

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

Carlisle, Paternoster Press, 1998, 320 pp., £17.99, pb., ISBN 0-85364-800-X

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-

rität detaillierter Forschung aufzugeben.

RÉSUMÉ

Ce livre présente les origines et le développement des groupes chrétiens radicaux qui ont surgi en Europe à la suite de la réforme. L'auteur traite des nombreux mouvements dissidents, aussi bien les plus recommandables que les plus déplorables, sans parti pris. Fruit d'un travail de recherche académique soigné et détaillé, cet ouvrage, écrit avec vigueur et compréhension, apporte une introduction substantielle sur un courant de l'histoire de l'Église souvent négligé.

Why religious radicals? In his preface, Alan Kreider, a respected authority in this field of church history, draws the reader to the importance of studying what has been until recently an overlooked strand of Christian history. Our post-modern society of religious pluralism emanates from the turmoil experienced in this period. For a thousand years, Christendom had described a society in which each citizen was called a Christian – indeed, church membership equated to that of civil society, entered by all through infant baptism and enforced by the secular authorities. Dissent from this economy was viewed as heretical and subject to severe sanction, yet there have always been those who, for reasons of incompatibility with Jesus' teachings, or perhaps rejection of the principle that religion can be imposed, have struggled with this concept. With an abundance of information gleaned from original sources, Meic Pearse unfolds both the triumphs and tragedies of the radicals on their quest for religious freedom.

Although the work of the key Reformation figures such as Calvin, Zwingli and Luther is well known, mainstream histories often relegate the radical agenda to the footnotes. Whilst there were issues of concern common to both the magisterial reformers and radicals, e.g. clerical abuses, their paths diverged on the basic idea of the Christendom structure. The reformers' vision was essentially to remove the accretions of medieval doctrine and practice, the corruptions of papal domination etc. They had no dispute with the concept of a church upheld by civil authority. With a book title echoing that of Prof. R. Tudur Jones *The Great Reformation*, Pearse demonstrates how, for the radicals, reform was not going far enough – they wanted Christendom abandoned in its entirety. They yearned for the restoration of a New Testa-

ment model of church, a minority gathering of true believers, untainted by political compromise with the freedom to live and worship unfettered by state regulation. Such convictions carried a high price, invoking persecution (often death) from the secular powers and both Protestants and Catholics alike.

The Great Restoration has three salient points to which I would draw attention. Firstly, the approach taken by the author is more broad ranging than one would expect. Avoiding the temptation to select either the English or Continental radicals in exclusion to the other, his study encompasses both, giving the reader an impressive panorama of European dissent during the 16th and 17th centuries. Whilst it would be a little tenuous to claim historical continuity with later groups, Pearse commences with a review of Lollardy (emerging in 14th century), the Bohemian Brethren and Waldensians (dating from 13th century) to show that there was certainly a recurrence of ideas between them and the radical groups of his study. It would have been valuable for Pearse to note at this point the experience of the Donatists within the nascent church – their controversial practice of re-baptising an early adumbration of Anabaptism. Of the book's fifteen chapters approximately half concern the origin and development of Continental Anabaptism in its many forms, as it tried to interface with the magisterial reformation and inevitably followed its own vision to restore a believers' church. The latter half of the book explores the events and personalities in England who, following the failure of Puritanism, decided to separate. The inherent fissiparous nature of dissent laid the foundations for denominations we know today, such as Baptists and Congregationalists. Yearning for space to practice their faith freely, Pearse then follows their path to America where their goal was to establish a "City on a Hill" for the faithful.

Secondly, the author has confronted the embarrassing and uncomfortable expressions of radicalism with the same critical tools as those of more worthy reputation. The stories of unerring godliness in the face of severe persecution are many, yet the tenet of each individual interpreting Scripture for themselves guided by the Spirit provided a fertile soil for extremism. For example, Melchior Hofman with his apocalyptic prophesies, or the notorious events involving Müntzer and the Zwickau Prophets take their place alongside the more honourable figures of Menno Simons and Pilgram Marpeck. This is the unex-

purgated rather than selective account of events.

Finally, and no mean achievement for a work of church history, Pearse's tone is at once light and engaging without compromising the gravity of the subject: a wealth of primary sources and extensive research underpin his writing. Displaying a contagious enthusiasm, Pearse has given us a wide-ranging introduction to a formative period of religious ferment – here is the crucible from which our post-modern, post-Christendom culture has evolved.

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**Die Werke Philipp Jakob Speners:
Studienausgabe. Band I: Die
Grundschriften, Teil 2.
Kurt Aland †; Beate Köster
(Herausgeber)**

Gießen: Brunnen, 2000, XVII+553 S., DM
148,- ; EUR 75,67
Ln., ISBN 3-7655-9402-4

SUMMARY

The second volume of Spener's Main Writings contains two significant contributions by this leading Pietist of the seventeenth century. The first work from 1680 deals with God-learnedness, that is of the right understanding of the knowledge of God and of theology. The second work is taken up with the lamentations of the separatist circles concerning the miserable situation of the Lutheran church in Germany. Spener presents good reasons to support the case for remaining in the state church and for being pastorally active in it.

RÉSUMÉ

Le deuxième volume des œuvres de Spener contient deux textes significatifs de cette figure importante du mouvement piétiste au XVII^e siècle. Le premier date de 1680 et traite de la bonne compréhension de la connaissance de Dieu et de la théologie. Le second répond aux lamentations des cercles séparatistes au sujet de la situation misérable de l'Église luthérienne en Allemagne. Spener y avance de bonnes raisons pour demeurer dans l'Église officielle et exercer une activité pastorale en

son sein.

Vier Jahre nach dem ersten Band (vgl. *EuroJTh* 7, 1998, 157–159) erscheint der zweite Teil der Grundschriften des wichtigen pietistischen „Kirchenvaters“ Philipp Jakob Speners (1635–1705). In dem Band sind zwei seiner Hauptschriften vereint: *Die allgemeine Gottesgelehrtheit aller gläubigen Christen und rechtschaffenen Theologen* (1680) und *Der Klagen über das verdorbene Christentum Mißbrauch und rechter Gebrauch* (1685). Während der erste Text hier erstmals nach 260 Jahren wieder aufgelegt wird, sind die *Klagen* schon einmal 1984 in der von Erich Beyreuther herausgegebenen Reprint-Reihe von Speners Schriften im Olms-Verlag Hildesheim nachgedruckt worden (Bd. IV,1). Für dieselbe Reihe wird auf unbestimmte Zeit auch der Nachdruck der *Allgemeinen Gottesgelehrtheit* angekündigt (Bd. IX, 1). Die Olms-Reprintausgabe wird wahrscheinlich nur von Wissenschaftlern gelesen. Dagegen ist die vorliegende Gießener Ausgabe von Kurt Aland und Beate Köster nicht nur wegen des modernen Drucksatzes leichter lesbar, sondern auch 100 DM billiger.

Speners Schrift über die Gottesgelehrtheit entstand als Antwort auf einen Angriff des Nordhausener Diakonus Georg Konrad Dिल्feld (ca. 1630–1684), der den Windsheimer Superintendenten Johann Heinrich Horb (1645–1695), aber noch viel mehr seinen Schwager Philipp Jakob Spener wegen ihres angeblich falschen Theologiebegriffs 1679 in einer kleinen Schrift angegriffen hatte. In diesem ersten pietistischen Streit findet eigentlich nicht eine Auseinandersetzung mit der Orthodoxie statt; Dिल्felds Meinung läuft vielmehr auf einen frühen Rationalismus hinaus: Theologie als *habitus* könne man auch ohne eine besondere Gnade des Heiligen Geistes betreiben (10). Spener schreibt im ersten Teil seiner Abhandlung in acht Abschnitten über die Theologie, bevor er dann im zweiten Dिल्felds Schrift widerlegt.

In der Widmung seines Werkes an Herzog Rudolf August von Braunschweig-Lüneburg (1627–1704) bringt Spener das Thema seines Werk auf den Punkt: Kommt die seligmachende Erkenntnis durch Gottes Erleuchtung oder durch den menschlichen Verstand? Daran schließt sich die doxologische Frage an, ob Gott die Ehre, die ihm gebührt, mit dem Menschen teilen müsse. Für Spener steht mit dieser Alternative die Ehre der ganzen evangelischen Kirche, der Theologie und das Wohlergehen der Kirche auf dem Spiel