

*LANFRANC: SCHOLAR, MONK AND ARCHBISHOP* by H E J COWDREY, Oxford, Oxford University Press, 2003, xi + 252 pp (£45) ISBN 0-19-925960-7

This definitive history of Lanfranc and his archbishopric bears the marks of a lifetime of study and reflection. For the student of ecclesiastical law it offers much which has been long needed: a full discussion of the process by which the Primacy of Canterbury became accepted; of the 'securing of Christ Church's lands and privileges'; of the administration of the lands and income of the See of Canterbury; of the 'ordering of the English Church'; of contemporary monastic life. The question of the relation of Church and state had of course a different emphasis from the modern one, with the archbishop conceiving his role as that of spiritual advisor to the monarch. This study largely eschews the questions raised by the Investiture Contest, concentrating pragmatically on English affairs and Lanfranc's role as a *de facto* baron where the lands of the Church were concerned. Cowdrey rightly concludes that Lanfranc was not an archbishop of radical or reforming zeal, but a careful restorer of ecclesiological sound practice.

Lanfranc made significant use of primatial councils, in ways which were to prove ecclesiologically significant. This was a conscious revival of a practice which had been allowed to lapse since the mid-ninth century (apart from two legatine councils in 1070 before he became archbishop). Lanfranc held 'general councils' or 'councils' in 1072, 1075, 1077/8, 1080 and 1085, in Winchester, London or Gloucester. These councils did a great deal of the kind of business Lanfranc knew to have been dealt with in councils in Normandy, making regulations about liturgy and the administration of sacraments.

Lanfranc did relatively little to tackle the problem of England's overlarge dioceses (Oxford still remained in the diocese of distant Lincoln in Wyclif's day, with important consequences for the history of the University). But he did, it seems, ensure that diocesan synods were regularly held. The effect of the writ of William the Conqueror on separating ecclesiastical and secular jurisdiction is considered, and then the enlargement of the role of archdeacons as officers of the bishops. There is less to be said on parish organisation, on which the evidence for Lanfranc's time is limited. This section on the 'ordering of the English Church' concludes with a glance at the evidence for the study and use of canon law texts.

The section on the 'wider primacy' discusses Ireland, Scotland and Wales. Lanfranc was as anxious to assert the primacy of Canterbury over the rest of his *parrochia* as over the province of York.

Lanfranc was also active in monastic reform. His Monastic Constitutions are carefully examined together with the running of Christ Church, Canterbury, and the other cathedral and episcopal monasteries, which still had monastic chapters as a result of the tenth-century reforms of a series

of monk-bishops, as well as the major abbeys of his day. This is an exact and thorough study. It will be indispensable to students of the ecclesiastical law of the period.

Professor Gillian Evans, Faculty of History, University of Cambridge.

*CHURCH DISPUTES MEDIATION* by JAMES BEHRENS, Leominster, Gracewing, 2003, xviii + 553 pp (paperback £30) ISBN 0-85244-578-4

A book that can attract forewords by both the Lord Chief Justice and the Archbishop of York must be of some significance. Whilst I was reading the book for review, the Department for Constitutional Affairs website has reported that as from 1 April 2004 the London Civil Justice Centre will automatically refer around twenty randomly selected cases to mediation; also that the government will shortly be announcing new proposals to encourage the use of mediation in residence and contact disputes following the breakdown of marriages. Mediation is clearly going to play an increasing role in the resolution of disputes in the secular courts. The thrust of James Behrens' book is to argue that mediation is much underused as a means of settling conflicts within the Christian Church, and to suggest models and methods for increasing its use.

He begins by reviewing the Scriptural material in both Old and New Testaments which promotes mediation and reconciliation as the proper response of God's people to conflict. He then takes the reader on a brief journey through church history and argues that the inquisitorial manner of resolving disputes that traditionally was followed by bishops and judges was one that was well adapted to reconciling the parties and that judgment was only pronounced when attempts to mediate had failed. He suggests that the adopting of a more adversarial approach since the mid-nineteenth century may have made the settlement of disputes more difficult.

He then takes the dispute at Westminster Abbey between Dr Martin Neary and the Dean and Chapter as being one example of what happens when a church does not seek mediation but instead goes down the route of resolving its disputes through legal processes. Although the author has had personal involvement in many of the disputes which he uses as illustrations, he had no professional or other personal involvement in this dispute. He uses newspaper cuttings to tell the history and to make his points. Those are that this method of conflict resolution is costly, unproductive, destructive and a poor reflection of the Christian gospel.

The book has sprung from the author's PhD thesis in which he carried out much research into disputes within (mostly) the Anglican Church. He wrote to all diocesan secretaries and archdeacons, receiving a response from 72 % of the dioceses.

An analysis of the many different types of church dispute that have taken