours, charts* (London, 2017).

5 M Thornton, *English Spirituality: an outline of ascetical theology according to the English pastoral tradition* (reprinted Eugene, OR, 2012).

The vocation of Anglicanism is theological, but is it ecclesial? Is it Church or Communion? With no universal canon law (though, as Norman Doe and Christopher Hill have shown, there are significant areas of overlap, and the Roman Church has only had a universal code since 1917), no central legislative organ or synod, no comprehensive, integrated oversight, no overall disciplinary framework, no common policy-making body, Avis is clear that the Anglican Communion is not a global Church. It is nearer in nature to the autocephalous Orthodox Churches, a communion of churches, though the Orthodox have no equivalent to Anglicanism's Instruments of Communion.

Far from founding a new Church, Luther, Calvin and Cranmer all sought to renew the damaged Church that existed. Avis digs deep to show the indestructible symbiosis of Church and Word, with the Reformed understanding of the Church clustering around three intertwined and profoundly catholic points: the relation between gospel and Church; the authority of Scripture; and the royal priesthood of the baptised. While Anglicanism is both Catholic and Reformed, the latter depends on the former, sharing the four credal marks given to the Church by God in Christ: unity, holiness, catholicity, apostolicity – a structure that Avis has expounded in the past but presents now within a strong framework.

Avis is at pains to claim nothing triumphant for Anglicanism when it is so patently struggling to live up to its calling, but he stresses its vocation to maintain a five-fold balance which can, in other traditions, drift apart: catholic and reformed; episcopal and synodical; universal and local – without the local the universal is meaningless, without the universal the local is cut off from the body; biblical and reasonable – not with secular, individualistic reason but reason springing from a God-based devotional life; and faithful to tradition while open to fresh scholarly insight.

Although Avis does not quote it, the last two balances are close to the vision set out by Bishop John Saxbee in his 1994 book *Liberal Evangelism*, which uses the analogy of the music of Charles Ives to show a Church able to hear two tunes at once: the music of church tradition and the music of modernity.⁶ This is an analogy particularly apt for cathedrals gathered around the bishop's teaching chair, one ear tuned to the daily round of liturgy and the other to the sound of the world inside and outside cathedrals, but hearing beneath those sometimes dissonant tunes the deeper music of what God in His Spirit is teaching today.

The fulfilment of the Anglican vision depends upon the bench of bishops being sufficiently grounded in theology and scholarship, a condition tragically lacking at present, as the demands of increasingly congregational parishes have hijacked selection processes and forced a focus on membership and

6 J Saxbee, *Liberal Evangelism* (London, 1994).

business models. Although Avis stoutly defends the proposed Anglican Communion Covenant as a means for Anglican Churches and Anglican people to walk together in shared responsibility with mutual commitment and accountability, led by grace, that commitment needs to be grounded in the devotional and liturgical life and scholarly insight which Avis so powerfully commends and for which Anglican bishops, aided by the clergy and the laity of their cathedrals, should be the chief exemplars. It is astonishing that the present archbishops have set up a new quick-fix review of cathedrals when 'Heritage and renewal', the painstaking 1994 report of their Commission chaired by Lady Howe, lies episcopally ignored.

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doi:10.1017/S0956618X17000564

Historical Dictionary of Anglicanism

COLIN BUCHANAN

Second edition, Rowman & Littlefield, Lanham, MD, 2015, *Historical Dictionaries of Religions, Philosophies, and Movements*, xlvii + 714 pp (hardback £100) ISBN: 978-1-4422-5015-4

Some ten years on from its first appearance, Colin Buchanan has produced a second edition of his *Historical Dictionary of Anglicanism*. It is a pretty hefty tome which, including the historical introduction and bibliography, stretches over more than 700 pages. Bishop Buchanan (no harmless drudge he) is well placed to be the author of this compendious work, having served not only as a suffragan bishop in the Church of England and as an elected member of the House of Bishops of the General Synod, but also as a member of various Anglican and ecumenical bodies. In this second edition he has updated the work so that it covers events up to 2014 (and in a few cases into 2015).

In his preface to the first edition (reprinted here), Buchanan confesses to having an angle. This he defends on the basis that 'In this discipline – as in all other historical disciplines – there is in fact no possibility of a wholly dispassionate history' (p xiii). That is no doubt true; but it has resulted in some marked eccentricities. The pre-Reformation Western Church is frequently (though not always consistently) referred to as 'Roman Catholic'. The 'customary vestments' allowed by Canon B 8 are referred to as 'Roman Catholic vestments'. The entry for the 'Conception of the Blessed Virgin Mary' is almost wholly concerned with disputing Pius IX's definition of the doctrine of the Immaculate Conception.