

sums of public money from Historic England and the National Heritage Lottery Fund to maintain cathedrals and parish churches.

The Anglican Communion, arising from laypeople trading and settling overseas, is barely mentioned, nor are the large numbers of urban congregations that form mini-Anglican Communion. Good though this book is, an even better case could be made for the Church of England as a diverse *People's Church*. So far as any religious body is a 'people's Church' it is the Church of England, with its continuing local strength sadly disregarded, as Dr Morris notes by those tempted by a 'powerful centralised polity'.

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Paul Avis, *Theological Foundations of the Christian Church. I. Jesus and the Church: The Foundation of the Church in the New Testament and Modern Theology* (London: T&T Clark, 2021), pp. xiv + 235. ISBN 9780567697493.

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Jesus and the Church, the first of a projected two-volume work, develops ideas that Paul Avis has worked on for almost 40 years. It aims to do two things. First, it offers a constructive overview of biblical language about the church. Second, it surveys Protestant, Catholic, and Anglican answers to the question, 'Is the church what Jesus meant to happen?' (p. 15). Each of these goals occupies roughly one half of the volume. Avis is unapologetically foundationalist in his approach. Although recognizing that, in the wake of post-structuralism, foundationalist appeals are generally derided, Avis counters that biblical imagery and the larger history of Christian hymnody render 'foundation' an inescapable ecclesiological concept.

The first half of the book is excellent. These five chapters offer much helpful introductory material for thinking about the Church. Drawing upon his earlier scholarship on metaphor, Avis compellingly defends asking whether and how Jesus is rightly described as foundational. Insofar as the history of Christian thought begins with Scripture, and insofar as the public reading of Scripture is liturgically central to all churches, the third and fourth chapters are worthy of especial note. The former explicates the English vocabulary for church, the relationship of Greek to English, and shifts in meaning through translation. The latter ranges across New Testament images of Christ and the Church, concluding that the Church is fundamentally corporate.

The second half of the book contains three chapters that respectively analyse Protestant, Catholic, and Anglican theologians from roughly the last 100 years. The goal is to look at the current state of ecclesiological thought. Here Avis is less consistent. Some authors receive more sustained analysis than others, but it is not clear why. For example, in the chapter on Protestantism, Avis covers Schleiermacher in 8 pages, von Harnack in 4, and Barth in 16. Why? The same inconsistency is found in the chapters on Catholic and Anglican theologians.

But one might press the matter further. Can a survey of theological writings really offer helpful insight into modern ecclesiology? The Lambeth Conference was not the product of theologians; nor was the World Council of Churches; nor was Vatican II. The institutional framework of any church will be less influenced by academic theology than theologians might like, but this might say more about theologians than about churches. Religion is a thing of the heart, sustained more by bedtime prayers between parents and children than by academic lectures between professors and ordinands. Ecclesiology should be intimately bound up with the experience of being and doing Church.

It might be that, going forward, it would be helpful to reflect not only upon major theological treatises, but upon the dissemination of key texts as well. Thus in a chapter on Catholicism, the Catechism of the Catholic Church would have pride of place, as it is used around the world; various papal and conciliar documents would follow; the work of theologians, however interesting to other theologians, would likely come in a distant third.

What is the relationship of theology to the Church? It is a question for ecclesiologists – but not just ecclesiologists. Nonetheless, there is much valuable material here.

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Phillip A. Cantrell, II, *Revival and Reconciliation: The Anglican Church and the Politics of Rwanda* (Madison, WI: University of Wisconsin Press, 2022), pp. xi + 223. ISBN 9780299335106.

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If Rwandan Anglicanism is broadly known outside the country, it is likely for two reasons: as the birthplace of the so-called East African Revival in the 1930s and for the role of its archbishops in sponsoring new Church structures for dissident Episcopalians in the United States in the 1990s and onwards. Phillip Cantrell's new book situates both these well-known facts and much else in an important and welcome scholarly treatment of Rwandan Anglicanism.

As the subtitle makes clear, this is a book about politics and there is much description of the country's political context. Church history is developed in conversation with and in the context of politics. Cantrell begins with an extensive analysis of the emergence of Hutu and Tutsi as social descriptors and argues that the terms pre-date colonial arrival but were deepened and further reified by Belgian officials. His depiction of the history of the pre-colonial Rwandan kingdom and its interaction with the colonial presence is assured. His history of Anglicanism in the country is heavy on the history of the Ruanda Mission, including its at times difficult relations with the Church Missionary Society, its uncertain place in a country under Belgian colonial rule, and its ties with Anglican missionaries in Uganda. Above all, he is interested in the way in which Anglican missionaries refrained from