

the via, no progress: but is there progress of the new? Hampson's hero is Kierkegaard who taught us that one could become a self only through faith—in good Lutheran style—but in *Training in Christianity* the life of prayer means love and the self is healed after being broken open. This Lutheranism as mysticism also reminds us that even Doctor Martin saw it less as a two-way relationship, than as being related to by Christ. This makes the believer look less to God (through the self as in Augustine) and more to the neighbour (taken to its logical conclusion in Schleiermacher) 'In the Lutheran case one should perhaps speak of a faith rather than a spirituality' (285)—God is thus a source. However, the Lutheran doctrine of the ubiquity of the Word does not mean that God is not to be found in person 'out there'. A book that is very good especially in its early parts, but which could have been and perhaps should have been better.

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The Story of Christian Spirituality

Gordon Mursell (ed.)

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ZUSAMMENFASSUNG

Die Anfänge der christlichen Spiritualität sind auf hebräischem und hellenistischen Hintergrund zu verstehen. Allerdings nimmt das Buch wenig Bezug auf die alttestamentliche Frömmigkeit. Die Aufsätze zur Frömmigkeit in den einzelnen kirchengeschichtlichen Epochen sind von unterschiedlicher Qualität. Manchmal scheint das Thema nicht richtig getroffen oder aus den Quellen erarbeitet zu sein. Im Abschnitt über Frömmigkeit des 20. Jahrhunderts werden maskuline Frömmigkeitsstyle eher benachteiligt.

RÉSUMÉ

L'éditeur soutient que la spiritualité chrétienne a été influencée à la fois par la mentalité hébraïque et la mentalité hellénistique. Curieusement, il n'y a presque rien sur la spiritualité vétéro-testamentaire. Le traitement de la réforme catholique est de grande valeur, et particulièrement lorsqu'elle présente le côté français. Le livre appuie cette thèse en souli-

gnant que la spiritualité n'est pas réservée à une élite de mystiques et en incorporant de très belles photos en couleur.

In his introduction the editor argues that Christian spirituality has gained from Hebraism and Hellenism, writing: 'the sheer attractiveness of the divine or spiritual world encouraged Christians (such as Augustine of Hippo) to see that world as the fulfilment of all our deeper desires, and thus to give Christian spirituality a dynamism and energy that it might otherwise have lost. . . whereas the Hebrew tradition gave spirituality its stress on integration (see Lev 19).' (10) The book's own beautifully produced colour pictures and a stress that spirituality is not for an elite band of mystics bear out this thesis.

Strangely, after the appeal to Leviticus, there is nothing on 'Old Testament' spirituality. First, Richard Burridge tells us that Jesus' life and words are (1) a spiritual (re)source but also (2) tips on how to pray. He also asserts that spirituality inspires doctrine, taking the worship of Jesus as Lord as the foundation of the doctrine of the Son of God. 'They knew that the God of Israel was being made personal to them in Jesus, revealed (e.g.) in their use of 'Mar' in the prayers to Jesus 'Paul goes so far as to call Jesus. 'God' in an outburst of prayer and praise in Romans 9:5. . . It was early Christian spirituality which produced the later theological doctrines. Prayer comes first' (29) In other words, *lex orandi est lex credendi*.

Unfortunately, for pp 32-48 (by John McGuckin) there is really little focus on spirituality. It is rather a sort of basic early church history, and not particularly good at that. Things improve with the treatment of the Alexandrian spirituality and Origen's spiritualized reading of Scripture and longing for Logos. Then we run out of space so that the amount given to the earlier writers seems inappropriate. Athanasius and Cappadocians are kept for the later chapter on Byzantine spirituality which becomes the tale of doctrine alongside the monastic developments—an interesting thesis but not spelled out, since the two are not made to inter-relate. There follow some pages on Irish monasticism (with Eriugena given a paragraph) which really only serve as a prelude to an account of Anglo-Saxon spirituality

Special figures are given blue-backed box treatment. The box (92) on Anselm tells us very little about his spirituality: the extracts from his prayer to Christ on

the facing page is much more useful and page 92 could have been a commentary on these 'selections'; the 'entry' on Bernard (98-9) is much better. In the discussion of medieval spirituality, the piece on pilgrimages doesn't really get under the skin of the subject, but has a useful conclusion. Whereas the chapter on Russian spirituality has nothing about the Russian Philokalia; Theophan the Recluse, nor anything on Bulgakov or Soloviev.

Chapter 6 on Reformation spirituality includes the intriguing line: 'spirituality is no longer restricted to the experience of faith, but now includes the knowledge of faith' (168). More on Pietism and less on well-known figures but marginal to the tradition would have helped: e.g. Goethe and stories of the lives of preachers, with William Booth and Abraham Kuyper preceding Wesley in the account!

Chs 7-9 are the most successful ones in terms of coherence and liveliness, with Liz Carmichael's one on the Catholic Reformation particularly worthwhile, particularly on the French. There are some very informative pieces on the several figures around 1600, modelling themselves on Philip Neri's earlier work in Rome, who purposely made spiritual disciplines accessible to ordinary people (Francis de Sales, Bérulle, Brother Lawrence and women, e.g. Jeanne de Chantal) with an emphasis on virtues resulting from meditation and contemplation not least because of the need for patience in the practice of prayer, but also on a Jesus-centred prayer of which devotion to the Sacred Heart was one, the trusting childhood of Jesus another. The treatments of the Quietist controversy—involving writers taken to heart by Protestants—Molinos, Guyon, Caussade, Fénelon—and Thérèse de Lisieux are particularly fine moments.

Spirituality is understood in its wider sense in the chapter (9) on American Protestantism. It is again more a history of how religious convictions and life situations drove the actions of people such as Thomas Jefferson, Charles Finney, Lincoln, Stonewall Jackson ('who lives by the New Testament and fights by the Old' – 299) and Walter Rauschenbusch. Informative and useful, but there is relatively less direct citation of sources and more of story-telling. This emphasis on actions rather than thoughts about prayer may reflect something about Protestantism. Likewise in the chapter (8) on Anglicanism, Jeremy Taylor's 'redeeming the time'—an activity-based spirituality is preferred to William Law's 'intro-

spection'. Hooker's emphasised 'participation in Jesus' own life'—so that the real presence is to be carried out into the world at large' (251). Surprisingly nothing is said about Donne's eroticism, just about his insistence on joy delivering the believer from despair.

The Chapter on the Twentieth Century by Bradley Holt has good special pages on Anthony Bloom and Merton. But too much is anecdotal and of the depth of an annotated bibliography. Holt is fairly easy sympathetic to gay and feminist, but not so keen on 'masculine' types of spiritualities. It is all about finding a reverent life and it seems that the day for spirituality in the theological academy has dawned, since professors have woven together the different disciplines, including theology, biblical studies, literature, psychology, sociology, gender studies and others, into a field of study called spirituality. The question of Interfaith spirituality is raised and dodged on p348. Mursell's Epilogue seems to make one main point. Spirituality must connect the soul with politics, and this takes us back to the point about Hebraism and Hellenism. Prophetically disturbed, the believer is drawn into a journey by the attractive God: Mursell finds the sabbath all important because it is about ethics and contemplation (although this connection is not made explicit.)

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The Great Restoration: The Religious Radicals of the 16th and 17th Centuries

Meic Pearce

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ZUSAMMENFASSUNG

Meir Pearce legt ein Buch vor, das Ursprung und Entwicklung der radikalen christlichen Gruppen untersucht, die im Gefolge der Reformation sowohl in England als auch in Kontinentaleuropa entstanden. Pearce behandelt sowohl die empfehlenswerten als auch die verhängnisvollen Aspekte der Radikalen fair. The Great Restoration ist eine ausführliche Einleitung in eine oft übersehene kirchengeschichtliche Linie, einfühlsam und lebendig geschrieben, ohne die wissenschaftliche Auto-