

would (or at least should) raise when seeking an answer to the fundamental question: Who is liable to repair the chancel? And he identifies them in the order in which such persons need to approach them. Thus his first question is 'Which landowners are liable for chancel repairs today?' which he follows with 'Locating and identifying the land'.

This works well. His text is uncluttered with superfluous detail, but, unobtrusively, combines genuine practical knowledge and erudition. An example of the former is the list of commonly encountered abbreviations in tithe apportionments (pp 25-26): an example of the latter is the distinction between impropiators and appropriators (p xii). Throughout he guides clearly without any hint of patronising: his research plan (pp 50-52) ensures that an intending researcher has an easily used *aide-memoire*. Further he includes much detail which could save literally hours of hard slog, as for example Appendix 1 which lists the relevant documents at the National Archives and county record offices.

Overall, therefore, this book, written in an eminently readable style, and with the emphasis resolutely on the practical, fully attains its goal of how to research chancel repair liability. That it can be read with enjoyment in an evening is the final bonus.

Ian Dawson, Newcastle Law School, University of Newcastle

TRIED FOR HERESY: A 21ST CENTURY JOURNEY OF FAITH by ANDREW FURLONG, O Books, 2004, 256 pp (£9.99) ISBN 1-903816-52-1

At York in 2004 the General Synod showed an overall majority for a new disciplinary procedure for doctrine, ceremonial and ritual. But the majority lost out to a margin of two votes in the House of Clergy. So the proposals are bound to reappear in the near future.

It is in this context that this book is of interest. Andrew Furlong is an Irish Anglican priest. He holds to and propagates markedly radical liberal beliefs. Using the framework of an autobiographical style *Tried for Heresy* is his *apologia*. Part 1 chronicles his struggle with his bishop; Part 2 outlines some of his beliefs; Part 3 consists of ten appendices of articles and documentation.

This book raises a wide range of issues. Discipline presumes boundaries between what is acceptable and what is not. Anglicanism may have wide parameters and blurred boundaries, but there still needs to be some agreement on what constitutes orthodoxy.

Furlong asserts that religion is a totally human construct. He repudiates the Trinity, Incarnation, and any atoning significance in the Cross. Jesus was a mistaken and misguided end-time prophet and we should dispense with

Eucharist as being no longer helpful or relevant. God is unknowable and only understood through personal experience and conjecture. A revealed faith is no longer credible. 'The days of the "faith once delivered to the saints" have gone. Each generation is free to construct their own faith in response to their world'.

The style is fairly dull and hugely repetitive, and there is no new thinking disclosed. Furlong is clear and confident over what he is rejecting. But there is little positive to replace it or to move us forward. Clearly he is struggling to find a credible faith, but is it in any meaningful sense a 'Christian' faith? Bishop John Baker is quoted from correspondence as stating that much of what Furlong repudiates is 'non-negotiable in mainstream Anglicanism'.

The boundaries of an organisation are closely linked to its identity and do matter. So too does integrity. Undoubtedly Furlong has an integrity in his lifelong quest for meaning, purpose and truth. But to do so as an ordained Anglican priest is highly questionable. This he concedes and it has troubled him at times! He clearly has his own personal and individual understanding of the Irish equivalent of the Declaration of Assent. But it is demonstrably at variance with the Church's corporate understanding. He lauds tolerance and broadmindedness in a vision of love as the only ultimate reality in life. Yet he uses strongly pejorative adjectives to describe those who fail to see issues from his viewpoint. His position could be summarised by his often used phrase – 'to my mind'. But is that sufficient to be stipended after a solemn declaration as a recognised and reliable purveyor of Christian truth?

The limitations of human reason and the fast changing developments in the global community require the Church to 'proclaim afresh in each generation the faith uniquely revealed'. So theological exploration is unavoidable as we seek to relate faith to new issues and as we seek language that accurately communicates Christian truth. That exploration will, at times, exceed the understood boundaries, but will be tolerated as a struggle to understand within, rather than as a desire to rubbish and reinvent.

So Furlong's book raises in a particular context the issues of orthodoxy, boundaries and integrity. It also gives food for thought over disciplinary process in this fraught area. Understandably, we are provided only with the respondent's viewpoint, including some unsupported conjecture over the complainant's concerns and motives. At no point is the Bishop of Meath and Kildare provided with space to comment.

But with that proviso, the process does appear unimpressive and would not have survived at the bar of Human Rights: some interviews without third parties and that were not minuted; the procedures of the Court of the General Synod not being properly and fully disclosed to the respondent's lawyer; little encouragement of pre-trial discovery; an unexpectedly rushed time scale; complainant and respondent limited to two witnesses each. It would appear that the procedures were not transparent and that a charge of undue pressure on the respondent could be upheld.

The Court itself consisted of seven judges. Three had to be bishops and four were to be lay people with significant legal qualifications and experience (not dissimilar from the Court of Ecclesiastical Causes Reserved). The question is rightly raised in the book as to whether such an adjudicatory panel is appropriate in doctrinal matters, and whether an adversarial legal process is best suited to determining such issues. However, that raises the whole issue of what alternative adjudicatory process would be better suited to make a doctrinal determination. Furlong suggests that it needs a two stage process: first an exploration of the doctrinal issues and, only if this indicates an outside-of-boundary situation, a more legal process to determine the appropriate outcome.

At a time when both the Church of England and the Anglican Communion are facing issues relating to doctrine and the boundaries of orthodoxy, this book provides an interesting trigger for reflection. It has little to offer in terms of theology to the interested enquirer, as the positions asserted are not worked through nor developed. Nor does it offer anything particularly new or original. But for those interested in the issues over which adjudication is required, and the processes by which this might be achieved, there is enough here to raise the relevant issues, albeit in a particular and discrete context. So it is a book worth borrowing from the library to this end, but there is insufficient to warrant purchase.

And how did it end? Well, Furlong was not eventually 'Tried for Heresy'. He saw the way the wind was blowing and resigned his preferment.

The Ven Alan Hawker, Archdeacon of Malmesbury

CONSECRATED WOMEN: A CONTRIBUTION TO THE WOMEN BISHOPS DEBATE edited by JONATHAN BAKER, Forward in Faith, Canterbury Press, 2004, xi +291 pp (Paperback £14.99) ISBN 1-85311-509-6

In 2002 George Carey, then Archbishop of Canterbury, suggested that Forward in Faith should produce a report on women in the episcopate parallel to the House of Bishops' report on the same subject (now published as *Women Bishops in the Church of England*). Forward in Faith, therefore, set up two working parties - one theological, the other legal. Two years and 291 pages later they have produced *Consecrated Women*.

Part One – the theological section of this substantive document – provides a traditional Anglo-Catholic argument against women bishops – 'the argument of *sacramental symbolism*'. Part Two sets out proposals for a Third Province and includes a draft Measure for the General Synod of the Church of England. Part Three contains some interesting papers submitted to the Working Parties.