his election as a liberal because he consorted with Unitarians (p. 96) and also James DeKoven who was a leading figure in the Oxford Movement in America and fought for toleration of Anglo-Catholic liturgical practices but who, if he was indeed 'the Pusey of the American Church' (p. 115) would not at all have approved of Brooks. How are they both Anglicans in the same church? And how are we to evaluate Gore who began as a denounced liberal because of *Lux Mundi* but ended exasperated with post-World War I Anglican Modernism, especially about the Incarnation? Slocum seems to see this as a consequence of Gore's role as a bishop (pp. 148-49) though it may rather reflect Gore's understanding of the relationship of intellectual enquiry to the authority of the Church and Creed. All this simply exposes the tension for Modern Anglicans about how we are to think and live with theological and ethical challenges. If, as Slocum asserts frequently, the Incarnation is the dominant Anglican theological principle how do we arrive at this view and how then is the Church to manage those of its members who appear to deny this reality? Toleration or slow lengthy debate may not be coherent enough. I fear this book will not help us to find our way forward as Anglicans despite its initial hopes.

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William Gibson and Joanne Begiato, *Sex and the Church in the Long Eighteenth Century: Religion, Enlightenment and the Sexual Revolution* (London: I.B. Tauris, 2017), pp. 288. ISBN 978 1 78453 377 9.
doi:10.1017/S1740355317000080

The Long Eighteenth Century remains, in spite of the efforts of such as W.M. Jacob, rather the Cinderella of church history, and Gibson and Begiato are to be congratulated on assembling such an extensive and fascinating array of evidence for the interaction of the Church of England with questions of sexuality across their chosen date range of 1688 to 1828. Their significant contention is that, contrary to the latent surviving Whiggism of many histories of sexuality, religion did not calmly melt away before the tide of Enlightenment liberalization in the eighteenth century. A particularly valuable insight is to remind us of the lingering importance of the church courts, able to sentence fornicators and adulterers to public penance, into the century as a marker of the connection between the Church and sexual discipline. They also note the particular severity of the penances imposed on the Isle of Man, although are mistaken to consider the whore's punishment of dragging behind a boat as fatal, since it is known to have been repeated on some unfortunate offenders.

The main, perhaps inevitable, difficulty of the study is that it is largely a collection of stories, grouped thematically to explain what the Church's teaching on sex was, how it was enforced (by the church courts and by regulation of marriage), preached and campaigned for, and written and commented upon. What these do show is abundant examples of religious concern about matters of sexual controversy and the continuing expectation throughout the period that the Church and its ministers

could be looked to as a source for guidance. A particularly pleasing tale is that, concerned by their reputation as a venue for illicit encounters, the proprietors of the Vauxhall pleasure gardens employed 'two clergymen to patrol the grounds whose "holy looks" it was hoped would keep decorum and deter social misbehaviour. As a result Vauxhall was able to attract a more respectable class of attendees.' Nice work if you could get it!

The difficulty is to know to what extent the cultural observations on the interaction of Christianity and sex are typical or exceptional; particularly in the chapters on sodomy and scandal I was not convinced that the authors had shown whether the eighteenth century was much different from any other. There was more secure ground in the evidence about marriage and its secure place as a social norm, guarded by the Church and expected of all, even as its nature subtly shifted towards free choice and emotional fulfilment. Part of what comes across from the many stories, and this is itself a refutation of Whiggism, is the sheer variety of attitude and practice between disregard for the Church's teaching and the recovery of Christian aspirations for chastity among some. The patchy record on homosexuality is also a counter to a narrative of progress, dons in Oxford in the early part of the century being allowed to flee discreetly abroad whereas more relentless persecution could be found later.

A distinct tendency which emerges within the study is of the shifting place of evangelical Christianity as a cultural exception, and as a theological exception to a prevailing tendency to indulgent Pelagianism. Ongoing Anglican guilt at the expulsion of the Methodists had probably contributed to a sense that they were an oppressed community of the righteous. Here we can read sources from the time who thought them driven by peculiar and repressed sexuality (including striking stories of John Wesley himself). Resentment at itinerant Methodist preachers was heightened by their reputation for leaving a bastard in every parish. This suspicion, like the widespread unease at celibacy in the period, feels strangely contemporary, and contrasts with the superstitious quasi-medical tracts on masturbation. Under the influence of Wilberforce and Hannah More, however, from the 1780s onwards evangelicalism became both respectable and associated with the well-ordered family.

Gibson and Begiato strive in each section to offer examples from across their 140 years, but do not wholly manage to stave off a sense that there was a real shift in values around the 1770s, and which leads me to doubt the convenience of treating the 'long century' as a natural unity. This was the point at which the influence of the church courts really diminished, aided by the 1787 Act limiting many sorts of prosecution, and also at which religious energy for righteousness seems to have shifted from enforcement to education, for which they show from several sources. In some ways the late Georgian Anglican evangelicals feel more like their Victorian successors than the post-Puritans of the Societies for the Reformation of Manners in the 1720s.

Readers who care to immerse themselves in this study will find ample and interesting evidence, not necessarily to knock down the Whig Enlightenment in sexuality, but rather to be reminded both that in the Age of Revolutions, England did not have one, and also that simplicity is almost always the enemy of good history. Whether or not the Church could truly claim to be as central to English life

and sex as is claimed is uncertain; more secure is that the Church was then, as ever, very interested in sex, and that there are valuable continuities with our present times that should be more widely known.

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David Hoyle, *The Pattern of our Calling: Ministry Yesterday, Today and Tomorrow* (London: SCM Press, 2016), pp. 210. ISBN 978-0334054726 (pbk).
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As this review is written, the season of ordinations is drawing on apace. Ordinands are set soon to emerge in shiny clerical collars to embark on diaconal ministry, while last year's starters are contemplating what for many is the even more significant step of taking priest's orders. What – their friends, supporters and spiritual directors, not to mention the Church in which they are to minister, may be asking – might they most be in need of at this moment of setting out? What encouragement, what warnings, what inspiration, what correction of expectations and aspirations? Is their need more to be suitably daunted by the grandness of the tradition into which they are entering, or to be flattered that this splendour is their inheritance? Do they need to be reassured that all can be well, or forewarned against all that presumptuousness, anxiety, unconfidence, self-consciousness and the like that experience has shown could so easily come to mar what they may (unfortunately) learn to call 'their' ministry?

This book may be the answer, partaking as it does (in some degree, at least) of all of these voices. Whilst carefully *not* adding to the bloated sum of manuals on ministry that exist, David Hoyle presents a valuable and eclectic review of much of the wisdom to be found within this genre, from the *Didache* to recent and contemporary authorities such as Michael Ramsey and Robin Greenwood. His commentary is informed by humane and honest reflection on his own experience as college chaplain, parish priest, diocesan officer and (though I am not sure that he would appreciate the soubriquet) senior leader in the Church.

Hoyle makes no secret of his scepticism about some of the contemporary obsessions that bedevil the Church and the priorities for ministerial formation and assessment that emerge from them – managerialism, results and outcomes orientation, leadership and the like – but this is not a polemical book (though you can see the author struggling with the temptation at times) and it would be a tragedy if it were written off as no more than a predictable contribution from one side of what has already become a somewhat tired and sterile debate (I am not sure that the blurb is entirely helpful in this respect). In fact it is a central theme of Hoyle's case that ministerial priesthood should be rethought and reshaped as circumstances and cultures change. His lament is that the frame of reference, the wells of wisdom, on which much current thinking about ministry draws is so frighteningly impoverished. As he puts it: 'we have forgotten where we are supposed to go for advice'. What he offers is no less than a heroic effort to make good this disturbing lapse of memory.