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Exploring our Lutheran liturgy: how and why we worship

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Readers of the monograph will find the fourth chapter of greatest value. Here he discusses cultural issues that arise in multicultural parishes. He identifies the goal of multicultural worship as "helping people from a variety of cultural groups simultaneously to celebrate their faith in the liturgy" (p. 49). This is a surprising suggestion, and implies a different model of multicultural worship than most mainline traditions have considered. Although his examples represent typical Roman situations, i.e., Polish, Italian, and Spanish parishes, the model is applicable in other settings, for example, Baltic, German, Scandinavian, French, Asian, and Aboriginal.

This essay will be useful for Lutheran pastors who find themselves working in so-called "bilingual" parishes. His suggestions for multicultural worship will not be favourably received by those who prefer the model of exclusively unilingual, unicultural non-English parishes. Nevertheless, his suggestions warrant careful consideration by such pastors and congregations. This is especially the case, given the reality that most non-English congregations, immersed in an English-speaking milieu, are recognizably on a terminal course. Even though the original language can be retained for a generation or two in worship, still the second and third generations of such congregations are immersed in the host culture and language the other six days of the week. Francis recognizes the multicultural nature of such churches, and provides helpful suggestions for intercultural worship.

The essay ends with two appendices: the Roman Catholic "Guidelines for Multilingual Masses", and a useful bibliography.

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Exploring Our Lutheran Liturgy: How and Why We Worship

Dennis R. Fakes
Lima, Ohio: C.S.S. Publishing Co., Inc., 1994
146 pp.

My first reaction was—who needs another book on the subject of the Lutheran liturgy? The author, by his own admission, struggles with the "why" of liturgical worship. He has shared this struggle in a meaningful way with the congregation he serves, and now, in this book, allows the reader to join in the quest to make sense of what we do in worship.

With an opening chapter on some of the basic ingredients (building, vestments, church year, etc.), in seven additional chapters he takes the reader through the basic Sunday liturgy (with Holy Communion) step-by-step. References are made to both the *Lutheran Book of Worship* and

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.

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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: