

well known; Hooker the man largely unknown. The successive chapters of his life are clear enough, but precious little is known about Hooker as a person. The life of Hooker by Izaak Walton, itself written as a corrective to an unsympathetic account by Bishop John Gauden, is a work of hagiography, and Dr Secor bravely attempts a full biographical study. He is well acquainted with the range of Hooker's own work, with the critical problems associated with it, and with literature concerning education, the law and the Church in Elizabethan England, and his work is fully documented. In default of much reliable information about Hooker, Dr Secor has recourse to conjecture; thus in this study there is a good deal of guesswork and of imaginative reconstruction. The author draws extensively on the great Folger edition of Hooker's work, in places paraphrasing, in others modernising not only the spelling, but also the constructions. On occasions he reconstructs what he considers Hooker would have said or thought at particular stages in his life, but he always lets the reader know when he is creating what is in effect a pastiche of Hooker's literary work or when he is paraphrasing a passage. Despite the title of his study, Dr Secor does not provide a systematic analysis of Hooker's theology nor an evaluation of Hooker's influence on subsequent Anglican theology; attention remains focussed on Hooker himself, against the background academic, political, ecclesiastical, theological, in terms of which he is to be understood.

Within the limits of its genre Dr Secor's 'enthusiastic biography' (as the Bishop of Salisbury describes it in a poem) presents a lively and readable impression of Hooker himself and of his life and times, in Exeter, Oxford, Inns of Court, country parishes. There emerges a figure both more human and more polemical than that which we see in Walton's celebrated *Life*. The work is, however, marred by carelessness in production (for instance, eleven lines on p 147 are reproduced almost verbatim on p 156; the year of Saravia's death is 1613 on p 277, n 28 and p 291, but 1615 on p 361), and by some theological infelicities (e.g. 'Christians do believe that Christ is incarnate in the Sacrament just as God is incarnate in Christ', p 301), and it is peppered with minor factual inaccuracies, (for example, the map of Richard Hooker's Oxford on p 58 contains several mistakes; Christopherson who preached at Paul's Cross shortly after Elizabeth's accession was Bishop of Chichester, not Winchester as stated on p 115, and the execution of Elizabeth Barton took place not in November 1553 as stated on p 116, but in April 1534; Lancelot Andrewes was certainly not Dean of Westminster Cathedral, as we are told on p 340, n 1!). All this is a pity, for it means that this interesting work cannot with full confidence be recommended to students.

The Rt Revd Alec Graham, formerly Bishop of Newcastle.

*COMMUNITY UNITY COMMUNION: Essays in Honour of Mary Tanner* edited by COLIN PODMORE, Church House Publishing, 1998, ix + 294 pp (paperback £9.95) ISBN 0-7151-5766-6.

As Lord Runcie observes in his delightful biographical essay, Mary Tanner has innumerable fans. Many will be numbered amongst the readers of this Journal. They will enjoy this *festschrift* to someone who has made such a notable, and notably Anglican, contribution to ecumenism. She served for a quarter of a century on the Faith and Order Commission of the World Council of Churches, becoming its Moderator in 1991; played an important role in preparing the Lima text; was a member of ARCIC II and the Eames Commission; and her rare combination of theological scholarship and skill as a drafter of papers and Agreed Statements made possible real progress in the relationships between the churches.

The essays, numbering twenty-six in all, touch on many different aspects of Mary Tanner's work. Some are personal recollections by those involved at key moments in, for example, the work leading to the Meissen and Porvoo agreements. Some are substantial studies: on the notion of 'reception' by Gunther Gassmann of the WCC; on the distinctiveness of Anglicanism by Paul Avis; on women in theological education by Letty Russell of the Yale Divinity School; on the diaconate by the Bishop of Bristol.

As one would expect, there is a concentration on ecumenism, local, national and international. The Bishop of Chichester gives a fascinating account of the Lambeth Conference of 1920, and the role Bishop Weston of Zanzibar played in the formulation of the Appeal to Christian People and especially in his understanding of 'unity in diversity'. That latter idea is discussed in a number of contributions. A Dominican, Professor Tillard of Ottawa, defends the compatibility of confessional convictions and *koinonia*; Michael Root of Strasbourg finds many of the doctrinal, especially Lutheran, arguments for 'reconciled diversity' insufficient, though he finds a pragmatic justification for a notion he sees as 'an historical innovation'.

Mary Tanner's concern with the progress of the various ecumenical dialogues in which Anglicans have engaged in recent years is reflected in two thoughtful pieces on consistency between the dialogues, one from a Lutheran perspective, the other by the Bishop in Europe. An American Methodist, Geoffrey Wainwright, provides a survey and critique of the Anglican emphasis on episcopal succession, asking the question whether it really is a matter of dogma for Anglicans. He sees some inconsistency in the Anglican position as expressed in recent ecumenical dialogue and argues that 'dropping the insistence might prove ecumenically productive'.

The essays have many of the qualities of Mary Tanner's own writing. They are scholarly, with full references; they bring together in a small compass ideas and material not readily available except to those who have been intimately involved in ecumenical matters; and they are very readable. There are so many good things here for readers of this *Journal*, but lawyers may find that the best has been kept to the last. It comes almost as a bonus to have Colin Podmore's essay on 'Primacy in the Anglican Tradition' with its analysis of Anglican canon law and practice.

Colin Podmore draws attention to the neglected title 'Metropolitan', still one of the styles of the Archbishops of Canterbury and York. He shows how it was once much used in the Anglican Communion, with the list of those attending Lambeth Conferences drawing a clear distinction between metropolitans and mere 'presiding bishops'. The creation of new Anglican Provinces (in the sense of member churches of the Communion) has given greater prominence to the title 'archbishop' and more recently 'primate'. Dr Podmore draws attention to Canons C17 and G5. The Archbishops of Canterbury and York have a metropolitan jurisdiction and are promised canonical obedience by the diocesan bishops of their respective provinces. They have power to hold a metropolitanical visitation, assuming jurisdiction as Ordinary during the time of the visitation. All this means that the picture of Anglican 'primacy' as one of honour rather than jurisdiction, while it may express the relationship of the Archbishop of Canterbury to the rest of the Communion, and that of 'presiding bishops' to their episcopal colleagues, is an incomplete one. The full picture includes, as in England, a sparingly used metropolitanical jurisdiction and the possibility, hardly ever to be invoked, of the temporary exercise of an ordinary jurisdiction. Dr Podmore wonders if that model has a place in ecumenical discussions of worldwide primacy.

It is the fate of the *festschrift* to go out of print all too soon, and to be difficult to locate through library catalogues. A purchase is strongly recommended.

Professor David McClean, Chancellor of the Dioceses of Newcastle and Sheffield