

ministry, in order to equip our congregations for ministry and evangelism. The book is not itself a complete course by any means but it would be a helpful resource for someone designing one.

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HOW THE ANGLICAN COMMUNION CAME TO BE AND WHERE IT IS GOING

Michael Nazir-Ali

London: Latimer Trust, 2013 32pp £3.99pb ISBN: 9781906327187

THE TRUTH SHALL SET YOU FREE: Global Anglicans in the 21st Century
Charles Raven, ed.

London: Latimer Trust, 2013 144pp £7.99pb ISBN: 9781906327163

REMEMBER YOUR LEADERS: Principles and Priorities for Leaders from Hebrews 13

Wallace Benn

London: Latimer Trust, 2013 20pp £3.99pb ISBN: 9781906327170

This latest tranche of publications from the Latimer Trust is especially concerned with matters of Anglican leadership and ecclesiology—indeed, the most substantial of these volumes—*The Truth Will Set You Free*—was provided as a theological resource for those attending the second Global Anglican Future Conference, held in Nairobi in October 2013. These are matters that no faithful churchman can afford to ignore, so it is very timely to have some meaty theological contributions to help illuminate a rapidly-developing situation.

Michael Nazir-Ali's book, *How the Anglican Communion Came to Be and Where It Is Going*, provides an historical overview of the Anglican Communion. He gives a brisk account of the medieval and Reformation periods, deftly drawing out the consistent emphasis on *mission* in Anglican thought and practice. He traces the steps by which Anglicanism became a global phenomenon, both through waves of imperial colonisation, and through the focussed work of evangelical Anglican missionary societies. Nazir-Ali considers the means by which the different provinces of the Anglican Communion are held together—that is, through the so-called 'Instruments of Communion.' It is the failure of these Instruments to ensure true gospel unity that justifies new 'ways of associating and moving forward in the context of a confused world-wide Communion.'

Nazir-Ali concludes by articulating key principles for the future of the Communion: that we must be a *confessing* church, a *gathering* church,

and a *disciplined* church. It is a noble vision, intelligently and passionately expressed—but questions remain. For instance, Nazir-Ali warns in his penultimate paragraph that ‘such a sense of ecclesiality should never be schismatic in intention’—but how is the loyal churchman accurately to distinguish between genuine ‘reformation’ and ungodly ‘schism’? It does not perhaps augur well, in this regard, that the composition of GAFCON 2 was carefully self-selected, since a traditional criterion of conciliar legitimacy was precisely that *all* bishops were invited—how else, after all, is a truly catholic consensus to be authoritatively expressed?

The next volume, *The Truth Shall Set You Free*, seeks to address these and other concerns—so that Anglicans might be equipped to ‘make a major course correction for the twenty-first century by recovering our Anglican heritage of biblical and gospel centred ecclesiology.’ An impressive group of theologians and clergymen are here assembled, with much wisdom to offer.

Archbishop Eliud Wabukala’s two contributions identify a fundamentally *spiritual* (rather than institutional) malaise at the heart of the Anglican Communion: sections of the Church are promoting a different gospel, and this requires a realignment of the orthodox, and a recommitment to gospel truths. Mike Ovey provides a characteristically lucid account of the unique supremacy and sufficiency of Jesus Christ, a theme reiterated in Michael Nazir-Ali’s piece about the consequent need for a fresh movement of faithful Anglicans. Stephen Noll surveys the current institutional scene, and Colin Reed gives a heartening narrative of the East African Revival.

Perhaps the highlight of the collection is the material from Ashley Null on Anglican ecclesiology. Null expertly demonstrates that the Reformers understood the Church of England to be truly Catholic, and that the authority of patristic belief and practice was of particular importance to them—his account of Hooker’s mature sacramental ecclesiology is especially good. This went hand in hand, though, with a profound commitment to the supremacy of Scripture, and so with an awareness that the Church in every age was imperfect and liable to err (as reflected, for instance, in Article XIX).

Arthur Middleton’s chapter on Caroline and Tractarian ecclesiology is wise and perceptive throughout, but seems to occupy an uneasy position in the volume: Middleton himself wants to commend the Evangelical and Anglo-Catholic traditions as ‘complementary and necessary to the fullness of the Church’s life and mission,’ whereas Charles Raven’s Introduction suggests that the Anglo-Catholic perspective is contrary to that of the Reformers, and, indeed, that ‘the words by which the Jerusalem Statement defines our core identity as Anglicans seem to point in the direction of the Reformed Anglican vision of the sixteenth century.’ We witness here a tension between two different ways of understanding GAFCON: is it

a 'broad church' of anti-liberals (encompassing both Evangelicals and Anglo-Catholics), or is it essentially a Reformed Anglican movement (and so fundamentally anti- Anglo-Catholic)? Those involved in GAFCON will need to wrestle with this question further in the years to come.

The final volume under review is Wallace Benn's delightful little exposition of Hebrews 13, considering what it means to be a faithful leader, and to be faithfully led. It is as sweet and crisp as a Braeburn apple, and provides words of encouragement amidst all the ecclesiastical wrangling discussed above: 'God never calls us to do anything for which He will not adequately equip us and help us. We come needy to Him and find His grace supplies.' Amen and Amen!

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CHRISTOLOGY, ANCIENT AND MODERN: Explorations in Constructive Dogmatics

Oliver D. Crisp & Fred Sanders, eds.

Grand Rapids: Zondervan, 2013 240pp £14.99pb ISBN: 9780310514961

The first Los Angeles Theology Conference was held at the beginning of 2013 and it dealt with the central theme of Christianity. *Christology, Ancient and Modern* is the published conference proceedings and makes for very stimulating reading. Each of the contributors subscribes to a high Christology and they demonstrate a determination to take both scripture and the historical interpretation of it seriously. I would certainly not describe this book as 'elementary' because there is an assumed familiarity with early councils and controversies. The positions of the Cyrillian tradition, Apollinarianism, Nestorianism, Eutychian Monophysitism etc. are discussed without much explanation, but these should be fairly familiar to anyone who has had basic theological training. Having said the book is not elementary, it is certainly not impenetrable either. The arguments are easily followed, well-structured and well-illustrated. It is intended to be a work of constructive theology and I think it achieves this goal. For example Hussinger's chapter revises Schleiermacher's typology and posits that a straight high/low dichotomy between Christologies is unsatisfactory because of its failure to do justice to the complexity of different positions. He argues Schleiermacher (and others) held to a 'middle' Christology, but even this position needs to be nuanced by the particular stance being advocated.

The opening chapter by Crisp focusses on method and, while appealing to traditional sources of authority, such as scripture and the early councils, he places importance on 'consensus Christianity' and

