

antecedent influences, and redaction history of a pericope, leaving open to the reader to decide for or against historicity. This is typical of the entire volume.

In the article 'Jesus', for the most part very enlightening, one question seems strangely neglected: *Why* did Jesus think the kingdom was coming soon, or indeed had already in some sense come? Was it not precisely because he experienced God and the kingdom in himself (Luke 2. 41—52)?

Only one misprint was noticed: p. 510a 1.8 up, '... we shall not be far from wrong'. It would be impossible for so comprehensive a book to meet agreement at every point. Far more important is the enormous amount of scholarly information so clearly and fairly conveyed. This Commentary is in fact a veritable Encyclopaedia, and anyone hesitating at the price might reflect on how much is given in one volume, and perhaps obtain a copy for his community by persuading 12 benefactors to contribute £5. Possible improvements to the form of the work might be made by combining some of the lists of abbreviations etc. at the beginning and the addition to the very good subject index of an index of names.

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STEPPING STONES: Joint essays on Anglican Catholic and Evangelical unity. Ed. Christina Baxter, Consultant eds. John Stott and Roger Greenacre. Hodder & Stoughton. 1987. Pp. xiii + 210. £7.95.

It is well recognised that in the Church of England there is a liberal middle, which is tolerant and accommodating—the very soul of comprehensiveness; and two wings that are earnest, sincere and self-generative. The 'higher' such wing, the Anglo-Catholic, is here defended by Roger Greenacre, Canon of Chichester Cathedral and ecumenist vis-à-vis the Catholic Church of France. The 'lower' such wing, the Evangelical, is here defended by John Stott, Rector Emeritus of All Souls, Langham Place—his ministry began there in 1945 as its curate! He has been writing books steadily since 1954. These two were co-convenors of the *Catholic/Evangelical Dialogue from which the book accrues*.

In their joint Preface they begin by citing Clifford Longley of *The Times* that lack of integration between their two wings is 'the internal Anglican disease'; and they insist that their own perception of the wings' mutual relations is rather different. Both are together strongly committed to the Nicene Creed—'according to its natural sense' (which they then immediately begin diversely interpreting!). They are agreed upon justification by grace alone through faith alone: and one is surprised to find—through words of Archbishop Michael Ramsey (when Ebor, before Cantuar)—that Anglo-Catholics unhesitatingly support the cardinal conviction of the Reformation: 'that works cannot earn salvation, that salvation is by grace alone received through faith, that nothing can add to the sole mediatorship of the Cross of Christ...' They invoke the last agreed statement of ARCIC, *Salvation & the Church*, which clearly affirms that salvation is a 'pure unmerited gift' which is 'due solely to the mercy and grace of God' expressed through Christ's 'definitive atoning work'.

When such agreement is recognised, it is sometimes regarded with suspicion as 'an unholy alliance' between co-belligerents—an example given

being the joint opposition to the Anglican-Methodist Unity Scheme in England in the late 1960s which contributed to its defeat in 1969: but both wings then and always are united in concern for theological principle and distaste for deliberate ambiguities. This even was in a sense the genesis of this book. Challenged by it to show forth their shared positive convictions, two Anglo-Catholic and two Evangelical authors together produced *Growing into Union: proposals for forming a united Church in England*. All were committed to every part of the book, a kind of agreed statement (without capitals). Its alternative union scheme, resting on solid theological accord, was matched by an unexpected degree of accord in the areas of Scripture & Tradition, God & Grace, Church & sacraments, Episcopacy & ministry. It proved a brave and innovative book written by those who saw the quest for visible unity in truth as 'plain Christian obedience'.

During the subsequent decade, the 1970s, both wings of the Anglican Church underwent experiences of renewal in their faith, their worship and life. The Evangelical Anglican Congress of 1977 at Keele was attended by Anglo-Catholic observers and/or consultants; and in 1978 the Catholic Renewal Conference held at Loughborough was similarly attended by Evangelicals. Thus the leaders, John Stott (Chairman of CEEC) and Bishop Eric Kemp (President of CU), mooted promoting dialogue between the theologians of both wings. Bishop Kemp put forward his Chancellor, Roger Greenacre; and John Stott put himself forward, as the two convenors. Four from each wing began meeting in 1980, and continued to meet regularly twice a year. Residual disagreements remained, but respect and sympathy grew up, even till the phrase 'substantial accord' began to be the judgment on most meetings.

This group then, confronted with the main themes of the imminent 1988 Lambeth Conference, chose to study from them those topics on which they could speak unequivocally together. Thus these seven studies, shared by Catholic and Evangelical alike, copyright lying with CU and CEEC equally, prepared the Church of England for a sense of single identity in face of the Anglican Communion assembled. The two wings (or 'parties', as Lambeth protagonists and journalists would have it) hope, not by bland pursuit of 'moderation' or *via media*, but rather by fruitful interaction, to find a final reconciliation. They claim, not without cause, that—cap doffed to liberal Erasmianism (*festina lente*)—their traditions 'have given our Church its greatest saints and its greatest leaders'.

And who are the leaders of tomorrow? Perhaps they are to be drawn from these very pairs who discuss their subjects so adroitly and with such capacity to perceive the other's view. This being so with some probability, their names should now be called: on Theology, James Atkinson & Rowan Williams; on Christology, Richard Bauckham & Rowan Williams (encore); on Ministry, George Carey & John Hind; on Anglican Identity, Peter Atkinson & Colin Buchanan; on the Church, Roger Beckwith & Martin Dudley; on the Family, David Atkinson & David Brown; on Mission, James Robertson & John Stott. As to Colin Buchanan, he was one of the four presenting *Growing into Union* at the outset: he has since become and resigned from being episcopal. As to Carey & Hind, one has since been named as the next Archbishop of Canterbury; the other has moved to the principal's lodgings at Chichester Theological College. Tomorrow's men are already becoming today's men.

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