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What happens Sunday morning: a layperson's guide to worship

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Lutheran Worship along the way. The book ends with a brief conclusion and sources or end notes.

My major frustration is at this last point. He has 17 endnotes, and yet the book is full of anecdotal and other material for which no references are given. The anecdotal material, with which the book abounds, is, in my opinion, what makes the book worthwhile. However, one might like to know the exact source before reusing some of the excellent illustrative stories he relates.

There are unfortunately a few places in the book which are weak, where either too little is said or the information is incomplete or incorrect. Here I would cite particularly the sections on the lectionary readings and on the Eucharistic prayer.

The author suggests the book might be used for personal or family devotions. I would question such usage as well as his suggestion that it be used for classes on worship and the liturgy. However, as a generalist book on Lutheran worship, it could be a useful addition to a church library. Most pastors would also find good fodder for a few sermons in the delightful stories that are sprinkled throughout the book.

K. L. Peterson

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What Happens Sunday Morning: A Layperson's Guide to Worship

Carol M. Norén

Louisville: Westminster/John Knox Press, 1992

109 pp.

What Happens Sunday Morning, written by Carol M. Norén, Assistant Professor of Homiletics at The Divinity School of Duke University, offers much to affirm and little to lament. Noteworthy examples of the latter include use of the word 'minister' as a synonym for 'pastor' or the ordained clergy. A book intended to educate laypersons might have initiated their thinking of ministers as inclusive of all the baptized, even themselves. Even this perceived shortcoming, however, reflects one of the book's strengths, namely, a consistent sensitivity to the average layperson's less specialized knowledge in the fields of biblical scholarship and church history. At the same time, Professor Norén does not shield the reader from inquiry into these issues. The questions of inclusive language, or whether or not the Last Supper was an authentic Passover meal, for example, are treated in a straightforward and impartial manner.

Professor Norén is consistently impartial in dealing with particular preferences and practices in worship, while firm in expressing its universals:

intent to please and praise God, to inspire a sense of mission, and to build community among believers. Though brief and concise, the book's six chapters provide a thorough discussion of their respective topics—context, architecture, music, Word and ritual—and how these various dynamics combine to enhance or inhibit the promised benefits of corporate worship.

I especially appreciated the emphasis on the Jewish roots of Christian worship, and how these are reflected in the New Testament. In addition, the book's strong mission orientation is reinforced in the questions provided for group discussion at the end of each chapter—perhaps the book's most valuable feature. For example, in the final chapter Professor Norén suggests, "Strictly speaking, the word liturgy denotes the Eucharist; some traditions use the word as a synonym for Holy Communion" (p. 85). I am intrigued by the discussions this might generate in congregations where 'liturgy' is a familiar word, though not yet connected with a weekly celebration of the Lord's Supper.

The book's stated purpose—to "achieve a better understanding of... worship" and to help laypersons "evaluate and plan what happens on Sunday morning" (p. 11)—is more than met, and I am particularly encouraged by the potential for ecumenical understanding that may be fostered as the book is read and shared according to its design.

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Ordination Rites of the Ancient Churches of East and West

Paul Bradshaw

New York: Pueblo Publishing Company, 1992

\$24.50

Noted British liturgical scholar Paul Bradshaw has here written a book which evinces his interest and authority in the area of liturgical history, and which is the most significant contribution to the field of ordination studies since H. B. Porter's 1967 monograph, *The Ordination Prayers of the Ancient Western Churches* (SPCK/Alcuin). However, Bradshaw takes us beyond this earlier work, by venturing into the murky waters of the Eastern rites.

The book has two parts. In the first, Bradshaw gives historical background on the various rites, their sources and structures, and then walks us through the shape surrounding the various rites for bishops, presbyters, deacons, deaconesses, and other minor orders.

In the second part, Bradshaw provides translations of the various prayers, which he divides into three categories: patristic texts, eastern