

Wendy L. Porter, ed. *Rediscovering Worship: Past, Present, and Future*. Eugene, OR: Pickwick, 2015. 359 pages. \$29.

*Rediscovering Worship: Past, Present, and Future* is an edited work of papers presented at the H. H. Bingham Colloquium at McMaster Divinity College in Hamilton, Ontario, Canada, in 2010. The work reflects the evangelical Baptist tradition from which this Colloquium has sprung, as well as the Canadian context in which it took place. In her Introduction, Wendy L. Porter interweaves theory from Old Testament and New Testament scholars with praxis from worship and music scholars.

The first three chapters examine some theological and practical models for worship found in the Hebrew Bible. Daniel Block's chapter and Gordon Adnams' response is concerned about evangelicals decreasing attention to the theology of worship in the scriptures. Block examines the importance of rituals found in Deuteronomy for building community. He provides an accessible model for 21<sup>st</sup> century communities to explore further the way in which they view their meal rituals (13–14). Paul S. Evans provides an overview of temple worship and a historical critical review of the book of Chronicles with implications for community identity and worship including the importance of public worship and the role of music for getting the word across (40–41). Porter expands upon the work of Evans by considering the practical implications for worship design and content. Her chapter could be a useful supplement for congregations wanting to transition to a new kind of worship by providing common ground for those who have different opinions about styles of worship. Mark Boda's chapter surveys the Psalms. His study, as well as the response to it, could provide an easily accessible supplement for preaching professors or worship leaders to begin the examination of multiple points of view in worship liturgy and music "that reflect the realities of the human experience of those who participate in worship" (71).

The second three chapters and responses concern worship considerations from the New Testament. Stanley E. Porter engages John 4:20-24 as a "prescription for worship," stressing the importance of spiritual worship and a critique modern worship movements that revere past rituals and liturgies over spiritual substance (97, 100). Adnams' response expounds upon Porter's use of "in spirit and truth" and explores the very worshipper's being as a space for worship renewal. Cynthia Long Westfall and Adnams' responses draw comparisons between the 21<sup>st</sup> century and the early church by acknowledging the influence from Greco-Roman practices and Judaism upon Christian praxis. Westfall uses this multivalent approach to encourage worship development. Her work provides a useful opening to explore aspects of the multiple origins of our modern worship, even though she makes some assumptions that have been questioned by recent scholarship (125, 133; especially her treatment of Eucharist and the Passover). Grant R. Osborne interprets worship in the book of Revelation. He views the text as a result of internal schism within the community concerning false worship and true, and builds his arguments based upon detailed analyses regarding the location and categorization of prayers and hymns in the text worship (142–143). Porter's response advocates for the exploration of the eschatological implications of Revelation with worship teams.

Porter's gift for storytelling and musical expertise shines most in the final chapter. Acknowledging that her survey of worship history may be an ambitious undertaking for one paper, she hopes it will spur further study (179). Inevitably she leaves out some points. However, her sociological overview stressing the multiplicity of liturgical practice through the centuries and her mention of Hildegard should pique further reflection by worship leaders (200). Her

treatment of the musical additions by Bernard of Clairvaux and Martin Luther are also refreshing (201, 208).

This volume achieves the goals set forth to model a conversation between theoreticians and practitioners. However, some of the interpretive lenses and voices presented may limit its scope and use. For example, the book views Hebrew texts “in the light of Jesus Christ” (87). While I agree with Porter that the Christological designation can be illuminating when examining hymn writers such as Isaac Watts, in other ways the claim becomes unnecessary interpolation into biblical arguments that were strong enough to “stand on their own.” Also, Porter’s volume would be stronger with more diverse voices. Still, placed alongside other authors dealing with these passages and themes such as Ruth Duck, Kathleen Black, Cláudio Carvalhaes, Pedrito Maynard-Reid, Dennis E. Smith, Hall Taussig, and Andrew McGowan, it has promise to invigorate classroom discussion.

Suzanne Wenonah Duchesne, Drew University, Madison, NJ