

for me [that] it matters a lot to a Church in vulnerable situations, to have partners elsewhere...’ (p. 186). Those who have benefited from Rowan’s support in one context have not always been appreciative when it is applied (with equal fidelity) in another: ‘too often he seems to bend over backwards to be kinder to his enemies than he is to us’ (an anonymous source, cited on p. 115).

Although Rowan’s eventual testament will be only words, Goddard identifies a ‘deeper yet generally hidden and unrecorded legacy [which] is personal encounters through which lives were changed’ (p. 66). Rowan’s primacy was above all else about the gestures that emanate from a confident, orthodox faith. This generous-spirited book is an extension of those gestures. Apparently members of the English House of Bishops felt at times disempowered when Rowan was speaking. Hopefully, this book will have the same effect on its readers.

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Susanna Snyder, *Asylum-Seeking, Migration and Church* (Farnham: Ashgate, 2012), ISBN 978-1-4094-2299-0 (paper), 978-1-4094-2301-0 (ebook).  
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Susanna Snyder’s study begins from her own extensive engagement with migrants and asylum-seekers. She focuses on the response of the established community, and especially the response of Faith Based Organizations (FBOs), to strangers. Why, she asks, are ‘asylum seekers’ experiences in the UK so awful and why [are] churches engaging with them so extensively?’ (p. 6). To set the scene, she provides an overview of theological approaches to migration and then outlines her own ‘performative and liberative’ method. She then gives an overview – the first, to my knowledge – of the church activities and projects in England in support of people seeking asylum. Her study falls into two parts: first, ‘Flight and Fright: Experiences of Seeking Sanctuary’. Here, she studies forced migration worldwide before she turns to responses, which are often generated by fear, towards in-migrants. Her conclusion is that ‘responses towards strangers can ... be grouped broadly into two strands – those made from within an “ecology of fear” and those made from within ... an “ecology of faith”’ (p. 137). This gives her a way into the second part of her book: a study of Ezra-Nehemiah as a fear-ful and ‘separatist’ text in which the returning Israelite exiles call for the remnant of the community that did not go into exile to be purged of its intermingling, particularly by marriage, with the peoples of the land. This she sees as an initiative born out of fear. She then focuses on the Book of Ruth, in which Ruth the Moabite woman (representing ‘the other’), is welcomed by Boaz, and through her marriage with him incorporated into Israel (Ruth 4.11ff.), together with the gospel story of the Syro-Phoenician Woman who approached Jesus because her daughter had ‘an unclean spirit’ (Mk 7.25). Both are examples of an ‘ecology of faith’. In a final chapter, she asks, ‘How do we struggle *with* rather than struggle *for*?’ those who come to our society as strangers needing a welcome? (p. 199). She gives the last word to Annette, whom she accompanied to

the United Kingdom Border Agency reporting centre in Solihull: 'If there was not a church in this country, many people would die' (p. 213).

The importance of this book is that it has been written at all. As Snyder herself notes (p. 77), there has been a tendency to overlook the huge part that faith plays in the experience of many forced migrants, and the importance of FBOs in welcoming and caring for them. She throws new light on a life-giving process of change which has transformed communities and churches in the UK. She challenges churches to reflect on what has been learnt from their extensive engagement with migrants and asylum seekers. She invites her readers to engage with 'dubious texts' that can be read in various ways: Ezra-Nehemiah, as she acknowledges, is one of a number of scriptural texts which can be used 'to justify the exclusion of outsiders' (p. 143). I wonder, though, whether a concern to focus on the experience of women causes her to downplay some of the other important texts which focus on hospitality and an open welcome for the excluded, which she only mentions in passing, principally (Heb. 13.2-3, 'Do not neglect to show hospitality to strangers ... Remember those who are in prison, as though you were in prison with them'), but also the healing of the centurion's slave, where Jesus comments, 'Not even in Israel have I found such faith' (Lk. 7.9) and Mt. 25.31-46 ('I was a stranger and you welcomed me ... Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'). On 'justice' as a social priority (cf. Deut. 16.18-20), she is silent ('justice' does not appear in the index). A study of Mt. 2.14-18 ('Out of Egypt I have called my son' ... 'Rachel weeping for her children') would have come close to the experience of many asylum seeking women today. Snyder's chosen texts show the ambivalence of the Jewish attitude towards foreigners and suggest, through a focused study of one new testament *pericope*, an explicit challenge to the ethnocentricity of Jesus ('I was sent only to the lost sheep of the house of Israel', Mt. 15.24), but an account which explains within the field of migration studies why many Christians have seen welcoming asylum-seekers as a priority would need to attend more closely to a wide range of scriptural texts which are by no means equivocal.

The two halves of this book do not quite come together. The first gives a valuable overview of 'ecologies' of fear and faith worldwide, which will hopefully lead to much further discussion. The second reflects on scriptural texts but fails to give an overview of the priority of liberation and justice for the migrant and the asylum-seeker within scripture as a whole. Snyder's book can be seen as a (not uncritical) celebration of the determination of many churches and FBOs within the UK to work for the triumph of an 'ecology of faith' over an 'ecology of fear'. Amongst a wealth of practical insights, I particularly appreciated the emphasis on the contribution that migrants can make to 'transrupting and renewing our worship' (p. 208) and the insistence that 'understanding scripture in its fullness ... requires the presence of asylum seekers' (p. 209). It is encouraging to read that Rabbi Julia Neuberger thinks the Church in the UK has been 'at its most impressive' in the area of refugees and asylum seekers because it has taken on a leading 'prophetic role' and been unpartisan concerning the faith backgrounds of those seeking sanctuary (p. 202). Just for the record, I didn't dress up as 'Father Christmas' in an attempt to deliver gifts to children detained in Yarl's Wood

(cf. p. 43). Dressed as a Canon of Westminster, I accompanied 'St Nicholas', an altogether more significant figure than 'Father Christmas' in a liberative, Christian 'ecology of faith'.

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Emile Perreau-Saussine, *Catholicism and Democracy: An Essay in the History of Political Thought* (trans. Richard Rex; (Princeton, NJ: Princeton University Press, 2011), pp. ix + 185, ISBN 978-0691153940.  
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It may seem odd that a review of a volume that describes itself as 'a history of [French] Catholic political thinking from the French Revolution to the present day' should find a place in a journal devoted to Anglican studies. This exceptional volume, however, which explores its theme through history, theology and sociology, is an important reminder that Anglicanism has never existed in an Anglophone, Protestant vacuum, but has always been subject to the same religious and secular pressures and currents as other denominations of the Church. Anglicanism (particularly in the context of the Church of England) has a remarkable affinity with that form of French Catholicism known as Gallicanism. Gallicans and Anglicans alike historically have seen Church and State as in a close, symbiotic relationship cemented by a sacral monarchy. They have shared a commitment to diocesan episcopacy against papal incursions and to fidelity to the patristic witness and local expressions of the liturgy as fortresses of the true Catholic tradition against the centralizing uniformity of Tridentine Rome.

Whereas the unity of church and state in modern England was formed in the matrix of a developing parliamentary democracy, the French Church, after the revocation of the Edict of Nantes, found its relationship with the state defined by monarchical absolutism. In principle, however, the Church insisted on moral and spiritual limits to the royal power which the Church itself conferred in the coronation. With the French Revolution and the abolition of the absolute monarchy, the Church found itself reduced to an instrument of state power. The revolutionary state could not cope with its citizens appealing to any other authority, while the Church understood God to be the only foundation and guarantor of freedom. Perreau-Saussine rightly observes that those who were concerned that the Church had an identity of its own apart from the state believed they had no choice other than to turn to ultramontanism. Napoleon unwittingly encouraged this movement by conferring on the papacy powers over the French Church it had never had before. The ultramontanes exchanged royal for papal absolutism, and their insistence on the independence of the spiritual order lessened the Church's dependence on the laity, the people of God.

The declaration of papal infallibility at the first Vatican Council separated the Church from secular society. It accepted the separation of the temporal from the spiritual. In this respect it upheld the political Gallican tradition, which affirmed the