

harder to see how they apply to the question at hand. More significantly, Jensen is silent on the passages of Scripture which hold up women as leaders of the faith community. This is all the more surprising because elsewhere Jensen writes that the 'Spirit may come down on both sides of a question' (p. 172). Given the truth of that claim – and the mixed witness of the Bible – it is unclear why he is so firmly on one side.

From the outset, Jensen makes clear his desire to 'surmount the old pattern of tirade and counter-tirade' (p. 7) in writing about Sydney Anglicanism. His writing shows an evident desire to be even-handed in his treatment of his opponents. Even so, he trips up at points. In his discussion of the Reformed thread of the Anglican tradition, he calls historian Eamon Duffy 'revisionist' and Diarmaid MacCulloch 'renowned' (p. 94). Could the difference in adjectives be due to the fact that MacCulloch's work more closely supports the argument Jensen wants to make? Former Australian primate Peter Carnley, and liberal Anglicanism in general, become favourite targets. There are repeated digs at both that detract from the otherwise elevated tenor of the argument. The strongest part of his chapter on the Anglican tradition is the appeal he makes to his fellow Sydneysiders, that they 'relish' the rich legacy they are a part of and remain within that tradition, 'both to strengthen it and be strengthened by it' (p. 108).

The book's major silence is on the question of sexuality. Jensen may think the argument for excluding gay and lesbian people from ordination to be so clear that it hardly needs to be made. But this is a central issue in Anglican ethics and the silence is puzzling. Jensen is also largely silent on Sydney Diocese's relationship with the breakaway Church of England in South Africa. Jensen is committed to relationships within the Anglican Communion, so it is particularly confusing why he provides no explanation for this unusual inter-Anglican relationship.

Even those – such as this reviewer – who began with a disposition other than that dominant in Sydney will find in this book a reasoned, thoughtful defence of the kind of Anglicanism Jensen professes. They are unlikely to be persuaded by his arguments but they will certainly learn more about the reasons behind the practices. In a time of great misunderstanding in the Anglican Communion, the importance of such knowledge is not to be underestimated. But one hopes that Sydney Anglicans will benefit most from this book. Jensen laments the defensive posture from which his colleagues approach the world: 'If fear is the basis from which Sydney Anglicans speak then they will find themselves talking only to each other and becoming increasingly incomprehensible to those on the outside' (p. 124). Jensen's appraisal of the current state of Sydney Anglicanism and his articulation of the future direction of the diocese has the most to offer to Sydney Anglicans themselves.

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Andrew Goddard, *Rowan Williams – His Legacy* (Oxford: Lion Books, 2013), pp. 336.  
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Don't be put off by the title. Andrew Goddard recognizes that Rowan Williams' 'Christ-centred, kenotic theology' negates the whole project of legacy-building (p. 313).

'Legacy' in this book is a device around which to construct an assessment of Rowan's ministry as Archbishop of Canterbury.

Throughout his incumbency at Lambeth, Rowan's attitudes to church and society came under attack from people who had neither read what he had written nor listened to what he had said. Although his theological and political reflections do not always readily accommodate a readership looking for bullet points and sound bites, his resolute complexity has never justified the peculiar animosity and the sustained misrepresentation which have characterized much of his press (p. 40).

In *Rowan Williams – His Legacy* Andrew Goddard sets out to present a record that is fair, favourable and, most of all, informed. He works not only from printed sources, but also from digital media and conversations (where, incidentally, Rowan expresses himself with clarity and concision). Nevertheless, this book is no hagiography. Goddard acknowledges the criticisms of disappointed friends and determined enemies. Rowan's perceived failures can be summed up as a neglect of consultation (p. 294), bad media management, naïveté, and 'academic theorising detached from the reality of most people's lives' (p. 226).

The book opens with a brief biography and ends with a series of anecdotes and encomia. In between, there is a well-structured exploration of Rowan's prelacy in three broad categories – mission, the Anglican Communion, and church and society. In each case the author begins by summarizing Rowan's background thinking. These summaries are perhaps the core of the book, helping the reader to chart Rowan's faithfulness to deep principles which persists through apparent changes of direction. His commitment to procedure rather than programme is made explicit in Goddard's engaging passage on polity and Rowan's indebtedness to Figgis (p. 228). The prioritization of process over policy is, claims Goddard, the only way 'to balance and manage real difference' (p. 232).

Rowan's approach to human difference is unwaveringly theological, and Goddard is a sympathetic interpreter, even if he is one whose interests are more weighted towards Evangelical concerns (such as Fresh Expressions and human sexuality) which might be expected from one of the founders of Fulcrum. Being primarily a theologian, Rowan is himself frequently placed in a position of difference that defies meaningful engagement not only with the interrogators of the BBC *Today* radio programme and its counterpart *Newsnight* (p. 254) on the television, but also with those princes and posturers of the church for whom theological discourse is secondary to the politics of pragmatism or power (p. 187).

Goddard offers detailed accounts of issues that left Rowan standing at the centre of a storm – most notoriously, the Sharia Law lecture (Chapter 13), and the Jeffrey John episode (Chapter 6). (The author's treatment of the Anglican Covenant is less precise, which may disappoint some readers, as will hints of an animus against ECUSA, particularly in Chapter 9. Smaller niggles are the erratic index and unattributed quotations, as on p. 67.)

What comes through is Rowan's constant emphasis on asking us to listen. And in order to listen, we must put ourselves in the place of the other. This requires the adoption of perspectives that transcend personal desire and parochial agenda. He certainly makes us listen when he says, 'Coming back from Sudan ... underlined

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