meaning. The danger common to every particular cosmology is the tendency to think it is complete, self-sufficient, perfect, standing alone (as opposed to alongside some very different, and thus challenging, other). Such claims to totality inevitably lead to unjust oppression of those who either do not fit inside the perfect circle or, within the hierarchy of a given sphere, find themselves at the bottom rungs. For precisely this reason, the "hole in the heavens" revealed in the gospel is the world's salvation, for it insists that One alone is holy, the One who comes in the power of the Spirit to critique whatever or whomever claims exclusive authority: "the encounter with the triune God always creates a hole in any status quo" (81).

Lathrop is well aware, nonetheless, that a cultural or philosophical worldview is not the only contemporary sense of the word cosmology. In this postmodern age, cosmology most commonly refers to astrophysics and the attempt to scientifically account for the whole of the universe in all its parts. But increasingly, cosmology has a third, ecological referent, an awestruck acknowledgement of the sheer magnitude of the cosmos we inhabit and, thus, the effort to find a human orientation amidst this great "whole." Such ecological awareness bears with it a sense of our responsibility for the earth we inhabit, as well as for each other, who walk upon it. On this point the contribution of Christian liturgical tradition becomes relevant, if not salvific, for our time. Orchestrating such sources as Plato's *Timeaus*, the Gospel of Mark, and the Book of Exodus, Lathrop mounts an eloquent argument for how the hole in the heavens reorients the maps of our world, dislodging all dualisms of the sacred versus profane, instead revealing that the unapproachable divinity comes to us and, in that coming, declares all the ground holy, all an environment for walking in justice and love. Christian liturgical celebration of this saving Word is at once bold in its potential to coordinate the three types of cosmology we negotiate in our day and authentically humble (and humbling) in its repeated proclamation that none of our scientific, social, or religious systems are the final solution to our often lament-laden desire for the whole. The good news is that all is held and drawn forward by
the boundless mercy of God. Christian worship moves, in Lathropian juxtaposition, constantly between thanksgiving and lament, petition and praise, thereby creating a space for us to inhabit that is at once realistic and redeemed.

Ever influenced by the fundamental insights of Alexander Schmemann, Lathrop locates the solid center which grounds the church’s engagement with the postmodern array of cosmologies in the liturgical ordo, which he ecumenically delineates as the ecclesial assembly’s actions of word, bath, meal, and prayer, as these take place in a rhythm of time and configuration of space. Part 2 of the book is comprised of chapters both theoretical, in his mounting an argument for a liturgical ethics, and practical, as he spells out numerous implications for concrete, pastoral practice of the ordo. In the third and final part of the book, Lathrop gives even clearer shape to what he is arguing for by addressing something of what he is against: the distortions of excessive hierarchism (the predominantly Roman Catholic failure) and “closed-circle” sectarianism (to which Protestantism so often succumbs).

By engaging the multifold cosmologies that have clearly fascinated his intellect and animated him, body and spirit, in recent years, Lathrop has produced a sort of reprise of his liturgical theology, a refreshing second-order restatement of the irreducible value in the first-order work of the church’s worship as it opens out into our contemporary world(s). Perhaps the one aspect of the book that left me unsettled is the question of whether the center of the church’s liturgical tradition is proving strong enough against the seemingly relentless waves of postmodern fragmentation and ecclesial distortions, but that is only to honor his work by seeking to chart a further course.

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Paul Bradshaw, Anglican priest and professor at the (Roman Catholic) University of Notre Dame, has contributed immensely to liturgical thought and research to the enrichment of all the churches. This Festschrift, offered by friends, colleagues, and former students, gathers varied interesting and significant studies, which will be of chief interest to specialists in liturgy, although those concerned with historiography and interreligious relationships will also find here matter of importance to themselves. The work is well produced, with only a few typographical accidents: “Acti” for “Acta” (32, 37); “De” for “Dien” (or, better, “Dies”), in the running heads (32-42); “Polycrastes” (76, only once); and “Praescriptio” for “Praescriptione” (238).

After Ruth Meyers has interpreted Paul Bradshaw’s astute principles of historical analysis, the essays are grouped under the headings of “Initiation and Liturgical Year,” “Eucharist,” “Ordination,” and “Liturgical Theology,” but the themes (naturally) transcend this categorization. Thus, the relations of Jewish and Christian worship are treated at points throughout the collection. The Jewish matrix of early Christianity is illustrated by Walter R. Ray, who argues that the special (1 will not say “sectarian”) traditions of Jewish spirituality found in the Book of Jubilees, with their interpretation of Pentecost and Sinai, suggest an original context for baptism. Maxwell Johnson ponders a phrase of Tertullian that may be taken as commending Pentecost as a baptismal season; this links up with Ray – and, incidentally, opens up new vistas on 1 Peter and the Didache. Gabriele Winkler, analyzing the earliest features of Syrian and Ethiopic anaphoras, points to an inheritance of the Sanctus and the Benedictus from versions of Enoch. Rabbi Lawrence Hoffmann shows how the central term of Jewish eulogy, hoda’ah, must not be over-simplified as meaning “thanksgiving”; its central sense is “acknowledgement” (ac. of God, in covenant), which will include, but is not confined to, thanksgiving. This detailed study corrects