

the Eucharist; rituals of reconciliation; rituals of service and ministry; and rituals for healing suffering and death. In each case the aim appears to be to give a general, introductory description of the ritual followed by an evaluation, which concludes with the five elements of a Christian ritual outlined above. For the most part they succeed in doing this. The basic format is to introduce a few key New Testament texts, then elements of the Patristic witness, followed by a discussion of some modern practices. Often the discussion is simply a high speed, highly general discussion of the relevant Church history, but there is also a reasonable focus on how these rituals are practised in the modern Church. Unfortunately the chapter on rituals of service and ministry appears to be primarily a lesson in church history and a defence of why the Church should be organised. At this point the authors appear to be bound to a tradition that insists that the ordained priest is the primary if not sole possible functionary and officiant in acts of corporate worship, a conviction that this reviewer does not share. If they are convinced by their own statement that 'Christian ministry is fundamentally the attempt by Christians to get things done that are worth doing: proclaiming the word of God, performing Christian rituals, managing the finances, providing education for those interested in joining the community and for the young, as well as for the continuing education of the membership' (p. 143), one wonders why they don't have anything positive to say about people getting on and doing it, or any suggestions as to how this might come about.

In the conclusion Cooke and Macy also discuss a number of other areas that pertain to Christian ritual, viz. the Quince Años coming of age ceremony, the role of images, sacred places and clothes as well as the Bible and private prayer. These are also helpful for explaining more of Christian practice, and the insights offered are valuable for understanding the whole of the Christian life as a ritual. The notion of the creative function of ritual is also employed in the closing section of the book, as the authors urge the reader to 'act like the person you wish you were, and the chances are you will become that person . . . let the risen Christ shine through you. For those so blessed, every breath is a sacrament' (pp. 168-69).

Overall *Christian Symbol and Ritual* succeeds in fulfilling the role its subtitle gives it, viz. that of being an introduction. Occasionally the author's idiosyncrasy may hinder that goal. After all, if they were attempting to introduce the reader to modern Christian practices, would it not have been more helpful to introduce the seven Catholic sacraments (perhaps having explained to the reader that the modern usage of the word is slightly anachronistic)? In regard to its aim of being accessible to all Christians, it is less successful, but that is not surprising given the range of practices they would need to describe. There is much that would be familiar to those from other liturgically based traditions, but little in common with the more charismatic or low evangelical Protestant church traditions. However, since members of such traditions are unlikely to read this book, it is not much a loss. Cooke and Macy succeed in their aim of providing an introduction for someone with no background understanding of Christian rituals, and so for those teachers that find themselves in need of such a tool, it would be a valuable addition to their bookshelves. But other readers looking for a more detailed discussion would be best advised to look elsewhere.

TOM WILSON

**JEWS AND HERETICS IN CATHOLIC POLAND** by Magda Teter, *Cambridge University Press*, 2006, Pp. 272, £40 hbk.

Years ago, looking at books from libraries of heterodox Presbyterian churches in Dublin, among other gently decaying volumes, I noticed several weighty tomes

of the *Bibliotheca Fratrum Polonorum* – Socinian commentaries in Latin on the New Testament, polemical works by Faustus Socinus and other neo-Arians. These volumes were handsomely printed in Amsterdam in the mid 17<sup>th</sup> century, though the title pages prudently disguise the place of publication. Here was evidence of the widespread dissemination of heterodoxy boosted by the suppression of anti-trinitarianism in early modern Poland. Among others driven out of Poland was the grandson of Faustus Socinus, Andrzej Wiszowaty, who settled in Amsterdam, dying there in 1678. Other refugees settled in Prussia and Transylvania, but their teachings travelled much further and ‘winds of doctrine were let loose to play upon the earth’.

Unitarians (erstwhile Socinians), like the majority of historians of the Catholic revival in Poland during this period, have mostly regarded this expulsion as further evidence of the thorough-going ‘Triumph of the Counter Reformation’. However, Magda Teter has the gravest doubts about the extent of this so-called ‘triumph’: ‘The Church [in Poland-Lithuania] continued to live in the era of the “Counter Reformation” and did not seem to notice its “triumph”.’ A revisionist assessment along such lines has become increasingly current over the last quarter century. She concludes that only today has the Catholic Church in Poland ‘perhaps reluctantly... begun to admit that it never had and never will triumph.’

In this exhaustively researched book, Teter sets out in detail the religious sources to enable us to weigh the claim. She persisted in her researches in Poland even when occasionally she was at first refused access to a Church archive. She was particularly keen to assess the evidence for the charge of rabid anti-Semitism which is still often levelled at the Church in this period. She gives us ample data drawn from works of piety and instruction, sermons and polemics for a much more nuanced judgement. She writes: ‘I did not find large quantities of anti-Jewish works’. What she did find is much more significant: as the Church attempted to impose its authority in the Polish-Lithuanian Commonwealth, the presence of the largest Jewish population in Europe became a target for attack by zealous Catholic spokesmen mainly when *other* minorities challenged the Church’s bid for hegemony. She reveals not a triumphant but ‘...a besieged Church, fearful of anyone opposing it.’

The Polish-Lithuanian Commonwealth was culturally diverse and Poland continued so until the Second World War when the huge Jewish population was reduced by genocide to a mere 20,000. In the early modern period there were also substantial minorities of Eastern Orthodox, Protestants and Moslems. Catholics were not in a majority. Even where Catholics were in a majority there was persistent tension between the Church and the nobles whose power flourished under a weak monarchy and inefficient central government. These noblemen were often patrons and protectors of Jews who exercised considerable influence as bankers, merchants, tax collectors, leaseholders of mills and breweries and managers of nobles’ estates. Within their localities, nobles resented challenges by the Church to their authority – as one anonymous nobleman wrote: ‘...we are born nobles first and only then Catholics.’ This defiant attitude persisted until, after disastrous successive military defeats in the second half of the 17<sup>th</sup> century by the armies of Russia, Sweden and Turkey, nobles became convinced that Catholicism and Polish identity had to be synonymous. Military defeat was attributed to the toleration of non-Catholics and legislation was passed so that, by 1733, Protestants were deemed to be outside the ‘Pale’ of the Polish nation and apostate Catholics were severely punished.

Poland in the 18<sup>th</sup> century appears to have been in a ‘time-warp’ and, long after other European nations, was fighting the issues of the Reformation. Teter gives us evidence of deplorable standards of scholarship. In 1717 the synod of Chelm prohibited the reading of any book, including the Bible in the vernacular, not

approved by the Church. Hebrew and Greek ceased to be taught until the second half of the 18<sup>th</sup> century, except by the Jesuits at Braunsberg on the Prussian border. This claustrophobic culture encouraged the revival of medieval anti-Semitic myths of ritual murder and desecration of the Host. Despite this regressive bigotry, not all Catholics were bent upon promoting hatred of the Jews. Like the nobles, clergy also had good reason often to employ Jewish businessmen. Teter tells of a Jewish wine merchant who stored his wine in a Carmelite monastery cellar while he and his partner lived on the premises. The papal encyclical: *A Quo Primum* (1751) expresses deep concern over Jewish/Catholic interdependency.

This fascinating book provides detailed evidence of a fearful, anxious and embattled Church usually content to live alongside Jews as long as other threats to hegemony did not pose serious challenges. When that happened, polemics against Jews were ratcheted up and adapted to attack other minorities. The Jews had stubbornly resisted conversion down the centuries – a perpetual challenge to the ideals of Christendom. ‘Oh, rabid and cruel Jewish Synagogue, you lashed your God and mine...you wanted to beat, cudgel and lash my Saviour’ – a rabble-raising denunciation by an 18<sup>th</sup> century Dominican preacher. Magda Teter helps us to understand that this was far from being the attitude of all Polish Catholics in this period and that the so-called ‘Triumph of the Counter Reformation’ was not only to a considerable extent illusory, but the fearfulness of the Church continually demonstrated that it was indeed so.

TONY CROSS

**GRACE AND NECESSITY: REFLECTIONS ON ART AND LOVE by Rowan Williams, *Morehouse*, Harrisburg, 2005, Pp. 224, £10.70 hbk.**

When I was an undergraduate, my fellow English students and I all imagined that we would become world-renowned novelists or poets. One of them, in discussions about life, the universe and everything, once commented that he would probably become a Christian at some stage in his life, but that he wanted to write his great novels first. He seems to have believed that Christian faith is in some sense inimical to the creative enterprise. The old ‘Christianity is incompatible with science’ assumption had largely retreated and been replaced with a ‘Christianity is incompatible with art’ assumption. *Grace and Necessity* addresses precisely that assumption.

This is a book *about* art, but it is a book *of* theology – or, at least, the out-working of a theological conviction, namely that the Trinitarian God we meet in Christ is one who enables art to be itself. Belief in him, therefore, does not require us to turn art into something else, such as catechesis or apologetics or ethical admonition.

This book is really an application to art of its author’s great dictum that ‘God does not compete with us for space’. Just as, within God himself, the Father enables the Son to be other than himself and the Spirit to be other than either Father or Son; and just as, in the Incarnation, the divinity of Jesus does not squeeze out or misshape his humanity; and just as in our own experience of God, the more we engage with the divine, the *more* human we become, not less; so in art, Christian conviction does not squeeze art into anything other than its own proper shape and character.

And what is its own proper shape and character? It is an intense, honest and perceptive engagement with the world as it is, and a reshaping of elements of that world in a different medium, so that some new facet of their significance is revealed. Things are more than they are, says Maritain, and art shows us something of that ‘more’.