

the main weight (A < B)

I found this section difficult to follow. The main trouble is the distinction between types in actual practice. An example given of A > B is

If Cain is avenged sevenfold (A)

Truly Lamech seventy-sevenfold. (B)

But it is surely not the case here that B is simply a qualification of A "completing more fully the thought expressed in the first line" (p. 80). To me it appears that the emphasis is rather on B; what the verse is about is Lamech's vengeance, which far outpasses that of Cain. Again, an example given of A < B is

In the wilderness prepare the way of the Lord, (A)

make straight in the desert a highway for our God. (B)

Here B is said "not only to complement but also to complete A" (p. 81). This is an obscure explanation. It certainly does not seem that the most important idea is expressed in B. I would have said that this verse is of the type A = B, B more or less repeating A. I wonder whether a classification of types of parallelism based on assessment of where the main idea lies and what counts as a development of it does not rely too much on subjective judgment to be very useful. At least, I am not convinced of this system by the exposition of it that Gillingham gives here.

There are, then, very arguable points made in this book. This is in a way one of its merits; the reader is made to think, and to think about important matters such as scriptural inspiration, rather than simply having to wade through seas of information. But there is also information here in plenty, and it should prove useful, as well as provoking, to the audience at which it is aimed.

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A FEAST OF MEANINGS. EUCHARISTIC THEOLOGIES FROM JESUS THROUGH JOHANNINE CIRCLES, Supplements to *Novum Testamentum LXXII*, by Bruce Chilton. Brill, Leiden, NY, Köln, 1994.

Chilton's study understands the different eucharistic texts of the NT and the Didache as developments of the conscious practice of distinct and separate circles of usage. It tries to discern a history of practice from what it calls 'declarations of purity within Judaism' to 'declarations

of independence from Judaism'. Each chapter delineates stages of development: Jesus encouraged meals as celebrations of Israel's purity in anticipation of God's kingdom (1); Jesus claimed that such meals were more acceptable sacrifice than worship in the temple which he came to regard as impure (2); the circle of Peter portrayed Jesus in Mosaic terms, and his eucharist as a sacrifice which confirmed his covenantal status (3); the circle of James insisted that Passover was the only model for the eucharist, limiting practice and meaning to the calendar and participants to circumcised Jews (4); the Pauline and synoptic circles militate against James' position by stressing the solidarity between heroic martyr and all believers which eucharist effects (5); Johannine theologies alleviate tensions and change the key of eucharistic practice by linking what is consumed with the miraculous provision of food to Israel in Exodus and to the lamb which was at the centre of Israel's sacrificial worship (6).

The emphasis on practices within communities is welcome and the thesis is argued with verve. Nevertheless, Chilton's reconstructions of practices in the first four chapters are not without difficulties. The brief description of Jewish groups and practices in chapter 1 is more contentious than it appears, because there is no engagement with recent studies by, for example Vermes and Goodman, and only partial engagement with Sanders. For example, pp 26-27 ignore the long discussion of 'sinners' in Sanders' *Paul and Palestinian Judaism*. (Sanders more recent book on Judaism, 1992, presumably appeared after Chilton's book went to press.) Also the discussion of purity seems to make tithing and purity synonymous (p 31). All this leads to an interpretation of Jesus' meals in terms of 'the purity of Israel' which seems unwarranted. In chapter 2, Chilton's reconstruction of pre-gospel stories to show Jesus as teaching that Israel should offer in the temple 'pure things, not monetary instruments', and that, when this was not accepted in the temple, his meals replaced temple sacrifice, seems forced. Moreover, it would make unnecessary Peter's return to the temple, assumed in chapter 3, even if some changes had been made in temple arrangements. This assumption of Peter's participation in temple worship is also in tension with his supposed reinterpretation of the eucharist as a covenant sacrifice. Chapter 4 attributes the identification of eucharist and Passover, as in the synoptic introductions to the meal, to James, who thus restricted it to Jewish participants. But, if this were so, it is strange that those introductions appear in the synoptics at all. Moreover, the chapter assumes that 'ordinary considerations of purity would make separation from non-Jews incumbent upon Jews' (p 104), which seems to treat Gentiles as

impure, whereas Jewish purity laws could not apply to Gentiles.

Chapters 5 and 6 then read the actual New Testament texts in terms of transformations of these earlier practices. The question this raised in my mind was whether the hypothetical earlier practices are necessary for a proper understanding of the texts, and I was not persuaded that they were.

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SCOTTISH CATHOLIC SECULAR CLERGY 1879-1989 by Christine Johnson. *John Donald Publishers Ltd, Edinburgh, 1991. Pp xi + 516. £30.00*

In 1878 the Roman Catholic hierarchy was restored in Scotland. From that date normal patterns of diocesan administration and organisation were established. This present work comprises a brief biographical dictionary of all the diocesan priests who have ministered in Scotland from that date until 1989. Doctor Johnson's main source was the *Catholic Directory for Scotland*, which lists all of the serving priests and parishes for the period covered by this register. It is significant that a similar work could not have been safely compiled for England based on the *Catholic Directory*. The accuracy of the latter in recent years has left much to be desired. It is to be hoped that at some point steps will be taken to remedy its misleading deficiencies.

The *Catholic Directory for Scotland* provides lists of newly-ordained priests and obituary notices for deceased clergy. These allow an outline of each Scottish priest's career to be traced. Dr Johnson accepts that lists merely provide the raw material for research, but they are nonetheless valuable for that. The data that she has amassed and presented in an accessible and clear way enable the broad pattern of Scottish Catholicism to be traced. In the story of Scotland's priests we can glimpse something of the trends in clerical education, the investment in the development of inner city parishes as well as patterns of recruitment of clergy.

Dr Johnson has served for some time as Keeper of the Scottish Catholic Archives and her work is a further fine example of the excellent standards set by her notable predecessors in that office: Father William Anderson, Monsignor David McRoberts and Abbot Mark Dilworth OSB. Students of Scottish Catholic history have cause to be grateful to her for her painstaking work which should be found on the shelves of any decent library.

JAMES CAREY