**RITUALIZED FAITH: ESSAYS ON THE PHILOSOPHY OF LITURGY.** By Terence Cuneo. Oxford Studies in Analytic Theology. Oxford: Oxford University Press, 2016. Pp. vi + 228. $90.00.

Cuneo begins by highlighting the fact that contemporary philosophy of religion pays relatively little attention to everyday religious life. Through his careful and compelling treatment of liturgical practices, and their role in our relationship with God, he works toward rectifying this omission. Throughout the book, he engages with the work of philosopher Nicholas Wolterstorff, Orthodox priest and theologian Alexander Schmemann; as well as work in philosophical theology, ethics, and philosophy of art and language. He focuses his discussion by specifically addressing practices of the Eastern Orthodox church; however, much of it is applicable to non-Orthodox traditions as well. In eleven chapters, Cuneo maintains that participation in the liturgy plays an essential role in the life of the Christian, emphasizing the fact that the liturgy is made up of “particular bodily rites” through which we can commune with God, and also develop and enact our knowledge of God. Importantly, a good portion of this knowledge is “knowledge *how* to engage and live in communion with God,” rather than the more traditionally-favored “knowledge *that* one or another proposition regarding God is true.” Although I think Cuneo is right to emphasize the former kind of knowledge, it would be helpful to hear more about how these two kinds of knowledge might interact with, and inform each other, especially in relation to the particular liturgical practices he discusses. Cuneo’s final chapter, an account of his journey into the Eastern Orthodox church, is a compelling illustration of the liturgically-oriented religious life. He describes his faith as colored by doubt; however, he emphasizes that in the midst of doubt, we can still have hope because God pursues communion with us through bodily, and sometimes even sub-doxastic means, all of which does not depend on our conscious acceptance of particular beliefs. Through his nuanced and creative approach, Cuneo successfully makes a case for renewed focus on practical aspects of religious life within philosophy of religion. His book is rewarding for both philosophers and theologians, and may also serve as an accessible entry-point for undergraduate and graduate students, as well as non-academics interested in philosophy of religion.

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