

been explored in more depth the book would have been an invaluable resource for practitioners across all disciplines.

His final chapter compares societal changes that prioritise the individual over against community and the continued supported development of the hospice movement. Thus he argues that hospice has much to offer clergy as a resource for training and perhaps even of society in general in being a sign of hope, so becoming one way forward for churches in seeking to facilitate those spiritual longings which can only be met in Christ.

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Ian Bradley, *God Save the Queen: The Spiritual Dimension of Monarchy*, London: Darton, Longman & Todd, 2002, pp.218, £14.95, ISBN: 0232524149

‘To affirm the value of monarchy and especially of its spiritual and sacramental dimension, as this book does, is to affirm the importance of tradition, ritual and history and also of the transcendent and the metaphysical imagination.’

That sentence, from Ian Bradley’s Introduction, is printed on the jacket of his book, and lets us know, before we open it, that the purpose and atmosphere of his writing reflect a serious, even crusading, cause. He believes that the monarchy is a very good thing indeed, and not only good, but Godly. He quotes Charles Robertson with enthusiastic agreement: ‘For if there is anything sacramental in kingship - and, after all, monarchs are anointed and consecrated to holy office, as well as crowned - earthly monarchy can be seen as an outward and visible sign of the royalty and majesty of God.’ ‘Monarchy, and the honour we pay to it, can be seen as instruments to keep alive the reverence and the homage we owe to God.’

Stepping back from such heady talk (as from the platform's edge when a big train rushes by) some of us might be inclined to mutter that surely you can respect the Queen without these lofty ideas. Is it helpful to bring God into it? Is it not sufficient justification of the monarchy to say that this is an instrument provided by history for preventing the politicians from being the chief, or the only, representatives of the nation? If that is what you think after reading the introduction, what will you think after two hundred and four pages of Bradley's passionate, scholarly, informed and entertaining presentation? Possibly much the same as you thought before, but with considerable admiration of the author's persuasiveness, and with a quiver-full of facts, quotations and references, a veritable catch of gems. (Did you know, for example, that Zadok the Priest has been sung at the coronation of 'every English sovereign since that of Edgar in 973'?)

From Saul and David and the prophets (who 'opposed individual kings but never seriously challenged the institution itself') through the Johannine imagery of kingship ('Our egalitarian, republican-inclined, politically correct culture does not have much time for Jesus the king'), by way of Columba the king-maker and the Christian king as Vicar of Christ, we are led to a detailed exposition of the Coronation Service, followed by careful consideration of events in the last decade, especially the death of Princess Diana, and the raising of questions about the monarchy in days to come. Along the way Bradley keeps us awake with comment and cross-reference, reminding us that the case he is making is loud and clear, unqualified and magisterial. 'Monarchy is at once the most personal and the most symbolic form of government and leadership. Its uniquely personal dimension makes it vulnerable to the intrusive prurience and gossip mentality of the media, but it also gives it, dare I say, a Christ quality.' 'The personal aspect of monarchy has a beneficial, almost redemptive, aspect which again it is perhaps not too much to call Christ-like.'

In his closing paragraph, Ian Bradley writes: 'Ultimately, monarchy points beyond itself to the majesty of God. It encourages the God-given faculties of reverence, loyalty and worship. This is the real sacramentality of monarchy. It derives its true sanction and authority

from above rather than from below.' We live, however, with a form of monarchy in which the Queen in Parliament is sovereign. When the Prime Minister is able to make huge decisions, including war, without the consent of the House of Commons, but in the Queen's name, it looks very much as if sovereignty has moved to Downing Street. That may indeed strengthen aspects of Bradley's argument, but it also reminds us where the real world lies.

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Michael Jenkins, *Transformational Ministry. Church Leadership and the Way of the Cross*, Edinburgh: St Andrew's Prcss, 2003, pp.80, £8.99, ISBN 0715207644

In matters pertaining to pastoralia there has been of late an important rediscovery of the Classical Tradition, a deep heritage of Christian practice concerned broadly with the 'cure of souls' and thus the presentation of people mature in Christ. Associated with key figures such as Thomas Oden in the USA and Kenneth Leech in Britain, this rediscovery of a tradition with ancient roots signalled a revolt against pastoral care's recent alleged captivity to all things psychological and psychotherapeutic. In this vein, a recent publication such as Andrew Purves' *Pastoral Theology in The Pastoral Tradition* (Westminster John Knox Press, 2001) revisited the wisdom of Gregory of Nazianzus, John Chrysostom, Gregory The Great, Martin Bucer and Richard Baxter in order to inform and reinvigorate current pastoral praxis.

Michael Jenkins in one respect continues to tread this path of recovery, but the significance of this book lies in the new direction he is pursuing - one no less urgent. Here the classical tradition is invoked not against Freud and all his minions but against the legions of marketing gurus and consultants with their obsession with methods and technique. The voice of the tempter is not now an invitation to turn ministry into therapy, but to bow down to ministry as management. (Anyone who has read Ron Ferguson's hilarious yet terrifying adventures of the Revd. Clarence McGonigall in *Life and Work* will appreciate the enormity of the threat). The book is really an extended meditation on a reported