

the texts he has examined, especially the very substantial concluding chapter. These are where he raises critical questions about aspects of the rites which bear upon their portrayal of sin and evil. Not surprisingly, a major concern is a lack of consistency in the treatment of evil and the diabolical in the rites as a whole. Because members of the Church of England espouse a wide range of beliefs about these and other matters and because the composition of liturgical texts is a highly democratic process, it is unreasonable to expect it to be able to achieve the sort of uniformity possible in, for example, comparable Roman Catholic texts. Nevertheless, it is right that the author should point out the weaknesses that he perceives in these services which might be rectified in future. Among them are the great flexibility that is provided in the inclusion and positioning of certain features in the initiation services in order to cater for the breadth of belief, which results in a lack of coherence in the expression of Anglican doctrine about evil and the devil.

The book began life as a PhD dissertation. As I know well from experience with my own doctoral candidates, the form required for academic purposes and the degree of detail needed to satisfy examiners does not often translate well into a book intended for a wider audience. Such often benefit greatly from substantial reworking and the generous exercise of the delete key. However good the contents, this action would also have improved the readability of this particular work too.

Paul F. Bradshaw
Emeritus Professor of Liturgy, University of Notre Dame, USA

Peter H. Sedgwick, *The Origins of Anglican Moral Theology* (Leiden/Boston: Brill, 2019), pp. x + 427. ISBN: 978-9004384910
doi:[10.1017/S1740355322000183](https://doi.org/10.1017/S1740355322000183)

The author describes this book as a project that he has been meaning to finish for the whole of his working life, observing that the history of Anglican moral theology is not well known to many Anglicans, even professional theologians. While acknowledging the admirable work on ethical issues that has been produced by some modern Anglican scholars, Sedgwick suggests that it is unclear in what sense these are 'Anglican' books, or how their authors contribute to the vision of Anglican moral theology, which highlights the need for a study of this kind.

The result is a work that provides a comprehensive and detailed account of the origins of Anglican moral theology, exemplary in its thoroughness and self-evidently the product of a lifetime of academic study and scholarly reflection. As such it is a welcome and much-needed contribution to the discipline.

Sedgwick maintains that although one cannot speak of the emergence of a single tradition of moral theology within Anglicanism, more broadly one can discern an overarching, coherent and developing phenomenon made up of 'contesting but ultimately reconcilable rival traditions'. The distinctive themes that emerge include the essential relationship between moral theology and pastoral care, and the integration

of moral reasoning with a spirituality that is both devotional and ascetical. The core of this study focuses on the turbulent period spanning the years 1530–1690, although the author's investigation of the origins of Anglican moral theology begins much earlier.

Sedgwick sets out his stall with immense care. His opening chapters engage with fundamental questions of definition, including the differing ways in which the concept of Anglicanism has been construed by historians of the Reformation period (the use of such terminology is, of course, complex and contested), and issues of methodology. He also engages directly with the arguments of those who would question the validity of any attempt to construct a history of theological ideas at all, taking as his starting point the work of Skinner and the Cambridge School of historiography of the 1960s.

The range of background influences considered by the author is comprehensive. Sedgwick begins by charting the development of ethical thought within the Jewish Scriptures and the New Testament, before turning his attention to developments in the postbiblical era, most notably in relation to penitential practices in the early Church. The contributions of Augustine and Jerome are also considered, in a section that concludes with the Fourth Lateran Council of 1215.

Sedgwick then turns his attention to the medieval sources of Anglican moral theology, considering the distinctive contributions of Abelard, whose work he regards as marking the rebirth of moral theology, and Aquinas, whose significance includes his successful integration of Aristotelian and Augustinian insights, as MacIntyre and others have previously noted. The author's account of nominalism and the rise of casuistry includes an instructive section upon the work of John Mair, whom he describes as bridging the transition from medieval to Reformation moral theology.

The most significant contribution of this work is to be found in its second half, which analyses in detail the ethics of the later Reformation in England, focusing on the work of William Perkins and Richard Hooker, and culminating in a study of the Caroline divines and Jeremy Taylor. Sedgwick's exploration of the development of casuistry during this time is informative, and the comparisons and contrasts that he draws between the writers whose work he evaluates (including Hooker and Perkins) is one of the distinctive contributions of his book.

This is a careful, detailed and in-depth study that is clearly written, systematically argued and densely packed with information. By comparison, its closing section, entitled 'The End of Casuistry' feels to be a rather breathless canter along the final furlong, as Sedgwick attempts to give an account of the development of moral theology after Jeremy Taylor within the space of approximately seven pages. The major themes outlined here are significant but tantalizing in their brevity (including as they do the role of social and national stability versus ideological unity during the period, increased religious toleration and a new confidence in the powers of the individual conscience), which cries out for a more detailed and expansive treatment.

Sedgwick is aware of the limitations of a historical study such as this, particularly given the pace at which moral theology is changing in the modern era and the global context in which such conversations must take place today. Yet he presents a persuasive case for the necessity of this exploration as a starting point, and as a resource for informed ecumenical debate.

This subject clearly warrants a second volume, to facilitate a much deeper and more detailed exploration of the subsequent story of Anglican moral theology, and the themes that are outlined in the closing pages. More generally, however, Sedgwick has unquestionably provided us with a thoroughly researched, carefully argued, and persuasive account of the origins of Anglican moral theology, upon which he must be congratulated.

Alison Joyce
Rector, St Bride's Church, Fleet Street, London, UK

Brian Douglas, *The Anglican Eucharist in Australia: The History, Theology and Liturgy of the Eucharist in the Anglican Church of Australia* (Leiden: Brill, 2021), pp. 313. ISBN 9789004469280.

doi:[10.1017/S174035532200016X](https://doi.org/10.1017/S174035532200016X)

This volume adds worthily to the Brill series of 'Anglican-Episcopal Theology and History'. Australia, after 1788 was largely colonized from Britain, and its Anglican Church in the nineteenth century regularly reflected tensions within the Church of England and in the twentieth century developed those tensions within its own structures. It became a single church with its own General Synod in 1962, still then called 'The Church of England in Australia', becoming 'The Anglican Church of Australia' (ACA) in 1981.

ACA's official texts provide a backbone to the eucharistic history told here, well illustrated by the front cover featuring the *Book of Common Prayer* (BCP) of 1662, *An Australian Prayer Book* (AAPB) of 1978, and *A Prayer Book for Australia* (APBA) of 1995. However, provisional and experimental eucharistic texts flourished before, between and after AAPB and APBA, and the overall story needs Douglas's expertise to guide us through its complexities. The Australian church scene has differed from the English one, notably in the near-independence of the dioceses (General Synod initially met only once every four years), and in a theological polarization that has gone well beyond the Church of England's experience.

The first half of the volume spells out how the various forces arranged themselves and influenced each other in the century and three-quarters before the General Synod began. Key to it all was the strong evangelicalism of the Sydney diocese, often highly defensive in its relationships to other dioceses, yet powerful in its convictions, its urban numbers and its considerable wealth. Thus, when General Synod in 1962 appointed the first Commission on Prayer Book revision, Sydney was strongly represented, with Donald Robinson combining deep evangelical conviction with liturgical learning, and also relating warmly with those from whom he differed. The early revision process went peacefully. The Commission's report in 1966 shop-windowed a new communion rite, *A Modern Liturgy*, which, in a dead-heat with *New Zealand '66*, provided the first Anglican rite anywhere addressing God as 'you'. The whole English-speaking world followed in the 1970s.

A Standing Liturgical Commission came next, producing experimental rites in booklet form, *Australia '69* and *Australia '73*. These kept an eye on developments in England, but established their own Australian path. Then came the first full book, the AAPB, approved almost unanimously in Synod in 1977, published in hardback