

After setting forth an important Cusan insight, he might color in the details with references to Augustine or Johann Gottlieb Fichte, if not Jacques Lacan or Emmanuel Levinas. Nicholas is sometimes the last voice heard, brought in to conclude the digression, but therefore not the center of attention.

Hoff reveals in his preface that he conceived this book after embracing the Radical Orthodoxy program of John Milbank and Catherine Pickstock. As many have noted, the movement's foundational certainty about a particular diagnosis of modernity's ills are both its strength and its weakness. This historical narrative is useful for orienting theology in the present, but less instructive for isolating particular achievements of past theologians. Readers unaware of Hoff's Milbankian assumptions may wonder why key slogans (nominalism, liturgy, realism, analogy, and "misty space") are frequently repeated without being fully defined. Hoff's confidence that liturgy can overcome modern spatiality is clearly indebted to Pickstock; and his notion of Nicholas' realism refers less to the late medieval schools than to Milbank's hints that Cusan analogy could be the antimodern antidote par excellence. It seems that Hoff strives to realize this intuition in his book, and at moments he succeeds. But even sympathetic readers may wish for a more patient, contextual analysis of the historical specifics that make Nicholas of Cusa so valuable today.

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*Praying and Believing in Early Christianity: The Interplay between Christian Worship and Doctrine.* By Maxwell E. Johnson. Collegeville, MN: Liturgical Press, 2013. viii + 148 pages. \$19.95 (paper).

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With this brief book, Maxwell Johnson has provided master's and doctorate-level students with a textbook that not only addresses the current state of research on the intersection of liturgy, theology, and praxis but also provides a model for writing academic papers. Johnson is explicit about methodological assumptions, compares schools of thought, and engages the current scholarship in each well-chosen case study.

Johnson begins with a preface that summarizes the two major methodological schools of thought in liturgical theology. After this brief but very helpful orientation, in chapter 1 he situates Prosper of Aquitaine's principle *ut legem credendi lex statuat supplicandi* (that the law of praying establishes the law of believing) within its historical and theological context. He provides

an analysis of the various positions scholars hold when applying this principle in liturgical theology. This chapter serves as a historical orientation, an introduction to the current state of the use of this principle in the field of study, and an apology for why an awareness of liturgical theology is critical for religious and theological studies. Chapter 2 explores the relationship between prayers to Christ and the Holy Spirit and the Trinitarian statements developed in the Councils of Nicaea (325 CE) and Constantinople (381 CE). Johnson works across textual genres and traditions to demonstrate the breadth of doctrinal cohesion while remaining mindful of developments and distinctions. He explicitly critiques methods that exclude some liturgical evidence, and models a more robust, inclusive methodology.

Chapter 3 is a masterful exploration of the complex relationship between the title of Theotokos for the Virgin Mary and the further clarification of Christology articulated at the Councils of Ephesus (431 CE) and Chalcedon (451 CE). Here Johnson provides examples of liturgical feasts and devotional practices to demonstrate that liturgy was central to the controversy. This chapter might be challenging for Protestant students, but it is critical for understanding the context of the Christological controversy for Nestorius. Chapter 4 expands the discussion into *lex orandi*, *lex credendi*, and *lex agendi* through the exploration of the patristic understanding of living out the baptismal and eucharistic life. This topic is timely for present discussions across multiple theological disciplines and invites moral theologians and those involved in spiritual formation into the discussions occurring within liturgical studies. The conclusion (chapter 5) serves as a call for sacramental and liturgical studies as critical for the health of the church today.

Johnson has written with the student in mind. Footnotes include sources for further reading in areas that might be outside the student's area of concentration. Large sections of English translations of primary text are included with minimal comments, serving both as a primary text reader and allowing students the opportunity to come to their own discoveries. Some Greek terms are provided as transliterations within the text; however, in a few instances, Greek text is used rather than transliterations. Unfortunately, a bibliography is not provided. A bibliography would have been a nice feature in this entry-level text, especially with the wealth of summary works provided for further reading and because the index is selective with respect to authors of secondary sources.

Johnson's writing style provides a model for beginning graduate students to think through the organizational structure of an academic paper. He clearly indicates each chapter's thesis statement early in the chapter and revisits the thesis statement in the chapter summary. The chapters are well organized, providing the opportunity for outlining each chapter to study the development

of his argument. Johnson also clearly indicates the limitations of the textual evidence when necessary and exercises academic humility when dealing with issues where lack of evidence requires tentative conclusions.

This insightful book, while ostensibly for master's-level students in liturgical studies, should be on the required reading list for graduate students not only in liturgical theology, but also in historical theology, worship studies, systematic theology, practical theology, pastoral theology, moral theology, and Christian spirituality. This book should also be considered, at a minimum, as supplemental reading in church history courses for seminarians.

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*Trent: What Happened at the Council.* By John W. O'Malley. Cambridge, MA: Harvard University Press, 2013. 335 pages. \$27.95.

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John O'Malley's reputation as a church historian is solid gold, and so is this book. It has already been dubbed the definitive one-volume history of the Council of Trent, probably for decades to come. O'Malley's narrative is rich in detail and adeptly lays out the politics of reform that engaged the emperor and kings of Europe as well as bishops and theologians, so it flows with the intrigue of a deftly developed suspense story. The cast of characters includes the popes and members of the Curia who, through papal legates, ensured that the much-desired "reform of head and members" (224) resulted in needed episcopal reforms, such as the required residency of bishops in their dioceses, but did not touch the "head," the papacy and Curia. What may be surprising to readers who have studied Vatican II is the role of the many theologians at Trent. They were given questions from the bishops, who then sat silently to hear the theologians present arguments for as many as six days at a stretch. Only then did the bishops speak.

The agenda was set by Martin Luther, whose challenges concerned (1) justification by faith alone through grace without the works of the law, (2) the principle of *sola scriptura* as against the Catholic inclusion of tradition to determine doctrine, and (3) his demand for reform of the church, head and members, through a free and open council in German lands. The popes were happy to address the doctrinal challenges posed by the reformers, but did not want to entertain reform of the head and members, a change that Emperor Charles V and others insisted on. This resulted in the dual attention of the council, so that every doctrinal decree was accompanied by a reform decree. Trent did indeed reform the way bishops managed their dioceses: