

confrontation with the problematic passages of the Greek text, are examined by Lutz Edzard and Adolf Köhnken (University of Oslo and University of Münster, resp., 'A new look at the Greek, Syriac, and Arabic versions of Aristotle's *Poetics*', p. 222-264). A fresh look at the data collected, confirming the independence of the Syro-Arabic tradition manifested in Mattā's Arabic translation, points once again to the leading role of Arabic in the transmission of Classical knowledge.

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WARD, Kevin. *A History of Global Anglicanism*. Cambridge: Cambridge University Press, 2006. 361p. ISBN-13 978-0-521-00866-2 (paperback).

The title of the book suggests that Anglicanism should not be seen as irredeemably English, since African, Asian, Oceanic, Caribbean and Latin American churches represent now the majority in the worldwide communion. Rather than as "an expansion of English Christianity", Global Anglicanism, or the idea of Anglicanism, should be seen as "not English, but Anglican".¹ The point is stressed by the cover image of the book showing Dr. John Sentamu, Archbishop of York, the first African who became a bishop of the Church of England, blessing the city of York on the day of his enthronement, 30 November 2005. At present there are thirty-eight distinct and independent Anglican churches or "provinces" spread all over the world in a number of countries, and varying in size from the big churches such as the Church of England (26 million baptized members), the Church of Nigeria (17,5 million), the Church of Uganda (8 million) and the Episcopal Church of Sudan (5 million) to the smaller churches in Mexico, the Southern America, Korea, Jerusalem, the Middle East, and some other parts of the world, numbering a few thousand members.

The books on Anglicanism have been largely written from theological perspectives, usually adopting a chronological approach. Such an approach in terms of space and time inevitably prioritized England at the expense of other regions of the world with cohesive and vibrant Anglican communities. Kevin Ward divided his work into regional sections, each regional section having its own chronological framework. To quote the author, his book is an attempt "to write a history of the Anglican communion from its inception as a worldwide faith, at the time of the Reformation, to the present day. While it does not ignore the contribution of the Church of England or those of British extraction who have established Anglican churches in other parts of the world, its emphasis is on the activity of the indigenous peoples of Asia and Africa, Oceania and America in creating and shaping the Anglican communion. In the British Isles, attention is paid to Welsh, Irish and Scottish contributions, not least because they played a disproportionate part in the establishment of Anglican churches in other parts of the world, both as colonists and missionaries".² In the parts of the world where the membership of the Anglican Church

¹ This is the title of Chapter I Introduction: "not English, but Anglican".

² Chapter I Introduction: "not English, but Anglican", p. 1.

is mostly white, the focus is on the role of minority communities: Native Americans, African Americans and Hispanics in the United States, First Nation peoples and Haitians in Canada, Aboriginal people in Australia, Maoris in New Zealand, and black “ethnic minority people” in Great Britain itself and their contribution to the Church of England. While not forgetting or neglecting missionary presence and work in different parts of the world and the importance of colonialism and neocolonialism for explaining the globalization of Anglicanism, rather than in the spread and expansion of English Christianity, Kevin Ward is interested in the local appropriation of faith in Africa, India or China, in whatever there was of a local African or Indian or Chinese initiative. His approach highlights the local dimension of Christianization and the importance of missionary work engaged in by Anglican Christians who were not British, and who worked outside their own homeland to spread Anglican faith. The devout missionary work of these evangelists helped to create strong local communities and appropriate what has been called “the double heritage” of Anglicanism – Catholic and Reformed.

Kevin Ward’s book is a wide-ranging historical account of the Anglican communion in a world context, trying to explore the historically deep roots of non-Western forms of Anglicanism, to discern and highlight the role of Anglican Christians from the South in developing diverse, cohesive yet multiform identities around the world, which are now decisively shaping Global Anglicanism or what it means to be Anglican. The book deserves to be read. It is enriched by many useful maps and should be welcomed and appreciated for its innovative approach.

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SHORTER, Aylward. *Cross & Flag in Africa. The “White Fathers” during the Colonial Scramble (1892-1914)*. Maryknoll, NY: Orbis Books, 2006. 294 p. ISBN 13: 9781570756559.

The nineteenth century saw a revival of Roman Catholic missionary work in Africa. An impetus given to the Roman Catholic missionary movement in Africa was the foundation of new missionary congregations explicitly directed towards the conversion of the African continent. A new international missionary society wholly devoted to Africa was founded in 1868 in North Africa by Cardinal Lavigerie and named the *Société des Missionnaires d’Afrique* (the Society of Missionaries of Africa), but came to be popularly called and better known by the nickname White Fathers after the Muslim attire, they had adopted in Algeria, and kept when they established themselves in sub-Saharan Africa. One year later, in 1869, Lavigerie founded *la Congrégation des Soeurs Missionnaires de Notre-Dame d’Afrique* or the Society of the Missionary Sisters of Our Lady of Africa, nicknamed the White Sisters. When Cardinal Lavigerie, who was called “the most outstanding Catholic missionary strategist of the nineteenth