

of the symbolic mode). Belcher admirably employs the actual texts and rituals and posits how the body of the infant is the site of efficacious engagement.

The work makes useful contributions to sacramental theology and praxis, especially the theological meaning of initiating infants. It also serves nicely to highlight the retrieval of the centrality of the Trinity in contemporary theology and spirituality. Among some of the salient features of the work are its method of liturgical theology (employing the actual texts, rituals, and contexts as a locus for theology), its incisive (yet respectful) critique of Louis-Marie Chauvet's sacramental theology with its emphasis on the symbolic/linguistic mode, its creative dialogue between traditional theological concepts pertaining to sacramental theology (for instance, *ex opere operato*) and both modern and postmodern thinking, and its boldness in tackling some of the less than convincing reasons sometimes offered for infant baptism that effectively eclipse the role of the infant in the sacramental experience.

One criticism concerns the title of the book. It might have been useful to highlight the importance of the examination of infant initiation, since between a quarter and a third of the actual texts examine this rite in particular.

This work might serve nicely in an upper-level undergraduate (or graduate) course in general sacramental theology, sacraments of initiation, ritual studies, or possibly even trinitarian theology. It should find a place in any sound and up-to-date theological library.

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The Eucharistic Liturgies: Their Evolution and Interpretation. By Paul F. Bradshaw and Maxwell E. Johnson. Collegeville, MN: Liturgical Press, 2012. xvi + 368 pages. \$39.95 (paper).
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One can confirm only enthusiastically the judgment of John Baldovin, SJ, that this book by Paul Bradshaw and Maxwell Johnson, brilliantly combining as it does the knowledge and wisdom of two top scholars writing at the top of their game, "will remain a standard for scholar and student alike for years to come." The book is unique in its magisterially comprehensive presentation and liturgical-theological analysis of Christian eucharistic liturgies from their origins in the meal practices of the pre-Christian Jewish and Greco-Roman world, up to the eucharistic liturgies of our own day, and across the many and varied liturgical traditions and practices of both East and West. Scholars, who often have to spend their time examining this or

that particular aspect of liturgical studies, will find this work helpful in filling out their sense of the whole picture. Students, at least those beyond the most introductory levels, will find here the happily now available, indispensable basic map for the study of the history and theology of the rituals of the Church's central sacrament. No library pretending to serve the needs of a college, theology major, or religious studies major can afford to be without this book.

There are eight fairly dense chapters, each of which—with the student, and even the time-pressed scholar, in mind—concludes with a list of some half-dozen summary points: (1) origins; (2) the second and third centuries; (3) the fourth and fifth centuries: historical context and rites; (4) the fourth and fifth centuries: questions in anaphoral development and eucharistic theology; (5) the Christian East; (6) the medieval West; (7) the Protestant and Catholic Reformations; (8) the modern period.

A special feature, well suited to a work that could become a textbook for graduate and even doctoral courses and seminars, is the extensive quotation of the eucharistic liturgies, which are presented and analyzed in their historical-theological contexts. For example, most of the texts found in Jasper and Cuming's highly valuable *Prayers of the Eucharist: Early and Reformed* (1975) are taken up and studied here, along with many other texts, especially from the East and the modern period.

Another highly valued feature is the calm and undefensive ecumenical sensitivity with which Bradshaw, the Anglican/Episcopalian, and Johnson, the Lutheran, both professors of liturgy at the (Roman Catholic) University of Notre Dame, ply their trade. This sensitivity is clear not just in the even-handedness with which they present the various rites and liturgies, but also and most especially in their treatment of the eucharistic theology that is explicit or implicit therein, and of the various nuances of the interplay of *lex orandi* and *lex credendi*. Necessarily selective in a work as broadly conceived as this one, Bradshaw and Johnson usually focus their theological analysis on two issues that have often been neuralgic or controversial, especially from the time of the Reformation: eucharistic presence and eucharistic sacrifice.

What could be improved? The suggestions that follow stem from my awed and grateful awareness of the extraordinary value and potential of this book as a textbook, a handbook, a gap-filling handy reference work, and a guide to further study. With the potential of this book in mind, the table of contents could be much more detailed. There could be a bibliography, or at least a full index of authors (since many of the authors mentioned in the footnotes are not included in the index). Then, speaking as a theologian, I much appreciated the—à la Edward Kilmartin—trinitarian view of Eucharist and sacrifice with which the book ends; that said, my appreciation would have been increased by mention of Kilmartin's suggestion that Odo Casel's

notion of re-presentation, which has been so fruitful in modern ecumenical theology, can be deepened, or even corrected, by thinking not of the past, historical Christ-event being made present to us, but vice versa, by thinking of us being made present to it.

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Introduction to Christian Liturgy. By Frank C. Senn. Minneapolis: Fortress Press, 2012. ix + 244 pages. \$29.00 (paper).

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This informative and readable book, by Lutheran pastor and prolific liturgical scholar Frank C. Senn (PhD, Notre Dame), opens with a discussion of the nature of liturgy and the main periods of liturgical history, giving particular attention to the influence of culture. The chapter on the Liturgy of the Hours shows how the principal hours have been celebrated in different historical eras and Christian traditions, and explains the difference between the cathedral and monastic offices. Four chapters are devoted to the liturgical year, with much interesting information on the origins of seasons and feasts and their accompanying popular customs and traditions. Other sacraments are treated in a single chapter titled "Life Passages." The final chapters address the liturgical arts and forms of participation in worship.

The longest chapter, "The Principal Order of Service," includes a short history of the development of the eucharistic prayer and describes the common pattern that prayer has come to take in many traditions today, which is closely comparable to the *General Instruction of the Roman Missal*, no. 79. Most of the chapter outlines the order of service of twenty-four historical forms of eucharistic liturgy, from the second to the twenty-first century, with a paragraph or two of commentary on each. The outlines reveal the elements of the different forms of worship, and while this is instructive and illuminating, getting the most out of the outlines requires a willingness to examine the orders of service line by line and something akin to the skill of a cook who can tell what a dish tastes like by reading the recipe. One quibble: the elements in the orders of service are simply listed sequentially, without highlighting the underlying form of the service. For the Missal of Paul VI, for example, we are given the various component parts of the Liturgy of the Word and Liturgy of the Eucharist, and the introductory and concluding rites, but without indication of these four (two major, two subsidiary) structural units.