

whom were at some point associated with (and on the payroll of) mainstream Christian denominations. Some are lesbian, some transgender, some intersex, some living with specific bodily circumstances such as disability which they have found are not supported or celebrated. Webster's comments and criticisms are particularly directed toward the Church of England, especially on the grounds of what she characterizes as its static, arrogant and hypocritical nature. She notes: 'This is not a book about the churches – their various policies and practices relating to gender and sexuality. But it would be impossible, and wrong, to ignore the institutional church backdrop against which many women have plotted their journeys – the seemingly implacable Christian institutions that have for many remained hostile, inhospitable, insecure and unsafe places' (p. 4). Nonetheless, a strikingly high proportion of her interviewees are current or former Church of England priests and/or clergy partners or children. That said, *Found Out* is more concerned with the (mutual) curation and creation of relationships, familial and extra-familial support structures, more just economic and political systems, and language for spirituality and the divine. Indeed, the machinations of the denominations seem rather peripheral to what Webster characterizes as the real work being lived out on the ground. This is not to disavow or disparage those women and others who are able to work for good within their mainstream religious institutions; rather, it makes clear to denominational hierarchies that they may no longer – if they ever could – consider themselves 'in charge' or legitimate overseers and gatekeepers of the movements of the Spirit.

Like other texts that draw heavily on first-person narratives, the book conveys the immediacy and power of testimony, and the sometimes frustrating sense that one would have liked to hear more about a given individual in order better to understand their perspective. Those suspicious of the category of experience as legitimate source of theological revelation will find these stories all too easy to dismiss as idiosyncratic or unreliable. This will, however, be their own loss.

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Richard A. Burrige, ***Four Ministries One Jesus: Exploring your Vocation with the Four Gospels*** (London: SPCK, 2017); 260 pp.: 9780281075973, £12.99 (pbk)

It is hard to write about vocation without slipping into the personal confessional model, which risks repulsing as many readers as it captivates, or retreating to a rigidly academic, often arid approach. Richard Burrige has cleverly negotiated his way through this minefield by reflecting on the aspects of Jesus' ministry found in the four gospels and using his findings to explore vocation and ministry as understood by the Church of England today. Based on his earlier book, *Four Gospels, One Jesus?*, Burrige examines in detail the understandings of Jesus found in the gospels and the aspects of ministry he believes to be prioritized by each evangelist: teaching, pastoral care, suffering and prayer. He then relates his findings to the selection criteria used by the Church to discern vocations to ordained ministry, applies them to the ordination

services, and considers how they can be used and sustained in ministry. Effectively a compilation of four short books focusing on each gospel, the text is completed by five very practical appendices. An analysis of the processes used by the Church to select its future ordained ministers will be invaluable to those preparing for bishops advisory panels (the means by which would-be priests in the Church of England enter training), while the words of the legal oaths and declarations made by ordinands, together with the liturgy of ordination, a list of Bible stories referencing calling and suggestions of other resources will aid individuals examining a vocation.

Although clearly aimed at candidates for Anglican ordained ministry, the book deserves a wider audience. BurrIDGE wears his scholarship lightly, but his knowledge of the New Testament is woven so seamlessly throughout the text that each study of Jesus' ministry has the potential to reveal new depths of understanding or inspire fresh insights into familiar stories. With a nice line in imagery and the straightforward practicality forged in over 30 years of ordained ministry, BurrIDGE offers sensible advice both to those wondering if they could be called and those questioning how to refresh an existing ministry. The insights gained from long service as a bishops' adviser allow him to challenge complacent assumptions about Christian vocation (his chapters on Mark's Gospel and the way of the cross remind readers that ministry is likely to be exhausting and at times overwhelming) while offering helpful suggestions of topics for prayer and reflective practices to underpin the discernment process and help candidates prepare for a panel.

Many of the questions BurrIDGE raises are asked of candidates by those who examine vocations, or of clergy by spiritual directors, and are crucial markers of a mature and disciplined faith. It is enormously helpful to have them set down in the context of wise spirituality and theological acuity. I will be encouraging candidates for ordained ministry to read this book and will also return regularly to it myself.

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Alex Deagon, *From Violence to Peace: Theology, Law and Community* (Oxford and Portland, OR: Hart Publishing, 2017); 212 pp.: 9781509912902, £70 (hbk)

'At its core, then, this book is concerned with recovering the theological and using it to redeem the secular system of law, so that the individual may exist harmoniously within the community through the truth, faith and reason of Christian theology' (p. 14). Drawing heavily on John Milbank's writings, Deagon describes the book as 'engaged in a theological critique of the secular foundation undergirding the modern system of law, arguing that the secular division of reason and faith leads to antagonism and alienation' (p. 165). He contends that the way to restore a legal community of peace is to return to a Christian theology informed by Trinitarian thinking, reuniting faith with reason (p. 1).

Chapter 1 considers the relationship between faith and reason in Milbank's work and Christian theology more generally. Deagon's objective here is to reject the secular