

and readers of mystical texts. This work will appeal to anyone interested in the theoretical study of mysticism, while also offering new and original insights on the work of the three mystics explored by the author.

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Jewish Liturgy: A Guide to Research. By Ruth Langer. Lanham, MD: Rowman & Littlefield, 2015. Pp. xiii + 265. \$89.

Few scholars have made the field of Jewish liturgy their central area of research, and among them Langer stands out. Among other things, she holds a unique position of regularly teaching Jewish liturgy to Christians, among them seminarians. She is an expert, therefore, at comparing, defining, and explaining Jewish worship and its attendant scholarship not just to Jews but to Christians as well. She points out the paucity of Jewish scholarship in liturgical *theology* relative to liturgical *history*, for example, calling it “one of the most significant cultural and intellectual differences between Judaism and Christianity” (233)—just one example of her expertise.

Above all, however, L. is a scholar of international repute, well known for such publications as *To Worship God Properly: Tensions between Liturgical Custom and Halakhah in Judaism* (1998), and, more recently, *Cursing the Christians: A History of Birkat Minim* (2012). She is indeed a master of her field, with a reputation for thorough research as well as precise and plain wording in presenting it. We are fortunate therefore to see that she has compiled an annotated bibliography of the most important books and articles published in English in the field of Jewish liturgical research up to 2015—a worthy successor to the earlier work by Joseph Tabory (*Jewish Prayer and the Yearly Cycle. A List of Articles*. Supplement to *Kiryat Sefer* [1992–1993]).

Unlike Tabory’s prototype, L.’s bibliography is geared primarily to a Christian and seminary context, so it carefully introduces Jewish liturgical research to readers unfamiliar with the field of Jewish studies. It therefore begins with introductions to rabbinic Judaism and Jewish liturgy in general, lists trends and earlier bibliographies of Jewish liturgical scholarship, and only then continues with the literature on Judaism’s central liturgical prayers. Within the first nine of fourteen chapters, the bibliography covers the historical development of Jewish liturgy: its emergence in late antiquity and its historical development through the Middle Ages until contemporary times. It also provides literature on the origins, history, and functions of the synagogue, the variety of rites and streams within Judaism, and an overview of Judaism’s main rubrics and prayers for weekday, Shabbat and festival liturgies, as well as lifecycle rituals and liturgical poetry, known as *piyyutim*.

With the second part of the book, chapters 10 to 14, L. expands her focus to include questions of embodiment, music, liturgical vestments, and objects—although she omits synagogue art and architecture; she then turns to elitist and popular spiritual practice, contemporary challenges, and a particularly welcome and comprehensive

section on liturgical theology. Embedded in the historical sections of the book, but also given its own separate chapter (chapter 12) is the topic of women and prayer. Chapter 13 lists the literature comparing early Jewish with early Christian liturgy. Compared to the earlier chapters, these chapters are relatively short, and appear at the end of the book—no necessary reflection of the author's personal perspective, but a sign of the historical perception of the field as “a subset of the study of rabbinic Judaism” (1) in general.

Clear and comprehensive summaries, annotations, and, where necessary, critiques accompany the mere listing of the books and articles.

This welcome volume is published primarily for a Christian readership interested in gaining a broad overview of Jewish liturgy. But it is a fruitful contribution for a variety of additional audiences as well: students and young scholars of rabbinic Judaism and Jewish liturgy, Jewish adult learning, and even autodidactic attempts to enter the academic field of Jewish prayer guided by an expert of the field who is uniquely able to balance scholarship with lucidity; someone also whose mastery of the various Jewish academic and religious perspectives is supplemented with familiarity with Christian liturgy too.

Moreover, as a bibliography reflecting up-to-date liturgical research, this book is a worthy addition not just for beginners and for Christians entering the field, but for Jewish scholars, too. First of all, the bibliography testifies to the rapid growth of the field. Second, the realignment of structure relative to Tabory's bibliography of the 1990s expresses an overall trend to expand the field in new and holistic ways. Jewish liturgy is coming of age as a focus in Jewish research; Langer is among the very few experts who are making it so; and her book is a guide to where the field is going.

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Christ's Gift, Our Response: Martin Luther and Louis-Marie Chauvet on the Connection between Sacraments and Ethics. By Benjamin M. Durham. Collegeville, MN: Liturgical, 2015. Pp. xviii + 162. \$24.95.

In his introduction, Durham says he wants “to build a new bridge across the Tiber (or at least to refurbish a neglected one) for theology in sacraments and ethics” (xi). Nor is the ecumenical bridge the only one crossed in this book; sacraments and ethics themselves still need stronger theological integration, and D. proves a nimble guide. The most significant outcome of D.'s volume is his demonstration that when sacraments and ethics are linked, dialogue between Lutherans and Roman Catholics can relativize disputed topics such as forensic justification and *ex opere operato* causality. This leads, in his last chapter, not only to important advances on the common ground of the theologians chosen to represent each tradition, but to nuancing, correcting, and enriching the theological contribution of each.