

the world, a fact borne out by the compromises of Christian history. Muḥammad is an example for life in all spheres: husband, father, judge, and statesman, to mention only a few. For the Muslim the Christian ideal has serious gaps at this point.

These points seem to me important, but do not in any major way detract from the achievements of the book. The text is supported by considerable scholarship, a selected chart of readings, a useful glossary of Arabic terms, a general index and an index of Qur'anic quotations.

PEGGY MORGAN

**THE EUCHARIST IN BIBLE AND LITURGY by G.D. Kilpatrick C.U.P. 1983 pp. vii and 115. £15.00**

The book consists of eight lectures originally delivered in Melbourne, Australia, as the Moorhouse Lectures, 1975. The first lecture argues that, although we have inherited the Biblical tradition, we should not be surprised at the differences between present belief and practice, and that of the first century A.D. The transmission of the N.T. text, changes from the oral Aramic to the oral and written Greek tradition, and sources are briefly discussed: Mark's eucharistic narrative is judged to be the only source used by Matthew and Luke, and is considered to be 'a solid piece of tradition' (p. 6), its Greek having the impress of the Semitic idiom, in fact to a very high degree if the arguments advanced for alternative readings to the N.T., Nestle Aland 25th edition, are accepted.

In Lecture II, Professor Kilpatrick argues first that *anamnesis* in I Corinthians 11 means 'proclamation', as Paul himself makes clear, and then, by a careful comparison of the differences between the Markan and I Corinthian accounts, that Paul reproduces a Greek revision of the older tradition preserved in Mark, although it correctly interprets the intention of the original. He emphasises the substantial agreement of the two accounts. Lecture III continues the discussion of N.T. evidence with a meticulous examination of Luke 22:15 ff., which convincingly shows that the shorter reading is original, on the basis of stylistic and grammatical considerations as well as others, and that the original form had two aims: to eliminate references to blood and to make the observance more like the Passover.

Lecture IV describes varieties of sacrificial practice, reflected in the O.T. and in ancient Greek and Roman texts, to elucidate N.T. references which indicate that both Jesus and Paul saw the eucharist as a sacrifice, releasing the life and strength of the Lord (I Cor. 11; Mk. 14), to do away with sin (Matt. 26) and to convey eternal life (Jn. 6). Professor Kilpatrick suggests that 'grace' is not associated with the eucharist in N.T. texts as it is from the 4th century onwards, because the eucharist as sacrifice is already thought to effect what is later thought to be effected 'by grace'. In Lecture V, he proposes an alternative to J. Jeremias' unconvincing argument that the eucharist was a Passover: the blessing over the bread and the wine which preceded the Sabbath in Rabbinic Judaism, and similar practices described in the Dead Sea Scrolls and other contemporary Jewish literature, are said to supply the structure of the eucharist and to define its purpose as the religious meal of an exclusive community.

The pattern of charter story and ritual (Lecture VI), which is discerned in a number of examples, especially in the 1st century A.D. Jewish Day of Atonement and in the eucharistic narratives, helps to explain the command 'to repeat' in I Cor. 11. Subsequent liturgical developments, which place the institution story in the eucharistic prayer, do so as the charter story and not as constituting the factor of consecration, an interpretation common only after the 4th century A.D.

In Lecture VII, these findings are applied to liturgical practice. The disappearance of the Biblical understanding of 'sacrifice' and the creation and development of 'sacrament' are said to have had two consequences, that blessing and thanksgiving were lost from the eucharistic prayer, and that the social aspect of sacrifice was

replaced by an individualistic concentration on grace. Professor Kilpatrick looks for the reversal of these trends in modern liturgies.

The final lecture suggests that the idea of sacrifice is both a valid and a relevant notion, illuminating the part that God and man play in worship, distinguishing the eucharist from various types of magic, and countering Manichean dualistic assumptions. An Appendix provides a 'liturgical draft' which shows how the views expressed in the lectures are worked out in practice.

The book is a model of careful exposition, very occasionally marred by typographical errors (e.g. p. 8 and p. 48).

MARGARET PAMMENT

**PIETISTS: SELECTED WRITINGS**, edited with an introduction by Peter C. Erb. *Classics of Western Spirituality*, Paulist Press, New York & S.P.C.K., London, 1983 pp. xiv + 351, £12.50.

In his essay on man in the eighteenth century with which Karl Barth opens his historical study, *Protestant Theology in the Nineteenth Century*, Karl Barth makes the comment that in the first half of the eighteenth century 'everyone who seriously wished to be a Christian, whether or not he was one of the Moravian brotherhood, felt himself a little at home, not in Wittenberg, not in Geneva, but in the invisible *Philadelphia* which was yet everywhere assuming tangible form'. In making that judgement Barth pointed to the impact of Pietism on eighteenth century religion and culture. In the English-speaking world Pietism has been little studied and all too commonly undervalued, whether by historians of the Methodist and Evangelical revivals, which had surprisingly close links with continental Pietism, or by theologians concerned with theological developments in the nineteenth century so many of which were influenced by the work of Schleiermacher, himself springing from a Pietist tradition.

For these and other reasons this volume of the *Classics of Western Spirituality* is particularly to be welcomed. It provides us for the first time in English with a selection of extracts from the most important Pietist writers, illustrating both their diversity and their characteristic themes. The introduction by Peter Erb provides a judicious and clear account of the relationship between the various Pietist groups and writers.

The collection begins with sixty pages from the writings of Philipp Jakob Spener, whose *Pia Desideria* (1675) is generally recognised as the seminal text of Pietism. There follow texts from Francke and the Halle School, from the Radical Pietists, represented by Gottfried Arnold and Tersteegen, from Bengel and Oetinger as instances of the Württemberg Pietists, and the final section is drawn from the work of Zinzendorf and the Moravian Brethren. Hymns by Freylinghausen and the Moravian Brethren remind us of the contribution of Pietism to the development of Protestant hymnody. Gottfried Arnold's writing on the 'Mystery of the Divine Sophia' is an indication of the links between Pietism and Behmenist mysticism. All the extracts witness to a concern to hold together theology and spirituality in an age all too often characterised as the Age of Reason. They also testify to the strong ecumenical concern of much Pietism, even though that ecumenism could be solely of the re-born in contrast to the worldly institutional churches. These Pietist texts provide us with an insight into the nature of Protestant 'mysticism', and remind us of the seed-bed of much later Evangelicalism both European and American. Both the selection and the editing maintain the high standard of this series.

GEOFFREY ROWELL