

the context of Greece. G. R. Papastathis notes how the implementation of *Sharia'h* is seen by some as involving flagrant violations of the constitutional rights of Muslims as Greek citizens.

It can be safely concluded that a single model or typology cannot adequately encompass the current variety of juridical approaches by States to church autonomy. Much depends on history, a country's legal tradition, and socio-political realities. Thus, one wonders what led the Luxembourg Criminal Code to include a duty of restraint on priests when delivering a religious sermon (p. 462). This law (article 268) is in fact even more interesting than the tantalising summary provided by A. Pauly.

This book, however, also raises the question of what autonomy religious systems concede to the State. The chapters by Dane, Gaffney and van der Vyver explore the matter, but it would be a separate and more theological task to survey fully what we might call 'State Autonomy in World Religions'. Again, no single model or typology would be adequate.

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*CHRISTIAN PERSPECTIVES ON LAW AND RELATIONISM* edited by PAUL BEAUMONT AND KEITH WOTHERSPOON, Paternoster, 2001, ix + 255 pp.(£17.99) ISBN 0-85364-994-4.

This book is an exploration of a theory called 'relationism' developed by the Christian thinker Michael Schluter and others and the meaning of this for the theory and practice of the law. Interestingly the theory is not, of itself, exclusively Christian. It stands, rather like a middle order axiom, between the world of belief and conviction and the common life of humanity. It is an attempt at providing a discourse which all can use and which will deepen the humanity of our praxis. Schluter and his colleagues do root their development of this idea in the Christian tradition and especially in the interpretation of Biblical texts—they are committed to the unique authority of Scripture—and to the doctrine of the Trinity.

The idea commits us to consider how the practice of the law builds upon and promotes close and appropriate proximity in relationships. It is particularly strong in the area of criminal justice where the needs of the relationships of the offender to the victim and of the offender to his/her own family ought to be taken into account in the character of sentencing policy. Jonathan Burnside explores this at considerable depth.

The book is the outcome of a series of papers given at a Lawyers' Christian Fellowship Conference. It has the courage to hold to the exploration of the theme across a great variety of legal contexts. The law of contract, employment law, trust law, family law and regulatory spheres of law are all brought within the orbit of this idea that relationism offers us the right discourse for

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.

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*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