

This book should really be bought in bulk, and be standard issue to all members of Vestries, PCCs, deaneries and ministry teams. It would complement Mark Chapman's *Anglicanism: A Very Short Introduction* (Oxford University Press, 2006). Read together, and before embarking on any contentious dialogue or debate, or indeed any sort of mission-action-plan, the books would bring that all-too-rare blend of insights to the shaping of the church today, namely wisdom and perspective. Avis's book is simple to read, highly engaging, and exceptional value for money. It also gives the reader a platform and vantage point, and from which one can develop an understanding of the church that will enrich all who engage with his careful and concise presentation of the essence of Anglicanism.

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Ian S. Markham, J. Barney Hawkins IV, Justyn Terry and Leslie Nuñez Steffensen (eds.), *The Wiley-Blackwell Companion to the Anglican Communion* ((Chichester: Wiley-Blackwell, 2013)), pp. 780. ISBN 978-0-470-656341-1.  
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This book is a landmark reference publication, which should rightfully belong in every seminary and major college library. It is probably the first book of its kind to offer a comprehensive guide to the Anglican Communion, and as such, surpasses the rather dated (though still illustrious) *Study of Anglicanism* (1988) edited by Stephen Sykes and John Booty some 25 years ago. The editors set themselves a substantial task: to compose a comprehensive and ground-breaking volume, drawing from leading international scholars of different opinions and views, that provides an authoritative and up-to-date representation of the cutting-edge debates and issues that inform the study of global Anglicanism.

Such a book is bound to be broad, especially when the field as a whole is considered. There are 80 million members of the Anglican Communion in 164 countries; geographically it is the most widespread denomination after Roman Catholicism. As well as being the largest Protestant denomination through the legacy of the British Empire it is also the most influential – through schools, welfare and other initiatives. Nevertheless, more than half of the countries in the Anglican Communion have never been in the British Commonwealth. There are 38 Primates, 500 dioceses, 30,000 parishes and 65,000 congregations. There are four Uniting Churches in full Communion with the Anglican Church, as well as the Porvoo Churches, and relations with Mar Thoma, China, the Philippines and Old Catholics of the Union of Utrecht. So a global survey of a worldwide Communion is no easy feat. And the editors are to be congratulated on a rich collection of essays that constitute a broad, rich volume that is comprehensive, detailed, inclusive and diverse.

It is perhaps no surprise that the latter half of the twentieth century has seen a significant rise and expansion in the study of Anglicanism. Where this was once a subject that was merely implicit in theological formation and education (especially for seminarians), various and more recent studies have since begun to focus more explicit attention on a variety of issues. In Britain this has included Stephen Sykes on

authority and identity; W. S. F. Pickering on the sociology of Anglo-Catholicism; with Paul Avis, Mark Chapman and others on theological particularity. In the USA and elsewhere, a number of centres have been developed in seminaries and universities to explore Anglican polity from a variety of perspectives, moving beyond historical, ecclesiological and doctrinal concerns to embrace contextual and congregational studies. Anglicanism has thereby emerged as a vantage point (albeit contested) for studying classic Christian themes (i.e., sacraments, ecumenism, etc.), as well as a subject to be studied in its own right, in which the focus is primarily inter-disciplinary and phenomenological (i.e., studies of congregations, etc.). Courses on Anglicanism are now often taken by those outside the tradition; something that this volume will be able to richly support for those embarking on such study.

In this brilliant and ground-breaking volume the editors have elected to follow a traditional and classical strategy in the organizing and marshalling of their material. Proceeding from a confessional and historical ordering of material which has been adopted by earlier similar volumes on Anglicanism (e.g., history, authority, method, practice, etc.), *The Wiley-Blackwell Companion to the Anglican Communion* offers its material in a slightly different and more thematic way, allowing each writer to bring their own perspectives to questions of origin, development, church life, authority and the like, but all serving the dominant shape of the organizing paradigm, namely a survey of the Anglican Communion. Thus, the first section attends to history, the second section to the structures of the Communion, the third section (and to some extent, the most original and valuable) to a survey of the global Communion, continent-by-continent (with few, if any countries excluded), before a final fourth section looks at themes. This last section is also refreshingly original, with new work covering music, preaching, spirituality and inter-religious dialogue, jostling for attention amongst the more familiar themes that touch on sexuality, liturgy and theology.

Particular highlights include the essays on Melanesia, South India, Sudan, Southern Africa, Cuba, Korea and Japan. It is excellent to see that two archbishops – Hong Kong and Wales – have given us beautifully crafted essays that explore and explain Anglicanism in their respective contexts. Superb essays on colonization (Robert Heaney), the Church of England (Mark Chapman), Ireland (Robyn Neville) and Canada (Alan Hayes) burnish a volume that is already bursting with brilliance.

In conclusion, what is so rich and rewarding about *The Wiley-Blackwell Companion to the Anglican Communion* is that it moves us away from merely being a traditional set-piece account of Anglicanism from one or more perspectives, to an agenda-setting volume which will make a substantial contribution to the vigorous debate about the nature of Anglicanism as a distinctive Christian culture in the twenty-first century. This then opens up further possibilities for studying the polity, history, doctrine, ecclesiology and practice of the Communion – especially in its multifarious contexts. To commend and congratulate the editors on such a comprehensive volume seems a rather tame note on which to conclude this review. So it seems more appropriate, therefore, to close with some of the concluding words in Robert Heaney's fine essay, that in some respects capture the aspirations of this discerning and distinguished volume, and indeed gather up one of the hopes of our global Communion:

... a re-envisioned Anglican Communion affirms particularisms which create a spacious Anglicanism. A re-envisioned Communion is storied

and not covenanted, thus leaving ecclesiological and theological boundaries, transformed by the risen Christ, porous and potentially thresholds to God's mission ... (p. 716)

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Scott N. Kindred-Barnes, *Richard Hooker's Use of History in his Defense of Public Worship: His Anglican Critique of Calvin, Barrow, and the Puritans* ((Lewiston, NY: Edwin Mellen Press, 2011)), pp. 382. ISBN 978-0773415911.  
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Scholars of Richard Hooker and Elizabethan Protestantism will rejoice at the addition of another fresh study to the rapidly growing body of Hooker scholarship. This, like many of the recent contributions to the field, represents a first foray by an up-and-coming scholar, a doctoral dissertation adapted into a monograph. As such, we should not be surprised to find some of the handicaps common in such works: a somewhat narrowed focus, a slow start as it navigates its way through an obligatory literature review and outline of methodology, a tendency to rely over-heavily on quotations from the primary sources, a certain repetitiveness, and an occasionally laboured prose style.

Thankfully, however, Kindred-Barnes successfully avoids more serious dangers. Anyone familiar with Hooker scholarship knows what a minefield the subject has become in recent years, with bitter disagreements about the relative importance of Hooker's Thomistic and Reformed influences, his relation to Elizabethan conformism more broadly, and the relation of his irenic and polemical agendas. Kindred-Barnes deftly manoeuvres through this minefield without giving too many hostages to fortune, providing a fairly balanced reading on most of the disputed points. He also resists the temptation toward novelty and the sometimes unhealthy fixation with rhetorical criticism that have afflicted some recent Hooker research. While too many Hooker scholars have concluded that we already know all there is to know about Cartwright and the Admonition Controversy, and can safely leave this well-mined ground behind and turn our attention to more interesting questions, Kindred-Barnes knows better. At every point, he reads Hooker's argument as a sort of continuation of Cartwright and Whitgift's earlier debate, contending that Hooker's response to the 'primitivism' of the radical puritans lay at the heart of his concern in the *Laves of Ecclesiasticall Politie*. But the topic that the book undertakes to survey – Hooker's appeal to history and church tradition in defence of the polity and liturgical practices of the Elizabethan Church – is hardly a head-turning one, and we might be forgiven for wondering wherein lies this book's new contribution to scholarship.

Kindred-Barnes foregrounds for us two new contributions which, he hopes, help to shine fresh rays of insight on an old debate: Hooker's concept of 'conveniency' and the importance of Henry Barrow as an interlocutor. By means of the former, he seeks to unify Hooker's defences of various liturgical practices, which seem at times *ad hoc*, under a single principle. By means of the latter, he