

Adieu*

... the resurrection is the wiping away of every tear, and the Lamb – the Word made flesh raised from the dead – will himself be the spouse of “the new Jerusalem ... the bride adorned.”

by Stephen Reynolds

Today we of this community bid adieu to Eugene Rathbone Fairweather, priest, theologian, scholar, ecumenist, liturgist, and Professor and Fellow of this College. And what should I say of him? I knew him for close to 30 years, less than half the years that some of you knew him. Such a fact makes me wary of privileging any of my own reminiscences of Eugene, and I take comfort in the further fact that this is a Requiem Mass, not a memorial service. And that is just as Eugene wanted it. He was a very private man who lived a very public career as a priest whose vocation, whose ministry, whose very life, was to do theology, and as a theologian who considered it his discipline's duty to serve the Church, to build up the people of God in the faith which seeks understanding.

In this conjoint vocation and enterprise we can now acknowledge his success, and bear witness to his influence on the shape of Anglicanism, both here in Canada and around the world, and on the course of the Anglican Communion's dialogues with our brothers and sisters of the Roman and Orthodox communions. He was also, heart

and soul, an Anglo-Catholic of the old school; but we may have forgotten how very lively that old school could be, or how Eugene not only let his tongue sing Anglo-Catholicism's glorious battle but also stood in the forefront of the fray, wielding its cutting-edge.

This is the public record of the man; and



I could go on to recount the list of his accomplishments in greater detail. But this is a Requiem Mass, at which our task is to bid him adieu, quite literally “to God.” And, in any case, the public record is merely the shell of his past, not the truth of his life. For that we must look where Eugene himself asks us to look, using the lens provided by the readings that he himself chose for this

liturgy.

First, he asked us to look with the prophet Isaiah, to that mountain on which “the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wines,” to that mountain-top festival where the LORD, having destroyed “the shroud that is cast over all peoples, the

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*A homily preached by Stephen Reynolds on 11 April, 2002 at All Saints' Cathedral, Halifax and revised for a Requiem Mass at Trinity College Chapel on 30 April, 2002.

Isaiah 25:6–9
Revelation 21:1–17
John 6:37–40

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EDITORIAL

This double edition of *Liturgy Canada* brings us to the beginning of Volume X in the LC publication archive. In our somewhat otherworldly (not to say erratic) calculation of time, this is a milestone in our publication history. Due to our volunteer editorial policy we have not always been able to achieve the production of four issues per year (hence our per issue membership subscription). At any rate, this means that as we proceed in our second decade we thank you for your patience and support on our journey together.

We also hope that you will, from time to time, check out our updated Web site, www.liturgy.ca, on which we are gradually archiving all of the back issues of LC. Of course, as always, we welcome your contributions (literary or monetary) and your feedback on any and all issues.

When planning each issue of *Liturgy Canada* we are constantly pondering the mission of Christ's Church and the renewal of her liturgy. Of course, the subtext for all endeavours involving change in the human community is personalities – and in connection with changes in liturgy, the personalities of those whose ideas and passions have been offered in the service of God.

Canada has produced some notable contributors and personalities in the development of the Church's liturgy and mission. Bill Blott, in his *Blessing and Glory and Thanksgiving*, published by LC in 1998, has recounted the stories of some of the most noteworthy Anglican characters: Strong personalities like Bishop Kingston, Canon Dyson Hague and Father Palmer come to mind.

When such lights pass from their earthly sojourn we pause to reflect upon how they have helped to shape the way in which we worship and to reflect upon their contributions to our collective self-understanding as Christians within the Great Tradition. Likewise, the Roman Catholic, Lutheran and other communions have produced Canadian theologians and liturgists who continue to make their mark in both their own communions and in the ongoing ecumenical dialogue about faith, worship and service.



Father Eugene Fairweather, flanked by Archbishop Howard Clark (left) and Dean Howard Buchner at Trinity College, 1978.

Eugene Rathbone Fairweather (ERF) is one who knew and interacted with many of the leading minds within both the Anglican Communion and the broader Church catholic. He contributed in a unique way to theological reflection and liturgical renewal in the life of the Anglican Church of Canada (e.g., Unity Dialogues and the BAS), the worldwide Anglican Communion (e.g., the 1962 Anglican Congress in Toronto and various Lambeth Conferences), and to what he understood as the Great Tradition in the ecumenical movement (e.g., ARCIC and WCC Faith and Order dialogues).

Father Fairweather, as he was known to so many, is remembered in this issue of LC with affection, admiration, humour, and with, as is the case with all strong personalities, some awe at what God has wrought in his life and witness. Not without his detractors and certainly not without quirks and eccentricities, he stands today amongst the most influential Anglican minds since the beginnings of the Church in Canada, an Anglo-Catholic theologian of record and one of few Canadians to make an international contribution in the areas of theology, liturgics, and ecumenism.

Faced with any proposed development of doctrine, faith, and order, Dr. Fairweather unfailingly and carefully consulted the canon of Scripture, the texts of the Tradition of the Catholic Faith (both Eastern and Western), and then applied a sanctified reason to the subject at hand. Having done the hard work, he would offer an opinion to the Communion and to

ecumenical partners with the understanding that his view needed the affirmation of the wider fellowship of which he was but a faithful member.

Always prepared to offer a thoughtful and considered defense of his position he was first and foremost a priest of the Church, a Catholic Christian within his beloved Anglican Communion. Reluctant to act in haste, once he had deliberated and saw the unfolding of doctrine from the perspective of centuries, he spoke with conviction. A true son of the Church and, as he saw it, a member of one branch of the wider Catholic body of Christ, he always sought consensus. He was cautious about any action, despite his own proclivities or thoughts, that might discourage dialogue or compromise unity.

I well recall Father Fairweather's sermon at the Trinity Conference in Digby, Nova Scotia in 1985 in which he introduced the *Book of Alternative Services* (BAS) to his home diocese. It was a Saturday celebration and the organizers had agreed upon the very traditional Saturday commemoration of the Blessed Virgin Mary for the Mass of the day, presumably under the rubric: *something old, something new, many things borrowed and something blue*.

The propers were duly drawn from what ERF referred to as "the shiny new book of the Canadian Church." He proceeded to unpack the texts in light of the Caroline Divine John Pearson's argument for an Anglican Mariology as an essential safeguard of the doctrine of the Incarnation. In the presence of the noted US liturgist, Dr. Marion Hatchett of Sewanee, liberal worthies from the Trinity Institute in New York City, and the Bishop of Nova Scotia (principal con-celebrant that day),

EUGENE FAIRWEATHER
(Continued from page 1)

sheet that is spread over all nations ... will swallow up death for ever ... [and] will wipe away the tears from all faces."

Then Eugene asked us to share the vision of St. John the Divine and to behold "a new heaven and a new earth," after "the first heaven and the first earth had passed away," and to see on Isaiah's mountaintop "the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for

the "Angelic Doctor" proceeded to lay out the case for a renewed and renewing use of the Great Tradition now freshly represented for Canadians in the BAS.

Such was his method and style, always accompanied by a gentle humour, the counterpoint to his erudition, informed by a faith seeking understanding, judicial prudence, and an unfailing love for Christ and his Church, understood by him as the universal fellowship which must transcend local politics, culture, and rivalries.

Liturgy Canada is honoured to present the reflections of some of those who knew the Reverend Dr. Eugene Fairweather as priest, theologian, academic, controversialist, pastor, and friend. David Holeton has actually provided us with a second issue (Volume X, Number 1) which we present as a theological contribution to The Baptism Project, LC's attempt to foster dialogue about the process of Christian Initiation. Dr. Holeton offers an extensive and, we believe, very important historical account of Fr. Fairweather's significant contribution both to the BAS and, even more importantly, to a renewed understanding of the theologically necessary link between Baptism and Eucharistic fellowship. Many thanks to David and to each of the other contributors who have made this tribute issue possible. We join our voices with those who have gone before us as we pray the words of the liturgy so familiar to ERF:

Pie Jesu, dona eis requiem. ☩

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her husband." With this reading, Eugene calls us to hear the voice that John heard from the throne in the midst of this new Jerusalem, a voice which announces how God will have fulfilled the vision of Isaiah – how "God himself ... will wipe every tear from their eyes," because "Death [is] no more, mourning and crying and pain [are] no more, for the first things have passed away."

And finally, Eugene has invited us to ponder the words of John's gospel, in

(Continued on page 4)

"Not without his detractors and certainly not without quirks and eccentricities, he stands today amongst the most influential Anglican minds since the beginnings of the Church in Canada, an Anglo-Catholic theologian of record and one of few Canadians to make an international contribution in the areas of theology, liturgics, and ecumenism."

“So, in his final dispositions, even in his arrangements for this liturgy in celebration of his own life, Eugene has borne witness to us that the liturgy we now celebrate in remembrance of him is, at the last, not about him. It is about God in Christ, the maker of that mountain on which the new Jerusalem will be settled ... ”

EUGENE FAIRWEATHER
(Continued from page 3)

which Jesus announces the will and promise of the One who sent him, that “everything that the Father gives me will come to me, and anyone who comes to me I will never drive away,” so that Jesus “should lose nothing of all that he has given [him], but raise it up on the last day.” In other words, the resurrection is the wiping away of every tear, and the Lamb – the Word made flesh raised from the dead – will himself be the spouse of “the new Jerusalem ... the bride adorned.”

In all three readings, then, Eugene asks us to consider a story. But it is not the story of his own life, the recounting of what he did and what happened to him. He has invited us to envision another story, the story of the transcendent future that we, Eugene, and all whom the Father has given to the Son are to share in common. So, in his final dispositions, even in his arrangements for this liturgy in celebration of his own life, Eugene has borne witness to us that the liturgy we now celebrate in remembrance of him is, at the last, not about him. It is about God in Christ, the

maker of that mountain on which the new Jerusalem will be settled and the host of that “feast of rich food,” that “feast of well-aged wines,” with which God will rejoice the hearts of all who come to inhabit that city and dwell on that mountaintop. The story that we are to envision, the story that Eugene wants us to tell, is the story of the banquet of God. And we once again rehearse that story by celebrating a foretaste of that very banquet in the “feast of rich food” and “of well-aged wine” that is the eucharist we have gathered to celebrate.

You see, Eugene was a theologian to the end. It is the calling and duty of theologians to remind the Church that our faith is not about us. Even as they speak and, by speaking, call attention to themselves, they are to point us away from their own presence to the presence of God in Christ. This Eugene has done in his final office and service; and for that service, for all his ministry as priest and theologian now brought to this end, we do indeed bid him adieu, “to God.” ☩

The Rev. Dr. Stephen Reynolds is Professor of Systematic Theology, University of Trinity College, Toronto and a former tutor for Dr. Fairweather.

The Angelic Doctor on the Ordination of Women

In 1974 in Canada, one man stood out as the voice of Anglo-Catholic ‘orthodoxy’ in Canada. For many (I think of my Anglo-Irish grandfather), Eugene Fairweather’s views were extremely Romish, but they were nevertheless listened to with respect.

by Alyson Barnett-Cowan

Fr. Fairweather (ERF, short for Eugene Rathbone Fairweather) was a key figure in ARCIC (Anglican-Roman Catholic International Commission), passionate about reunion with Rome, and known at home for his opposition to the Plan of Union with the United Church of Canada. When he spoke in diocesan synod, or at General Synod, people paid attention.

The controversy of the day was the ordination of women to the priesthood, and they were dire days for the Anglican Church of Canada (ACC). Parishes in Vancouver lobbied for women to be ordained before the General Synod had voted (the Synod had voted in principle in

1973, and the vote to implement would come in 1975). Bishops and clergy signed manifestos. Bishops threatened to go ahead if the House of Bishops would not come to a consensus. Conservative American church groups declared the ACC schismatic.

At such a time as this, ERF was turned to as the voice of tradition and reason. It was widely believed that he would give the theological *coup de grâce* to the ordination of women. In 1973 he had argued that much more time was needed for theological consideration, and that it was not appropriate for the Anglican Church of Canada to act alone. Ecumenical relationships were at stake.



Margery Pezzack was the first woman to be ordained priest in the Diocese of Toronto. A graduate of Wycliffe College (1947) she was ordained in 1977.

In the winter of 1974, as a second-year theological student at Trinity College, I took part in a debate about the ordination of women at the College. I was terrified through the whole experience. Cyril Powles (Professor of Church History) and I were up against Wayne Lynch (a third-year Divinity student) and the great Dr. Fairweather. Cyril and I were for, and the other team opposed.

The debate drew a great crowd, not only from the university but from the church beyond. The Archbishop of Toronto was in attendance as were a host of clergy.

To my considerable surprise we won the debate. But it was not my brilliant oratory (I don't want to speak for Cyril) that won the day. I believe that it was Eugene's lack of conviction on the topic. Though he was publicly opposed to the ordination of women, he had privately been persuaded that, theologically, it was the right move. Thus, when he presented the most specious of arguments (such as one could no more ordain a woman than baptize a teddy bear) it was way too easy to drive rebuttal trucks right through them.

At the General Synod of 1975, Eugene did not argue against the ordination of women as his followers had steadfastly hoped. He did argue for more time for implementation:

To those actively supporting ordination of women I say this: The basic question is not "should" but "can" it be? It is not a question of women being

inferior, nasty or stupid but that God doesn't choose to bestow the grace of priesthood on women.

So far, so good, for those who thought he was about to drive the point home, but then he went on:

To those opposing ordination of women I say you can't charge the church with heresy for departing from what has been a custom. And scriptural and theological arguments are inconclusive because we have been arguing about it for quite a long time. (Quoted in the *Canadian Churchman*, July/August 1975).

I do not know exactly what it was that changed Eugene's mind. I do know (because he told me) that he had informed his colleagues at ARCIC about his change of views at a meeting in 1974, and that his decision cost him dearly. Many Anglo-Catholic clergy who opposed the ordination of women considered that he had let them down. He lost deep friendships. Many of his friends and former students signed the manifesto of protest in the summer of 1975. On November 30, 1976, when the first six women were ordained in four dioceses, ERF's own beloved parish of St. Mary Magdalene's held a 'Mass of Tears' to weep for the Church.

Fr. Fairweather established a considerable legacy in this regard. A high proportion of women ordained to the priesthood in the early days were protégées of Eugene, and so there was a decided liberal Anglo-Catholic flavour in the 'first wave' of ordinations.

I never heard him give a spirited defence of the ordination of women, though he showed his solidarity early on. It was more that he had been persuaded by his reading and reflection upon the tradition of the Church that this was a matter indifferent, a question not of the essence but of custom. As the Primate, Michael Peers, recalled at Eugene's Requiem at St. Mary Magdalene's, Eugene had lived by the maxim he had first articulated at General Synod in Quebec City: "Whatever the word 'tradition' means, it does not mean that whatever has not been done cannot be done." ☒

The Rev. Canon Dr. Alyson Barnett-Cowan is Director of Faith, Worship and Ministry, for the Anglican Church of Canada and is a former tutor in Theology for Dr. Fairweather, Trinity College, Toronto.

"Many Anglo-Catholic clergy who opposed the ordination of women considered that he had let them down. He lost deep friendships."

Noblesse oblige

by Judy Anderson

On the late '60s and early '70s, I was an undergraduate at Trinity College, where I found myself very involved in the life of the chapel, choir, and certain divinity students.

In 1969, I left for a stay in Regina, Saskatchewan at St. Chad's Girls' School then run by the Sisters of St. John the Divine. The wonderful and enigmatic Sister Beryl was headmistress. Before I left Toronto for the West, I gather that Fr.

Fairweather, who was a constant benign and bemused presence during many discussions in the Buttery, had challenged my use of the plural "prairies" to describe my destination.

Having discovered a postcard with the caption "Spectacular sunset on the prairies near Regina," I sent

the card, tongue in cheek, to Fr. Fairweather, to prove to him that I was not in error. The following letter (punctuation as writ) is his delightful response. (The possibly "obdurate" Montreal Establishment character to whom he refers is none other than the kind, considerate, usually quiet, always gentlemanly, College Chaplain, Bruce Stavert, a dear friend of mine at Trinity and now Bishop of Quebec!)

R.R. 3, Wolfville
Nova Scotia
1 July 1971

Dear Judy:

Thank you very much for your instructive communication, which I should have acknowledged before this. I hardly need to tell you how encouraging it is for a professor to find students persisting so faithfully in the quest for truth and clarity. I am prepared without further ado to take your case as established—and even to defend it against the chaplain if, from the conservative standpoint which comes so

naturally to a member of the Montreal Establishment, he proves obdurate. At least two arguments strike me as highly relevant to the case.

1) Looking at the matter *linguistically* – as all serious philosophers today look at problems – one can surely say something like this. As everyone knows, there are three Maritime Provinces: Nova Scotia, New Brunswick, and Prince Edward Island. One might well assume that the term "Maritime" could only be used in the singular form, and yet it is quite normal to speak of the "Maritimes." *A fortiori*, a case can obviously be put for the existence of more than one "prairie."

2) The *constitutional* argument is even more impressive. We speak of the "Prairie Provinces": Manitoba, Saskatchewan, and Alberta. It is well known that these are distinct, separate, and independent provinces, each with a government, ethos, and aroma of its own. It is unthinkable that each such province should not have its own distinct, separate, and independent prairie. Thus the existence of at least three "prairies" is immediately established, and with it the *principle* of the plurality of prairies. (If you want to explore further the basic principle of this argument, I am sure that Mr. Thatcher will be glad to help you, now that he has more free time.) [Colin Thatcher, son of Ross Thatcher, Premier of Saskatchewan from 1964–71, had recently been jailed for the killing of his wife JoAnn.]

I hope you will find these thoughts of some use in future arguments. As rational arguments, they may carry weight in cases where a simple appeal to authority – e.g. a caption on a card – fails to convince.

With warmest personal regards,

Yours sincerely,

Eugene Fairweather

Judy Anderson (née Hague) was in the Class of 7T1, Trinity College, University of Toronto.



Father Fairweather presiding at the Folk Mass, Church of St Mary Magdalene, Toronto. Cartoon by Kevin Reeves presented by the children of the parish (1987).

DIVINE HUNGER: CANADIANS ON A SPIRITUAL WALKABOUT

by Peter C. Emberley
(Toronto: Harper Collins, 2002)

Reviewed by Marion Jenkins

Peter Emberley, a professor of political science and philosophy at Carleton University, begins his book *Divine*

Hunger with this question: "What does it mean to be spiritual in the modern age?" The book focuses on the spiritual quest of Canadian baby boomers who are searching everywhere for faith and meaning in life except mainline churches, synagogues, and temples. If the work of Reginald Bibby is the quantitative aspect of research into the religiosity of Canadians, Emberley's is the qualitative. Peter Emberley has embarked on a journey no less daunting than that of his subjects. Over the course of his research he interviewed about 350 Canadians, travelling across the country and to foreign countries in an attempt to answer his questions.

Rather than searching for a faith built on the traditions and foundations of the ages, baby boomers are being drawn by a traditionalism which Emberley describes as "ersatz memories of a church, a religion, or a faith that never was" (p. 64). They gravitate to pageantry and powerful spiritual experiences such as those found in Promise Keepers, Billy Graham Crusades, the Toronto Blessing, or even Native Spirituality.

Within the mainline churches growth is experienced at the margins not the centre. Roman Catholics fill churches celebrating the Latin Tridentine Mass, complete with all the "smells and bells". Membership in Opus Dei, a conservative traditional lay movement, is growing. In the Anglican Church many baby boomers are drawn to the Alpha program, Cursillo, the Essentials movement and the Prayer Book Society. The same

holds true for the Eastern Orthodox Church where mystery and personal devotion are drawing cards. The characteristic most common among young Canadians who are on this spiritual walkabout is the search for transcendence without the accompanying rigour of spiritual discipline, that is, ritual without doctrine.

Emberley embarks on a discussion about modernity and attempts by the mainstream church to enhance the packaging in order to attract baby boomers. He calls this "tweaking modernity" and poses this critical question:

How does one hold the revived need for transcendence together with community, and give people opportunities to find public ways of experiencing a life sanctified by grace rather than leave them to explore mystery in private and in cults? (p. 108).

The author engages in a lengthy discourse on a variety of attempts to tweak modern Christianity including those of the Rev. Bill Phipps, former Moderator of the United Church of Canada and the Jesus Seminar's search for the historical Jesus. Emberley also points out that modern Jews, Muslims, and Sikhs have not escaped the scientific age's need to determine what actually happened historically.

Along with T.S. Eliot, Emberley argues that we live in a Christian society, not in the sense that Christian beliefs are held by the majority but, rather, that "our culture is intellectually rooted in Christianity" (p. 134). As our nation attempts to come to grips with the changing reality of Canadian society, Emberley draws attention to i) the debate in the House of Commons regarding the removal of "God" from the Charter of Rights and Freedoms, ii) the issue of using "God" in schools and in the courts, and iii) the injunction against New Testament readings at the 1999 Swissair memorial. Of these attempts at inclusiveness, he says, "religion risks being reduced to nothing more than a generic spirituality for all believers" (p. 135). These are but a few examples of the complex set of events and ideologies that have

emerged since the end of the Second World War. This drive toward generic religion has propelled baby boomers into a search for an individualized spirituality.

When baby boomers pick and choose from the smorgasbord of "spiritual" options available to them 'Fusion Faith' is the result. This emphasis on choice is largely the result of the "child-centred" educational philosophy of the 1950s and 60s. The question about faith for baby boomers becomes "Will it work to illumine my daily life and the range of my experiences?" (p. 160) not "How will I be conformed to the tradition?" which is the traditional hallmark of religion.

In the final chapter, Emberley looks eastward, the direction in which many Canadians have turned in search of a spirituality that "works." He goes to the Kullu Valley in the lower Himalayas where Swami Shyam maintains a monastic community. Many wealthy and highly placed Canadian baby boomers have gravitated here in search of healing, reconciliation, belonging, and an experience of the divine. From his encounter with those who follow the Swami, Emberley leaves us with the warning that the civilization from which these baby boomers have retreated is one "whose traditional religious forms, intellectual coordinates, and political and social formulations have become – for this articulate, self-conscious generation – lifeless and empty" (p. 245).

Emberley draws a number of conclusions about the baby boomers' quest for spirituality. They prefer meaning to truth, and experience to reality; will trust a personal spiritual director but not the establishment; they will search for a faith that is moving and fulfilling, all the while remaining agnostic as to whether or not it is true. At the same time he maintains that those who engage in the spiritual quest realize that they are not "autonomous and selfcreating" (p. 261) but are part of a larger whole. This awareness permits many of them to engage with the world and contri-

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bute to the greater good of society.

Divine Hunger is packed with personal interviews and anecdotes that allow the reader more than a mere glimpse into the lives of Emberley's subjects. One gets a very full picture of the spiritual searches of Canadian baby boomers, which are as broad as they are long and not necessarily good news for the mainline churches. Because of his vast knowledge of history, philosophy and theology, Emberley is able to set his work within the greater context of two millennia of Christianity. He is careful to critique what he has learned from baby boomers against this larger context. He even suggests at one point that church history and philosophical thinking should play a much more significant role in religious education at all levels, especially as so many of this generation are well-educated and unwilling to park their brains at the door of the church.

For those in mainline churches trying to understand the empty pews and lack of vibrancy in worship, *Divine Hunger* provides concrete insights into many of the issues relevant to this phenomenon. Emberley, however, offers no easy fix, for there is none. There is nothing new in this book, but what is most helpful is that Emberley has put together the pieces of the jigsaw puzzle of late 20th-century spiritual questing, recent geopolitical history, and theological insight. For those responsible for liturgical oversight it is essential to know that the solution to attracting baby boomers to, or back to, our churches is far more complex than simply tweaking the liturgy – either to make it more contemporary or more traditional. There needs to be in place a strong catechetical process in which those searching and seeking can explore their questions in an environment that respects their intellect and commitment to the journey.

For anyone who is serious about responding to the needs of a generation that is searching to re-connect to the sacred, reading *Divine Hunger* is well worth the investment. ☒

Marion Jenkins is a member of the Liturgy Canada Executive.

WHAT WAS THE OXFORD MOVEMENT?

by George Herring
(New York: Continuum, 2002)

Reviewed by John Hodgins

It seems appropriate that this book, published since Fr. Fairweather's death, should appear in the issue of *Liturgy Canada* which focuses on his life and work. A "grandson" and student of the Oxford Movement, Fr. Fairweather, probably the most notable Anglo-Catholic scholar in Canadian history, published *The Oxford Movement* in 1964.

What Was the Oxford Movement? by George Herring, a Keble College (Oxford) scholar, gives a rigorous and largely unromantic picture of a series of movements in the Anglican Communion. While noting the commonalities in the personal development of the principal characters who shaped the Oxford Movement – many of whom were originally Evangelicals – in its Tractarian, Ritualist and Social Reform phases, Herring points out the inadequacy of much early scholarship which often emphasized the influence of these personalities at the expense of other factors.

For example, the author maintains that it was "a small army of largely unknown parochial clergy who laboured to realize the vision of Anglicanism that Newman and his friends first conceived in Oxford" (p. 3). He backs this claim with statistical analysis of the actual numbers of parishes and clergy who identified with the Oxford Movement in succeeding decades, painting a fascinating and often surprising picture of how the ideas developed at Oxford were spread to particular geographical areas. Comparison charts of Tractarian incumbents from 1840–1870 with Tractarian converts to Roman Catholicism in the same period offer hard facts about the actual impact of the Catholic revival (p. 72–73).

Herring applies his historical

methodology to help us understand a phenomenon which was both doctrinally conservative and socially radical at the same time. He sets out at the beginning of the book to do what he maintains few writers dealing with the interaction between the 19th-century Church and secular society have done:

draw[ing] some comparisons between the ecclesiastical world of the 1830s and the political, social and economic spheres in the same decade. . . what becomes strikingly clear is that the combination of conservatism and radicalism within the same individuals and movements was actually very much a characteristic feature of the decade and at the root of much of the social reform of the period (p. 17).

Following in this same vein, Herring offers us a challenging Epilogue. He poses some profound questions for the Catholic movement today with regard, in particular, to its engagement with social issues affecting the future of Anglicanism.

Can the Anglican Communion, having been reshaped by the ideas of the Oxford Movement and seeking to conserve the essentials of the faith, still radically challenge the political and social assumptions of a post-modernist world? Or, in the author's words, have Anglo-Catholics "merely changed the outward appearance of Anglicanism without fundamentally altering the doctrinal ambiguity it had inherited from the Reformation?" (p. 97). ☒

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