

Congreve believed that friendships were both valuable and important and part of the religious vocation, which was not shared by Benson. Relations broke down between the American Fathers and Father Benson which precipitated the crisis that followed in 1882. Congreve could be described as the saviour of SSJE having persuaded Benson to resign as Superior-General. Luke Miller records Congreve's relationship with his siblings, nephews and great nephews especially during the Great War. He speaks of the morality of war as a justified means. He outlived the founders of the Oxford Movement and 13 members of his own community, among them Father Benson who died in January 1915, five months later Basil Maturin, who had converted to the Roman Catholic Church, would meet a sudden and tragic death.

Congreve was certainly a man of the moment and this book highlights a number of Congreve's views on friendship, living together, nature, growing old and facing one's own death. His published letters to laypeople, priests and religious, and his books and writings based on his own life and experience show how relevant his views and ideas are today even after their publication more than a century ago.

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Tom Clammer, *Fight Valiantly: Evil and the Devil in Liturgy* (London: SCM Press, 2019), pp. 304. ISBN: 978-0334058229
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A potential purchaser, merely glancing at the title, might assume that this book covers a wide range of subject matter, but in fact it is precisely focused on the themes of evil and the devil in the Church of England liturgies of initiation, healing and deliverance in the current *Common Worship* series of texts. Before that, however, the opening chapter engages in a quite complicated discussion of the interrelation of liturgy and doctrine, and a second chapter provides a useful brief account of the references to the devil and the demonic in the liturgical history of the Church of England. Next follows a chapter on the methodology adopted in this study, the structural analysis of the relevant liturgical units attempting to discern their theological and scriptural themes, and finally one on the various names used in *Common Worship* for the powers of evil.

These preliminaries over, the *Common Worship* services are then examined in detail according to the method that was outlined, the initiation services first, then those for healing, and lastly those for deliverance. In the third case, the task requires the author to look at individual diocesan rites, as there are no authorized *Common Worship* forms. This naturally makes any comparison uneven. There is no question that all this is done with very great thoroughness, which will help to make this an invaluable work of reference.

However, for many readers the most interesting parts of the book will be those sections where the author moves on from description and analysis and reflects on

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.

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