

understanding our aims and practice. The book finishes with a personal statement from Lord Mackay of Clashfern on the reform of family law which he steered through Parliament when he was Lord Chancellor. Without exception these contributions are of the highest quality and speak of the depth of the engagement of thinking Christian lawyers with their own professional concerns.

In responding to and participating in this discussion I would want to make two points. First, the theory needs more theological resources. Michael Schluter comes closest to it when he engages with the doctrine of the Trinity. Between the text of Scripture and the praxis of Christians lies the shape of Christian belief. There is a danger of thinking you can go from the text to the praxis without engaging with the character of the Gospel. There are rich resources available to us. In contemporary philosophy, for example, we have the work of Emmanuel Levinas who specifically developed the idea of the face to face relationship of the self to the other and its meaning for the obligation of the person to the other and for the experience of the transcendent reality of God. David Ford in his recent book, *Self and Salvation*, picks this up not just in a Trinitarian context but in the setting of our faith in Jesus Christ and our membership of the body of Christ. That would give this relational thinking theological substance.

My second task is to note that the further we get from law which is obviously relational the more the authors struggle with the theory. That makes me think that we need other models as well. There is, if we believe in God, a givenness about things. There must, therefore, be some objective truths and values which help with the more structured aspects of our human living. It cannot all be about relationships alone. It might also be about structure and institutions which give shape to our lives and do so for the good when they embody principles of justice and equity. Christian lawyers ought to consider what is given to us in the world and in human society for our good. Within that a proper consideration of the relational character of our lives is appropriate and healthy. That is why this book has much to offer to our thinking and the shaping of our public discourse.

John Gladwin, Bishop of Guildford

GOD SAVE THE QUEEN: THE SPIRITUAL DIMENSION OF MONARCHY by IAN BRADLEY, Dartman Longman and Todd, 2002, 218 pp (hardback £14.95) ISBN 0-232-52414-9

Ian Bradley's book is timely, and deserves to be widely read. Not only does the Queen's Jubilee provide an opportunity to celebrate the faithfulness of the present occupier of the Throne, but also for the fifth time during Her Majesty's reign, a new appointment has been made to St Augustine's Chair in Canterbury. It is to be hoped that many, if not all, of the members of the Crown Appointments Commission had read this book before their

work on this particular appointment was completed; and it is to be hoped that all of them, whether they had read this book or not, would be supportive of its message.

Its message, though carefully constructed, is simple; that the role of the Sovereign as Supreme Governor of the Church of England is a Good Thing (in the Sellar and Yeatman sense); and that to dismantle the relationship would be a Bad Thing. For the State to disestablish the Church of England as a conscious act of political correctness would be understandable, though unfortunate; but for the Church to acquiesce in, or encourage, such a step would be a betrayal both of its history and of its mission.

Bradley's approach is multi-faceted. He is by turns theological (in his analysis of the Old and New Testament material on kingship), historical (in tracing the developing role of the monarchy in early and mediaeval English history, through the Break with Rome and Elizabethan Settlement, the Great Rebellion, the Restoration and Glorious Revolution, and finally the construction of the Victorian legacy—of a monarchy much as we have it still today), and descriptive (one chapter gives a detailed account of the Coronation Service, including a moving account of the act and significance of the anointing of the Monarch, and of Her vesting in robes 'designed to emphasise the sacerdotal character of monarchy' (p. 90).

One feature of much that has been written about The Queen so far this year, and commented on in relation to The Queen Mother at the time of her death, is the deep sense of Christian vocation which has motivated them both. Bradley too notes this, but without any of the puzzlement of the secular commentators; on the contrary, he both celebrates Her personal sense of vocation and puts it into its institutional context. Indeed, it is the great strength of this book that it puts the familiar incidents of royalty into a religious context which has now been widely forgotten, by many in the Church as well as by secular leaders and commentators.

There are sensible, informed and balanced judgments here: on Princess Diana's death, for example, he comments that 'four years on ... it has faded from public consciousness in a way that would have been hard to predict from the media hype which surrounded it at the time ... [however] her life, and more particularly her death, reinforce the deep cultural connections between monarchy, good deeds and sanctity' (p.159). In relation to the Prince of Wales' celebrated remarks about 'defending faith', Bradley takes Jonathan Dimbleby and other commentators severely to task: 'the Prince made no allusion [in that statement] to the role of the Supreme Governor, which is a constitutional responsibility undertaken by the Sovereign as Head of State, and is not dependant upon the religious position or preference of individual monarchs' (p.170).

This is an important book, on an important subject for the Church of England. It is well written, and (like his work some years ago on Victorian hymns) easy to read. Inevitably it has its faults and inaccuracies (Queen

Victoria cannot possibly have had a conversation with Cosmo Lang 'as Archbishop of Canterbury' as recorded on page 124);¹ but Ian Bradley deserves our thanks for such a stimulating account of the spiritual dimension of the monarchy; and Darton Longman and Todd deserve to be thanked for producing such a well-presented hardback at such a modest price.

Canon John Rees, Canterbury Provincial Registrar

¹ The conversation certainly took place, and is particularly revealing of Queen Victoria's attitude towards the Reformed tradition of the Church of Scotland, but Lang was at that time Vicar of Portsea: see Lockhart, *Cosmo Gordon Lang* (Hodder 1949), p. 133.