

company had been based, to the north-west of the cathedral, was replaced with Stationers' Hall, reopening as early as 1673.

Following the opening of the new cathedral, in 1710, by which time Wren had reached the age of 90, the churchyard once again became a crucial focus for national religious occasions, alongside its key role in the City of London. It is a tradition that has continued; indeed protest also returned to the churchyard in 2012 with the *Occupy* movement camping out by the west door and ultimately leading to the resignation of a canon residentiary, and then of the dean. The publishing trade and bookselling sprouted from the remains more strongly than ever. The publication of the King James Bible in 1611 and then of the *Book of Common Prayer* in 1662 had consolidated the churchyard's role. The publisher Rivington became famous for religious books for those of a high church persuasion following the Oxford Movement; curiously, the evangelical Religious Tract Society based itself close by in the churchyard. Moving into the twentieth century and after the wartime devastation of Paternoster Row and surrounding streets, publishing moved elsewhere. Oxford University Press was the last to leave its churchyard premises in nearby Amen Corner.

This is a beautifully written and engaging account that will unearth for many the background to the growth of publishing and printing. Alongside that, it identifies the way in which religion, culture and the state have related to each other in the growth of a contemporary democracy and, through that, the role of a particular model of a folk church.

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Michael Fuller and David Jasper (eds.), *Made in the Image of God: Being Human in the Christian Tradition* (Durham: Sacristy Press, 2021), pp. x + 280. ISBN 978-1-78959-170-5.

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Members of the Doctrine Committee of the Scottish Episcopal Church and invited contributors have given us this wide-ranging series of essays on theological anthropology, with a focus on the *imago Dei*. There is scriptural reflection on the theme (from Nicholas Taylor and others) along with the presentation of options against their historical background. Some essays are theological, while others draw from various disciplines and perspectives to provide resources for theological reflection. Some combine both. Many draw practical implications.

Humanity's vocation for the praise of God (John Reuben Davies), God's indwelling of human creaturehood in the incarnation (Trevor Hart) and Jesus' completion of humanity's creation in terms of Divine Participation (John McLuckie) are all explored. David Jasper offers a secular theology, challenging those who retreat from hard theological engagement into piety at a time when the Church has to step up. But for this reader the specialist contributions from other fields were particularly stimulating.

There is a terrific chapter on compassion (and mindfulness) – compassion reaches out, whereas empathy can ‘retire hurt’ from the field of actual human need. From this, Harriet Harris makes her case for the compatibility of divine compassion with divine impassibility (also that learning compassion grows us more fully into the *imago Dei*).

Michael Fuller explores the question of human distinctiveness against the broadest backdrop, from AI and transhumanism to possible extra-terrestrial life to primates and hominid ancestors. Margaret B. Adam addresses humanity’s vocation of dominion from a theologically informed animal welfare perspective, bringing creaturely solidarity into the *imago Dei*. Eric Stoddart introduces the *actual* AI challenge, which is not the science fiction version but the far more down-to-earth problem of humans facing the fast-approaching tsunami of mass redundancy and the threat it represents to meaningful, world-shaping work. He addresses the theology of work and humanity’s vocation as co-creator with God, calling for this issue to receive greater attention.

Alison Jasper, in the final essay, names the elephant in the room of contemporary Church commissions examining theology of the human person, which is gender and transgender. She offers both an introduction to the field (I learned a new omni-term, *heterocispatriarchalism*, which neatly encompasses the feminist/Queer case against patriarchy, heteronormativity and the gender binary seen as the only categories compatible with creation narratives in Genesis). She takes a more theopoetic line, alert to the unresolved complexities of life in God’s world, reading these texts in light of their pluralities – as pointers to God dealing patiently with our complicated humanness rather than insisting upon traditional norms.

Having contributed to collaborative volumes like this on the Doctrine Commission of my own Anglican Church of Australia, in response no doubt to related challenges, I note a key difference. Happily absent from this Scottish volume is the assertive presentation of a conservative Evangelical agenda: insisting on the clarity of Scripture for resolving all relevant concerns; along with the fallenness of nature, humanity and reason denying any meaningful recourse to empirical data and human experience. This agenda precluded dialogue, ensuring that the outcome was more a staking of contested claims.

One thing we disagreed about in that forum was the distinction between God’s image and likeness, the latter reserved for believers. This accompanied (desacramentalizing) calls from the Evangelicals for baptism to be removed as a requirement for church marriage. It is interesting that this issue did not come up in the Scottish Episcopal context of this volume.

What the Scots offer us is an attractive, humane and coherent Christian vision: creatively scriptural, generously traditional and pastorally motivated. Discussion questions accompany each chapter, helping to make this a resource for clergy, parish and ecumenical groups. Given the degree of coherence and spiritual commonality of purpose in these contributions, it might have been possible to come up with a joint report, with the essays appended. This was not always possible for Australia’s Doctrine Commission.

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