

experience of VTS in this period situated more clearly against these broader trends as the authors do so well in the first part of the book. In these last chapters, Sachs and Gitau do mention students from overseas who studied at VTS as an indication of the more cosmopolitan nature of the institution. Unlike the first part of the book where individuals are profiled, however, these international students are treated mostly as an agglomeration. I found this regrettable as many of these international students went on to significant roles in the Anglican Communion. The future Archbishop of Rwanda, Emmanuel Kolini, for instance, studied at VTS before returning to Rwanda and playing a key role in the Communion's disputes over sexuality. Is this evidence of a cosmopolitan outlook? How did his time at VTS shape his future ministry?

I finished this book wondering what analytic benefit the idea of 'cosmopolitan' offers the study of mission and theological education. Thomas Schmidt's story may again be instructive. After returning from Zululand, Schmidt realized he was no longer called to parish ministry or indeed to Christian ministry. He embarked on a career that included stints as Commissioner of Education in Rhode Island and World Bank staff member responsible for Bhutan, Nepal and Bangladesh, before retiring to Maine where he pursued carpentry, organic gardening and Buddhist spiritual practice. He was certainly cosmopolitan in the way Sachs and Gitau define the term but he had replaced Christian mission and ministry with a commitment to social service and development. Another way to say this is in the 200-year period described by this book, Western society as a whole became much more open and connected to global community. Christian mission may be an example of that cosmopolitanism but it is not clear that it is its cause.

Does Schmidt count as a 'successful' VTS graduate in the way he became cosmopolitan? It is a question with which I finished the book.

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G.W. Bromiley, *Baptism and the Anglican Reformers* (Cambridge: James Clarke & Co., 2023 [1953]), pp. xvi + 239. ISBN 978 0 227 17867 6 (paperback).  
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Anglican priest Geoffrey W. Bromiley was professor of church history and historical theology at Fuller Theological Seminary from 1958 until his retirement in 1987. *Baptism and the Anglican Reformers*, originally published in 1953, is a work of historical theology intended to address issues of infant baptism and indiscriminate baptism as well as ecumenical questions of intercommunion (pp. xi-xii).

Bromiley divides his study into four chapters, first defining the sacrament, then considering in turn the participants (minister and baptizand), the rite, and the grace

of the sacrament. He returns repeatedly to the question of infant baptism, with in-depth exploration of Anabaptist debates with other Reformers in the chapter on participants, a discussion of sponsors and vicarious faith in the chapter on the rite, and consideration of the effects of baptism on infants in his chapter on the grace of baptism.

Each chapter considers not only Anglican Reformers but also biblical and patristic roots, late medieval teaching, the Council of Trent, and other Reformation traditions. Bromiley shows the development of sixteenth-century Anglican thought from the Henrician period to the Elizabethan, with attention to the rites in the *Book of Common Prayer* and to the Articles of Religion. Gathering quotations from numerous primary sources, he carefully teases apart both similarities and differences, situating Anglican understandings in the context of sixteenth-century theological debates, including the Council of Trent as well as Lutheran, Reformed and Anabaptist schools. He adopts the label 'traditionalists' to refer to those in the sixteenth century who upheld historical teachings, particularly late medieval scholastic understandings.

In the final chapter, which considers the 'grace' of baptism, Bromiley's stance becomes clear. 'If a balanced and healthy doctrine of the sacrament is to be worked out today, it must surely be along the general lines of the Reformed understanding' (p. 206). Rejecting any possibility of ontological change in baptism, Bromiley argues that baptismal forgiveness and regeneration are already accomplished in Christ and that the 'real work of baptism' is fulfilled only through 'true conversion' and 'continuance in the Christian life' (p. 206).

Bromiley concludes by acknowledging a breadth of understanding among sixteenth-century Anglican Reformers, with 'three permissible interpretations: the Lutheran, the Reformed and the embryonic High Anglican' (p. 222). He proposes that the Reformed interpretation that he advocates provides the basis for intercommunion with Lutheran and Reformed churches and the foundation for constructive theological work in the present day.

Throughout, Bromiley cites primary sources, with occasional reference to twentieth-century scholarship. He recognizes that the Holy Spirit is at work in baptism yet does not engage the protracted Anglican debate about the gift of the Spirit in baptism and confirmation. A focused discussion of the role of the Spirit in baptism as understood by the Anglican Reformers might have offered valuable historical perspective on that vexed question.

Republishing the book makes it available to twenty-first-century readers, many of whom may be unfamiliar with the original publication. Yet the motives for this edition are opaque. Bromiley attends to questions of infant baptism and indiscriminate baptism only by detailing sixteenth-century teaching; he leaves it to the reader to discern implications for the present day. Bromiley's advocacy for intercommunion with Lutheran and Reformed churches has long since been addressed, as many churches of the Anglican Communion allow communicant members of other churches to receive communion.

Though a 'select bibliography' is included, it has not been updated from the original edition, making it useful only as a companion to the footnotes.

The reader need not agree with Bromiley's conclusions to appreciate his in-depth study of sixteenth-century Anglican Reformers. His book will appeal to those interested in Anglican teachings in relation to other theologians, particularly those of the late medieval West and the sixteenth century.

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Christopher Cocksworth, *Mary, Bearer of Life* (London: SCM Press, 2023), pp. 208. ISBN 9780334062004.  
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Christopher Cocksworth, Dean of Windsor and formerly Bishop of Coventry and Chair of the House of Bishops' Faith and Order Commission, has produced a work on Mary, the mother of Jesus, which is, in itself, a worthy example of the bishop's teaching ministry. *Mary, Bearer of Life* has the very full apparatus of a work of scholarship and yet it is an intensely personal account of Cocksworth's response to the apparent absence of Mary from the evangelical tradition in which he was formed and, to some extent, from the Church of England, in which he serves.

He directs the reader's attention to the moral issues that arise from searching enquiry into who and where Mary is and why this matters, while locating the answers to those questions in the liturgical and devotional life of Christians across history and Church tradition. His exploration lays bare divisions of opinion about Mary but it is not opinionated, and it deploys a methodology of enquiry that constantly invites us to respond with care to traditions that might challenge our own.

The introduction gives us a lot of personal detail, accounting for how this book came to be written. The five sections that follow ('Chosen', 'Called', 'Redeemed', 'Fulfilled', 'Loved') offer a survey that traces the points at which Mary's story intersects with the life-giving work of the one to whom she gave and nurtured human life. The first four of those sections conclude with a case study that explores complex and sensitive moral issues, each of which is of equal significance: the environment, nuclear weapons, education and child welfare have all received comment from bishops and other Church leaders. Abortion, however, stands out as a subject on which we are generally silent. Cocksworth's presentation of this issue is exemplary in its reticent sensitivity and honesty.

For this reviewer, *Mary, Bearer of Life* opens a new perspective on Marian studies because the author gives us so much personal information. He writes self-consciously and disarmingly as a man whose profoundly inquisitive faith draws from the personal experience of women and men, mothers, spouses and children, all in family life across four generations. That points to some of the ecclesiological interest that is sublimated in the text. In the Lutheran reform, the joy of family life comes easily to the fore and faith is warmed by the impact of music, visual imagery