

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

comment by an image consultant to a group of ministers, to the effect that bearing the *imago Dei* required of them a chic professional bearing complete with top quality clothes, jewellery and accessories. Jinkins' rejoinder is, 'how should we look if we are supposed to reflect the image of the God who has revealed himself to us in the tormented shape of a Jewish man named Jesus, crucified on a city dump and discarded by the powers of his world?' (p.xi).

This refreshingly brief book holds up a vision of ministry grounded in the High Priesthood of Christ and therefore reposing upon his vicarious ministry. Here character has priority over technique, and pastoral integrity arises out of the conviction of being called to a mission from God. Here leadership finds strength of character, the 'ribbon of steel' that enables us to persist in adversity, through the embracing of classic spiritual disciplines. Here it is not the doing of a multitude of tasks that is prioritized, but rather being present in the life of the church such that 'every human endeavour may be understood as occasion for God to work towards God's goal of transforming people through the renewing of their minds into the likeness of Christ' (p.18). Thus for example in Jinkins' purview conflict is not something to be 'managed' or 'resolved' but is reframed as potentially redemptive and transformative.

The final chapter is a celebratory exposition of 'The Joyful Ministry To Which Christ calls us' based on Gregory the Great's Pastoral Rule. The intention is to end on a challenging and an inspiring note but this is where I wish Jinkins had said more - especially about failure. The impression given of the qualities required for ministry is daunting, perhaps even de-skilling. In fact Jinkins actually says, 'After looking at the character required of those who occupy the office, the scope of the mission and the difficulty of their work, isn't it better simply to say, "Thanks, *but no thanks*"?' I question how helpful this is to ministers valiantly engaged in the rigours of ministry but only too aware of their short-comings, inadequacies, betrayals and failures. Jinkins would say no doubt that he has covered that in his opening chapter on the evangelical grounding of our ministry in the perfect, redeeming ministry of Christ. Yet for such a short book it is a long way from the first chapter to the last and a clearer connection needed to be made. Somewhere along the line our participation in the vicarious priesthood of Christ has lost touch with our participation in the shame

and failure of the crucified figure on the city dump with which Jinkins started. Christ's gracious vicarious ministry needs to burst out of the lengthy quotes from Scripture and Calvin where Jinkins expounds it, and into the trials, stresses and compromises of ministry where it covers a multitude of sins.

But with that qualification this is a timely book, and one that calls us back to a vision of ministry that is in danger of being forgotten in our often misguided attempts to respond to contemporary challenges to the church.

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Alastair Hulbert, The Gift Half-Understood. Essays on a European Journey, London: Melisende Press. 2002. 172 pp. £12.50. ISBN 1 901 764 117

This is a hard book to classify, but a joy to read. The 'Gift' in question is Europe, foster-mother of Christianity, begetter of 'Christendom.' 'Half-understood' is because today Europe wrestles with its own meaning and identity.

The book explores the ambiguities of Europe through the senses and intelligent attention of someone who has lived and worked 'across the Channel' for most of his adult life. It does so not by abstract theorising, but in a series of vignettes, sketched encounters, glimpses of significant place, salient friendships, treasures of landscape and culture: all shot through by the weight of Europe's history, its glories and its horrors in imperialist ideology and ecological hubris. In a theological library, it belongs in the 'Christ and Culture' section. But it would ring bells with people who have never read a technical theological book in their lives. It is for Europeans grappling with who they want to be.

Alastair and Fiona Hulbert left New College in the late 60's, fired with radical Barthianism. (not over-publicised in British theological circles that such a thing exists: but the Hulberts had met the human face of Hromadka's 'critical solidarity' with communism from first-