

the text, all of a minor nature. The usefulness of this fine translation would have been enhanced by the inclusion of a thematic index, indicating at least some of the key doctrinal points in the commentary. Likewise, an index of Scripture citations is always an invaluable asset in analysing a patristic text. Sadly both indices are lacking in this otherwise fine and useful volume.

FINBARR G. CLANCY, SJ
Dublin

THEOLOGY OF POLITICS

Fra Heavtreet til The Temple. By C. D. Gautier. København: Museum Tusulanum, 1998. Pp. 435. Price £30. ISBN 87 7289.

Gautier's substantial and pleasant work in Danish is, as he terms it, 'approximately an introduction' to Hooker's *Of the Laws of Ecclesiastical Polity*. It takes the form of a biography (Heavtreet is the suburb in Exeter where Hooker was born, and the Temple is where he preached and ended his days). The seven essays of the book gravitate like planets of different size and bulk around the reasons, whether of a personal, cultural, political or religious nature, behind the composition of *The Laws of an Ecclesiastical Polity*.

There are two smaller chapters one at the beginning, and the other at the end of the book: 'Introduction concerning the biography of Hooker'; 'Some features of the English Reformation and the years that followed', which together with an 'Excursus about Hooker's Authorship', provide a concise and vivid picture of the political events that nourished speculation about the authenticity of his posthumously published books VI, VII and VIII of *The Laws*.

The first of these chapters discusses the biography of Isaak Walton commissioned by the Archbishop of Canterbury in 1663 and published in

1665. The Stuarts had been restored to power after the 'interregnum' of Cromwell, and the sixty years since the death of Hooker had seen developments which placed Hooker's defence of Democracy (book VIII) and moderate Episcopalianism (book VII) in an entirely new light. The diffidence of Walton to recognise the authenticity of these books must be, according to the author, compared to the desire at the time to reaffirm both Monarchy and Anglicanism over and against Puritan Republicanism. The second small chapter discusses the setting in which *Of the Laws* was in fact written more than sixty years earlier. The process of Reformation is described in terms of its contrasting tendencies – Catholicism and Puritanism – between which Hooker is perceived to have steered a middle course with his apology for the *Ecclesia Anglicana*. This chapter is placed at the end of the book because its documented detail makes it unreadable without an introduction to the circumstances of Hooker's life and to the tenor of his doctrine. If one wants to dispute Gautier's findings, however, it is here one will start.

The four larger chapters – 'From Heavtreet to The Temple'; 'A kind of Renaissance?', 'Hooker's *Summa*' and 'Some whole-nesses' – make up the middle section of the book. The first takes us back to Hooker's student days, namely to the origins of his scholarship and theological position under the influences he was exposed to during his years in Corpus Christi College, Oxford. It analyses the ideas thriving in this College, the wide variety of reading available in the library, and the manner in which Aristotle continued there, throughout the Reformation, to be referred to, as 'the Philosopher'. It also paints a portrait of the institution of the Temple and describes the character of Hooker as a homilist.

'A kind of Renaissance?' outlines the culture of Elizabethan times. It is interesting that this chapter should

comprise analyses of three themes deemed by the author to be specifically 'renaissance' in character: the spiritual dominion of the crown, the kingly 'headship', and prosperity. These themes also bring what is specifically 'Hookerish' to the fore. It is the people, according to Hooker, who invest their prince with both secular and sacred power for the good of their souls *and* of their bodies. It is in and through the *assensus* of the people that the laws of an ecclesiastical polity operate, and that a people, as a nation with its own leaders, forms a Church. Because the people cannot obey two masters, the Church and the *polis* must be identical. And since the people need order, various kinds of degrees of 'power' is bestowed on some for the good of all. 'The significance of Hooker consists also in the fact that, through his writings, we quite literally encounter Anglicanism as a religious phenomenon. He defends the forms of the English Church Body in such a way that he reveals its soul and explains the life that gives meaning to these forms. This for him becomes the ultimate defence of Anglicanism' (216).

'Hooker's *Summa*?' discusses the traditional and reformed elements in *Of the Laws*, and their integration into a sometimes incoherent whole. Non-Aristotelian features are discerned in the democratic egalitarianism underlying Hooker's appreciation of the role of both king and bishop, but also in his justification of inequality from the needs of the *polis*. The *polis* is regarded as natural by Aristotle whereas Hooker sees it sometimes like this and sometimes as required only because of Man's fallen nature and consequent damaged ability to live with others. The idea of a social contract, and of the justification of absolute power because of it, originates with Hooker rather than with Hobbes, if Gautier's affirmation of the authenticity of books VI-VIII is justified.

'Some whole-nesses' introduces *Of*

the Laws in a more systematic way. It inquires into 'the gradual structure of the universe', 'God and the Trinity', 'God's creating relationship with the world', and 'the order of perfection'. Often these 'whole-nesses' are discussed in relation to patristic sources and 'other' Scholastic views, in particular that of Thomas Aquinas, and it is here one will start, if one is particularly interested in the way the new politics affected theology.

Of the four 'heavy bodies' the first three are historical introductions, whereas the last three are (also) systematic. The variation and organic articulation of the book makes it a pleasant read. Each part can be read on its own, and its index of names, copious notes, and its two lists of contents (a shorter and a longer) makes it a useful research instrument. It is in Danish, of course (all translations in this review being my own), and this accounts, unfortunately, for its unavailability to most English speaking Hooker-scholars. It also accounts, however, for its detached and un-polemical nature, written, as it is, from a Danish perspective.

METTE LEBECH
Maynooth

PHILOSOPHY

Thomas Aquinas: Approaches to Truth – The Aquinas Lectures at Maynooth, 1996-2001. Edited by James McEvoy and Michael Dunne. Dublin and Portland: Four Courts Press, 2002. Pp. 180. Price €39.95. ISBN 1-85182-670-X.

This book is a collection of seven of the annual *Aquinas Lectures* delivered in the Faculty of Philosophy of the Pontifical University, Maynooth. It also includes a foreword by Cardinal Connell and a guide by Michael Dunne to the Aquinas's *opera omnia* on CD-Rom. The collection is a rich one, bringing together not only a great diversity of themes of, and perspectives on, the work of Aquinas, but