

robust theological rationales. A popular image for the practice, which Boersma highlights, is that Scripture must be chewed on, regurgitated repeatedly, so that such mastication brings forth the flavors and nutrients of God's holy word. Though it takes work, it is clear from Boersma that this way of doing Scriptural study is an ancient and venerable one, something that the modern Church needs to take seriously. Rightly understanding divine reading leads to its practice without providing a step-by-step how-to guide.

Though written for the non-specialist, this book will challenge many of its readers, for the medieval world and medieval thought patterns can appear quite outdated to the twenty-first century reader. Or, to say it more accurately, most contemporary Christian readers are poorly educated when it comes to Christian history; therefore, this text will contain elements that are new and, thereby, not easily understood. But they *can* be understood though it will take effort on the part of the reader. Boersma has done an incredible job of bringing medieval theology to the parish, and we should all heed his advice to read—especially the Scriptures but *Pierced by Love* too.

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Philip Hobday, *Richard Hooker: Theological Method and Anglican Identity*.

London: T&T Clark, 2023. ISBN 978-0-56770803-8, xiv+220 pp., hbk \$93; also EPUB, Kindle, PDF.

It is a commonplace of Christian orthodoxy that Jesus Christ is fully God and fully man, not merely one or the other or some third, in-between thing. He is both-and, however much this may confound our limited human understanding. I begin with this observation because, although the book currently under review is not about christology, the duality that we find in Christ serves as a helpful point of departure for understanding Philip Hobday's argument in *Richard Hooker: Theological Method and Anglican Identity*.

Hobday begins by observing that there are, broadly speaking, three common accounts of the nature of Anglicanism:

For some, Anglicanism is fundamentally *reformed*, emphasizing the Bible as source of theological truth and rejecting elements of Roman Catholicism's doctrine and structure. For others, Anglicanism is rather a local variation of *catholic* faith, looking less towards to [*sic*]

the reformation than to the beliefs and practices it shares with the Roman Catholic Church. For yet others, Anglicanism occupies some middle ground (*'via media'*) between reformed and catholic traditions, a kind of moderation or balance which avoids extremes. (6, italics original)

Over and against these positions, Hobday contends that Anglicanism is both fully catholic and fully reformed. He supports his position by way of a comparative study of Richard Hooker's use of Scripture, tradition, and reason, with Thomas Aquinas and John Calvin serving as representatives of the "catholic" and "reformed" approaches, respectively. In the process Hobday finds a great deal more convergence between these three figures than is typically assumed, culminating in the provocative claim that

All three share the *sola scriptura* principle in the sense that scripture alone is the source of our saving knowledge of God, dependent for its authority on the divine authorship which the Spirit prompts the believer to apprehend, providing knowledge which unaided human reason could never attain. (199–200)

Hobday successfully moves beyond numerous entrenched assumptions in this study. In particular, he does well in differentiating the theological method of Aquinas from that which was codified at the Council of Trent and then subsequently developed further. Too often the positions of Trent, or even those of the Vatican Councils, are anachronistically read back onto Aquinas, so Hobday's careful work in drawing out Aquinas's own thought rather than that of his later interpreters, is appreciated. The same care is also taken with Calvin and Hooker, about whom many scholarly interpretations have built up over the centuries as well.

The result of this determination to let primary sources speak for themselves is a fuller account of Anglican identity than any totalizing focus on either the reformed or catholic sides of this identity can produce. Students of Hooker, and indeed Anglicanism more broadly, will find much to learn here, as will (secondarily) those of Aquinas and Calvin. The one notable drawback of the book is that in making his points Hobday is somewhat repetitive at times. This is a minor flaw, though, and one that does not prevent Hobday's discussion from being an illuminating and substantial one that I recommend.

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