

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.

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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.

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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

in 1978, and claimed by Douglas as the first full Prayer Book of the Anglican Communion to be using modern language (the USA's Book received provisional approval in 1976, but final authorization only in 1979). The Eucharist in AAPB owed much to Donald Robinson working with an Anglo-Catholic, Brother Gilbert Sinden. It was welcomed into widespread use. Alongside it came 1662 in modern language, another first in the Anglican world. Next officially came a draft for trial use in 1993, for the first time called the 'eucharist', and, from a suspicious Sydney viewpoint, moving the rite towards a slightly more 'catholic' position.

Douglas overlooks another different need it met, namely the call for 'inclusive' language. The ecumenical texts proposed 'for us and for our salvation' rather than 'for us men and for our salvation'. The 1993 rite adopted inclusive language ready for when the Commission's next proposals came to Synod in 1995. This Synod differed from past ones: not only was there now no Donald Robinson, but there was an Anglo-Catholic raising dust clouds, David Silk, fairly newly arrived from England as Bishop of Ballarat, not on the Commission but pursuing his own agenda. This focused a wholly new eucharistic prayer (not wholly drawn from rites in England), and disrupted the business and the decorum of Synod. Late-night meetings produced a compromise text. But the Sydney representatives were clearly disturbed, and the Book was only passed as 'A Prayer Book for Australia' (APBA) and subtitled 'Liturgical Resources authorized by General Synod'.

Douglas comments: 'The Book of 1978 brought a measure of cohesion to the ACA but that of 1995 did not'. Archbishops of Sydney have prohibited the use of some parts of APBA. It differed from AAPB in its sheer bulk. Whereas the 1978 Book could sit in quantities in the pews for handy use, the 1995 publication was a 'resource' book with many options, from which parish uses, assisted by digitization, were presented in local form; and in a context of diocesan centrifugalism national cohesion was at a discount. Douglas does not discuss those trends.

To this main textual history of the Australian Anglican Eucharist, Douglas adds supplementary chapters; first on a draft eucharistic prayer echoing so-called Hippolytus, published in 2009 (redressing the loss of a Hippolytan text in 1995); then on lay presidency of the Eucharist (a sustained Sydney concern), on 'virtual' Eucharists during lockdown, and a conclusion with reflections on 'The Aboriginal Spirituality – An Inherent Sacramentality'.

While the three Books on the cover signal the main agenda, Brian Douglas seeks to read within the texts what theological encounters and outcome are being revealed in their drafting. He employs categories of 'realism' and 'nominalism'; within 'realism' is 'extreme realism' (sometimes 'immoderate realism') meaning full-blown Anglo-Catholicism with something near to transubstantiation as its distinguishing feature, such that the consecrated bread *is* Christ present locally 'under the form' of bread. 'Moderate realism' Douglas invokes to identify references to eating the body and drinking the blood of the Lord in the process of receiving the bread and wine (as opposed to 1552 'Take and eat this [unidentified]'). However, a receptionism in which it is believed that to the faithful recipient the bread and wine convey as the body and blood of Christ the benefits of his death seems to risk his label of 'moderate realism'; this reviewer finds this muddling. Surely there is a receptionism which conveys true benefits without being dismissed as 'nominalism' (a term more pejorative than informative)?

Reviews from Sydney – or Ballarat – will make interesting reading. Douglas’s work is definitive and irreplaceable. To this English reviewer with some Australian experience it is enthralling.

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Simon Cuff, *Love in Action: Catholic Social Teaching for Every Church* (London: SCM Press, 2019), pp. xxv + 181. ISBN 9780334057932.  
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In *Love in Action*, Simon Cuff shows the relevance of Catholic Social Teaching (CST) to the Anglican Church. This review summarizes the contents, and follows this up with a brief, critical reflection on the book.

Catholic Social Teaching (CST) is ‘about the restoration and reconciliation of relationships which Christ brings’ (p. xii). The book begins with the backgrounds of CST (ch. 1) but is mostly a meditation on the six principles of CST: the fundamental nature of human dignity; the Common Good; Solidarity; Subsidiarity; Social sin; and the preferential open for the poor (p. xiv). Each principle is developed in a chapter.

The principle of human dignity, or the ‘inalienable dignity of humankind’ (p. 27), is the principle ‘from which all of the other principles flow’ and extends to every person (p. 27). Cuff considers how the principle applies to contemporary issues like the death penalty, the environment and the workplace. The second principle is the common good. Cuff distinguishes between the common good as ‘moral good’ and ‘the extent to which property or “goods” should be held in common’. In the second sense, CST ‘encourages procurement of goods’ while resisting a privatization of all goods (p. 57).

The next principles are also related but distinct: solidarity and subsidiarity. Solidarity is thinking and acting as if we are members of one body. The theological basis of this is the church as the body of Christ (pp. 75-76). We should seek ‘structures of solidarity’ rather than ‘structures of sin’, for the two are in opposition (p. 83). Subsidiarity refers to the ‘means of securing social harmony and proper participation of individuals in society’ through various associations (p. 89) This includes embracing new, creative and decentralized ways of tackling problems. It seeks local solutions to problems, which fosters greater participation in various institutions pursuing those solutions. Subsidiarity as a principle is ‘an important correction’ to the growing nationalism today.

The next principle is social sin. The scriptural and theological basis for social sin is that ‘we find whole communities and generations [in the Bible] who turn together toward sin and away from God’; sin has a ‘trans-personal effect’ (p. 111). Sin is never merely social – individual humans are involved – but can result in unjust structures that transcend the individuals that caused them. The final principle is the preferential option for the poor. ‘The poor’ extends not only to those struggling financially, but ‘all forms of marginalization and impoverishment’ (p. 136). This requires ‘a