

D.'s thought, despite his repeated emphasis on the importance of the historical dimension. Readers will notice how D. does not address concrete cases that could help him explain more clearly his positions. Nevertheless, D.'s last work encourages moral theologians to articulate their original approach in fundamental moral theology by focusing on christological anthropology, while at the same time remaining engaged participants in today's ethical discourse within a pluralistic world.

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*Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective.* By Andrew B. McGowan. Grand Rapids, MI: Baker Academic, 2014. Pp. xiv + 298. \$34.99.

McGowan is very well known for his groundbreaking book, *Ascetic Eucharists* (1999), which helped uncover the great diversity of eucharistic practice in the ancient church. For example, M. is arguably responsible for the current view that bread and wine may not have been merely token elements that made up the eucharistic meal, but actually constituted a poor person's meal as such. The same could be true for bread and water or bread, water, and salt. Currently dean of Yale's Berkeley Divinity School, M. has broadened his horizons in this study. His goal is to assess the evidence for Christian liturgical practices through both literary and archeological evidence from NT times to the beginning of the fifth century. In so doing, he deals with the evidence for and current scholarship on: meal, word, music, initiation, prayer, and time. He begins by contextualizing liturgical practice within the broader category of worship as devotion and service to God; hence the book's title.

As a scholar of the "Bradshaw-Johnson Notre Dame school of liturgical studies," M. is keen to underline diversity in Christian practice and to point out where scholarship has assumed later practice in looking at the evidence (e.g., the relation of and distinction between the Eucharist and the so-called agape supper, 47–50). Much of the freshness of M.'s interpretation comes from his extensive engagement with the social history of the Greco-Roman world as in his explanation of how the codex (as opposed to the scroll) became useful in the Christian reading culture (90).

Of particular value is M.'s extensive treatment of the word of God—in terms of reading, proclamation, and preaching—and his inclusion of both music and dance in the study. The inclusion of dance is especially valuable because it rarely appears in studies of early Christian liturgy.

I found the chapters on the Eucharist and on the word to be the most thorough and thought-provoking. Occasionally M. has an excellent formulation as in his comparison of the martyr cult to the Roman patronage system: "The capacity of the martyrs to inhabit and make present the example of Christ added a heavenly superstructure to the Roman world's patronage system, which included but went beyond the lives of households and families" (243).

A few quibbles remain. I find it surprising that M. fails to use the extensive scholarship of Harald Buchinger, especially on the Eucharist in Origen. He might have made more of the current interest in linking the martyr cult to the celebration of the Eucharist and to the development of eucharistic praying. M.'s treatment of calendar observances of Mary is rather thin, especially in that he did nothing to show how a cult of Mary developed without the relics associated with martyrs. Given the scope of this study, however, these are trifles. M.'s book will remain a most valuable companion for the study of early Christian liturgy for a long time to come.

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*Evangelical versus Liturgical? Defying a Dichotomy.* Melanie C. Ross. Foreword by Mark A. Noll. Calvin Institute of Christian Worship Liturgical Studies Series. Grand Rapids, MI: Eerdmans, 2014. Pp. xv + 249. \$17.

With this volume, Ross presents a thoughtful and dynamic invitation to reexamine and reenvision the dominant methodologies as well as the historical and hermeneutical preconceptions of contemporary mainline liturgical scholarship. Slender and accessible, the monograph advances a robust yet tactful and charitable challenge directed primarily to the mainstream heirs of the 20th-century liturgical renewal movement.

The point of R.'s analytical focus is not only to explore but also critique the entrenched conventions of the liturgical scholarly and clerical guilds regarding the evangelical or free church worship traditions and practices as nonsacramental, not-quite-liturgical, and therefore deficient. Instead of proliferating the reified juxtaposition between the so-called "transcultural, transdenominational pattern" or the ecumenical *ordo* advocated by Gordon Lathrop and others, and the ostensibly "theologically inferior 'frontier *ordo*'" (6) inspired by 19th-century revivalism, R. argues that the very shape of such hierarchical and oppositional constructs for discerning liturgical orthodoxy distorts both the historical and contemporary complexity of the Christian liturgical landscape.

Instead of promoting the methodological model that fixates on the "clash of two *ordos*" (6), R.'s constructive agenda is to destabilize and modulate the false "dichotomy between ecumenical churches and Frontier-*ordo* churches" (30) in order to challenge the reductive and simplistic evaluations of evangelical worship in dominant liturgical scholarship. Her goal is to "move beyond perceived academic dichotomies" (77). To that end, she critically interrogates the stereotypical conflation of evangelicalism with fundamentalism (chap. 3) and traces the foundational contours of evangelical sensibility and spirituality back to the ecumenical orientation of George Whitefield (chap. 1). R.'s inquiry probes the enabling and legitimating theological orbits that reciprocally ground, surround, and motivate liturgical practices: the liturgical hermeneutics of the Scriptures (chap. 3) and the ecclesiological