

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

patterns in “liturgical” and “evangelical” communities (chap. 4). Inspired by Raymond Brown’s work on the Fourth Gospel, R. advocates for a judicious discernment of the ecclesiastical diversity by engaging the work of Miroslav Volf, John Webster, and Kevin Vanhoozer to challenge the alleged “gnostic tendencies” of evangelical ecclesiology (chap. 4). R. argues that “nonsacramental Christianity is one faithful way of embodying the shared confession of faith” and hopes that “the discipline of liturgical studies is wide enough to embrace ‘both-and’ without mandating ‘either-or’” (99). Last but not least, to defy oversimplifications and to call attention to the actual diversity and complexity of contemporary evangelical worship, R. presents case studies of Eastbrook Church (chap. 2) and the West Shore Evangelical Free Church (chap. 5).

R.’s study offers a stimulating and timely investigation of time-honored methodological and imaginative fixtures—indeed magisterial fixations—of modern/postmodern Western liturgical scholarship. Like all insights that challenge the established status quo, this monograph is a bold summons to move beyond static, outdated, and reductionistic categories of imagination and theological analysis. Particularly timely is R.’s call for vigilant discernment between competitive, adversarial, and hierarchical dichotomies in liturgical imagination and practice, reconsidering enriching differences and fruitful distinctions. Obviously, liturgists who still find these categories suitable will not all be convinced by R.’s analysis. Neither will all evangelicals who find historically evolved liturgies stultifying and existentially aloof heed R.’s constructive pleas for “pedestrian theologies of worship” (136) and for developing a *via media* of broad ecumenism and dialogue (134). Such enduring sensibilities do not, however, detract from the inspiring virtues of R.’s compact study.

Deeper structural questions are implied but remain explicitly unaddressed in the present volume. Is a far more systematic interrogation and reimagination of the very notions of “sacramental” and “liturgical” beyond the conventional categories of presently authorized rites and rituals necessary? In what sense is the “ecumenical *ordo*” ecumenical if so many individuals and communities in globalized World Christianity do not practice its magisterially approved rites? Is perhaps the “ecumenical” *ordo* rather a “magisterial” *ordo*? What about the competitive dynamic of historically “authorized” and “unauthorized” liturgical resources (29) in the context of, say, postcolonial analyses of imperially established orthodoxies in the modern colonial Christendom(s)? How are we to sort out the entanglements of the “ecumenical *ordo*” with magisterial Christendom(s) and their institutionalized power structures—the very entanglements that nonconformist/evangelical worship communities have so persistently questioned since the early modern Radical Reformations? These questions notwithstanding, R.’s thought-provoking study is altogether commendable. The volume is highly readable and will be useful to academic liturgical scholars, pastors, students, worship planners, and curious inquirers alike.

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