

BOOK REVIEWS

FRANK MACCHIA, *Justified in the Spirit: Creation, Redemption and the Triune God*. Grand Rapids: Eerdmans, 2010; pp. 345.

For many in the Western churches, Paul's doctrine of justification has been the key category in which Christ's saving love in Jesus Christ has been understood. With the 1999 signing of the *Joint Declaration on the Doctrine of Justification*, the sixteenth century debates are being put to rest and a whole new generation of reflection, preaching and deepening of our understanding has been begun for the twenty-first century. Renewed biblical, especially Pauline, studies; ecumenical deepening of the Trinitarian framework for understanding what God has done in Jesus Christ by the power of the Holy Spirit; and a renewed understanding of Trinitarian *koinonia* as a primary category in participatory soteriology, as well as church life, have all pointed to a rich future for the churches' preaching of justification and theologians' explication of its meaning.

This volume is an important contribution to this expansion and deepening, by its thorough review of the best modern biblical research; survey of systematic studies by the likes of Pannenberg, Rahner, Jensen, Volf, Moltmann, Zizioulas, the Barth's and others; and a synthetic development in the context of modern ecumenical agreements. The author affirms the reconciliation of forensic and renewal understandings of grace articulated in the *Joint Declaration*. However, he expands and deepens these agreements with a pneumatological perspective which strengthens the Trinitarian understanding and the dynamic character of God's saving action. The author's perspective, relying on biblical and systematic argumentation, is informed by questions raised by his Pentecostal heritage and his reading of a certain pneumatological deficit, especially in the Western tradition in which the Reformation debates were embedded.

The book is divided into three parts of eleven chapters. The first part deals with the conflicted history, with chapters framing the issue of justification and the Holy Spirit, the classical Protestant and Catholic perspectives, and an exploration of the contribution of the Pentecostal metaphor of Baptism in the Holy Spirit. The second section deals with the sources: justification and spirit in the Hebrew Scriptures, the role of the Spirit's indwelling in justification, and

Spirit Baptism as an essential element for understanding God's action in justification.

The last section, entitled *The Eschatological Fulfillment of Justification*, includes sections on participation, noting among other sources the current Finnish Lutheran scholarship; implications of a pneumatological approach to justification for church and sacraments; a chapter where he outlines his Trinitarian proposal for a contemporary theology of justification; and a final reflection emphasizing the ecumenical import of such an understanding of this central soteriological mystery of the faith for the Christian and the churches today.

Throughout the book, informed by the best classical Catholic, Protestant and Orthodox scholarship and the common ecumenical resources, the author also teases out Pentecostal sources that help to understand where the early, pre-systematic, thinking of that movement has informed the understanding of salvation and justification; the relationship of justification, sanctification and Baptism in the Holy Spirit; and the potential contribution of this implicit theology both for Pentecostal systematic and for ecumenical understanding.

We can be appreciative of study as a substantive systematic contribution to our understanding of the Trinity and God's working in the world, to our engagement with the fastest growing Christian community in the world, and to our reconciliation as churches in the grace once given in the death and resurrection of Jesus Christ and alive in our communities by the power of the Holy Spirit.

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DIANE LECLERC, *Discovering Christian Holiness: The Heart of Wesleyan-Holiness Theology*. Kansas City, MO: Beacon Hill Press, 2009.

I am excited about Diane Leclerc's new book. She does a good job of addressing key issues in the postmodern attempt to understand and live holiness. The author writes her new book from the perspective of Wesleyan-Holiness theology and believes this theological tradition offers a distinct perspective that rises from the history of the Christian tradition and Scripture. The audience for the book, however, is our contemporary age.

Early on, Leclerc argues for the relevance of the Wesleyan tradition's understanding of holiness in this postmodern world. She takes her understanding from John and Charles Wesley's argument that salvation is the gospel's primary focus. She believes a Wesleyan approach to holiness can be optimistic: sin needs to reign no longer.

The structure of the book is based on the Wesleyan quadrilateral. As a preliminary, the author argues for the supremacy of love in biblical and historical understandings of holiness. 'Love, for Wesley and his successors, should permeate every fiber of holiness and thus should be understood as the overarching theme of my entire book and not just the concluding chapter.' She also argues that 'entire devotion to God is perhaps the best expression of our love for God and should be seen as a thematic thread.' (30)

We all come to the Bible from a particular perspective and life experience. We all either explicitly or implicitly are convinced some ways of reading the Bible are better than others. Leclerc argues that a Wesleyan way of reading the Bible emphasizes it as our most important lens through which we might see what God is like. The Bible is formative, and we can rely upon it for all things pertaining to salvation. It serves as a source for helping Christians in their devotional life. Wesleyans examine Scripture and pick the grand themes in its pages. Like John Wesley, they affirm that the purpose of Scripture is to reveal the God of love, who out of love saves the world (44).

Leclerc asks a key question early on in the book: 'What does it mean to be holy?'

We affirm that all holy acts come out of a holy heart and that God changes our desires and motivations from within when we fully devote ourselves to following Christ in faith and fellowship. We depend on God's enabling grace everyday in our Christian walk. Holiness means much more than sinlessness. To be holy, we must love. And love is never finished because there are always new opportunities to practice love for God and neighbor. This is the heart of the Wesleyan message. (48)

In her exploration of holiness in the Bible, the author uses the Wesleyan phrase, 'the whole tenor' of Scripture. She argues that holiness is a central theme in the Old and New Testaments. Biblical authors present holiness in a variety of ways. Sometimes Holiness refers to God's incomparability, at other times to God's glory or jealousy. Sometimes Scripture suggests that human holiness is

derived from God. Sometimes to be holy means being entirely devoted to God. Sometimes, holiness refers to a divine-human relationship and at other times to human obedience.

In the New Testament, biblical writers sometimes identify holiness with purity of heart. This purity expresses itself outwardly in actions. We also find biblical passages identifying holiness with the absence of sin, and others identifying it with the presence of good. According to the Bible, holiness is both an individual and corporate calling.

Part Two of the book addresses holiness from an historical perspective. Because she is an historical theologian, it comes as little surprise that the author both appreciates and knows well major figures of the Christian tradition. These chapters provide dozens of sketches of important historical figures both predating John Wesley and following him. I learned some new things in these sections. Part Three is titled, 'Holiness Theology for Today.' Leclerc begins by addressing the complex issues of how we talk about God. She affirms both the transcendence and immanence of God. 'An understanding of God as holy, as transcendent, as immanent, and as relational,' she says, 'finally brings us to the supreme affirmation that God is love.'

This love is what most exactly defines God's holiness and most precisely modifies God's transcendent and immanent relationship with the world. God's holiness as love is not only the height, but also the very depth of all that Wesleyan theology affirms. The love of God expands both far and wide into all that it believes. This does not contradict the suggestion that at the heart of Wesleyan theology is soteriology, for God's love is a love that reaches infinitely towards us in order to save. The ultimate expression of this love comes to us through the incarnation. Christ is love personified. As such, he reveals that the nature of love is an embodied servanthood willing to carry a cross. (142)

A good deal of time is spent exploring Jesus Christ as the revelation of God's love. As the Son, he is the servant, model, saviour, high priest, mediator, and the one whom God has resurrected. 'Christ reveals that God's love toward us is a gift, self giving in nature and soteriological in purpose.' (147)

The Holy Spirit plays an important role in sanctification, according to Leclerc. In this context, she addresses the Wesleyan understanding of prevenient grace. This grace is God's loving presence that comes before, seeking to woo and draw us to God. Matters of the Holy Spirit also lead the author to address briefly the question of how Wesleyans should think about religious pluralism.

Finally, the Holy Spirit regenerates, sanctifies, and comforts individuals and the church.

I think it is important to note that the author decides to talk about God's love before she talks about humans as sinful. This reflects the basis of her Wesleyan optimism that God is greater than sin. But she does not shirk from addressing sin issues. God created humans, but they sinned against God. In fact, they now have a bent toward sin. She steers a path on the question of the original sin between the views of Augustine and Pelagius. The key to this path is the universal prevenient grace of God that provides the possibility for salvation to all by empowering them to respond to God's gift of love.

The final part of these three sections addresses the death of Christ and atonement theories that have emerged in the life of the church. Leclerc argues for full salvation, and this leads naturally to her understanding of sanctification. She makes the following important claims:

Entire sanctification...

1. is subsequent to regeneration.
2. breaks the power of sin.
3. is characterized by entire devotion to God.
4. results in obedience and love.
5. has an element of both taking away and giving to.
6. is through faith (by grace) alone.
7. is (usually) followed by the witness of the Spirit.
8. can be described by several metaphorical phrases.
9. requires subsequent growth, which must be intentionally nurtured.
10. involves growth in Christ-like character.

In this section, the author calls for a balanced interpretation of entire sanctification. This balanced view affirms the best of John Wesley's theology and the best of the American holiness movement. It affirms holiness as both appropriated in a moment and developed over time through growth in grace. She calls for readers to retain the idea of secondness in sanctification, while allowing differences from person to person in how entire sanctification is experienced.

In the final part of the book, 'Holy Living for a New Century,' the author devotes chapters to five aspects of holiness: purity,

perfection, power, character, and love. By purity, she has in mind the issue of morality. Holiness leads the Christian to live a moral life of avoiding sin. Being obedient to the God of love involves fulfilling the call of love. This involves following certain ways of living and rules. It is embodied holiness. The discussion of sexuality is particularly relevant for challenges that twenty-first century Christians face.

In her chapter on perfection, Leclerc argues that we are created to love God with our whole being and our neighbours as ourselves. Perfection does not mean becoming un-human. It does not mean we no longer make mistakes or have weaknesses. Perfection involves living the life of love. Such life includes avoiding sin but also acting in compassion and for social justice. Holiness as perfection entails perfect love.

In her chapter on holiness and power, Diane emphasizes the importance of God working in our lives to provide power for victory over sin. This does not mean that human give up a sense of self. Instead, Christians follow the self-giving love of Jesus Christ who, in kenotic love, lived a life sacrificing his own interests for the good of others. Some of the author's best work resides in this chapter. In it, she considers deeply vital questions of human weakness, brokenness, suffering, and abuse. She concludes, 'Out of our own courage at times to be our own unique selves despite the pain, God is able to lead us to be an instrument of powerful healing in others' lives. God is indeed a redeeming God.' (252)

The chapter on character argues for not only loving in the moment and avoiding particular sins. Holiness also calls for Christians to become people of loving character. The life of Christlikeness develops a particular kind of character in the Christian. Following certain practices - both within the church community and as individuals - is important for developing a Christlike character in a postmodern world.

The final chapter of the book is titled, 'Holiness as Love.' Throughout her book, the author refers often to the central place love plays in a Wesleyan holiness understanding of sanctification. Love is the centre. This means holiness and love cannot be separated. It also means that a strong theology of holiness will care about the head and the heart, the intellect and feelings. Love makes a difference in the way we live our day-to-day lives. Le Clerc makes a special point of talking about our love for God as entire devotion. She says such devotion is the proper and fitting response to God's love for us. It involves complete consecration and surrender.

The conclusion of *Discovering Christian Holiness* is a fitting conclusion to this review:

This then is the essence of holiness, the holiness to which we have been called. To be called unto holiness is to be called to kenotic love. Love at the center of it all. Love at the center of us all. Self-emptying love outpoured into the world: This has been our past; this can be our future. (286)

I recommend Diane Leclerc's new book.

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(reproduced here from
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permission of the author)

KENT BROWER, *Holiness in the Gospels*. Kansas City: Beacon Hill Press, 2005; pp. 136 + notes and bibliography.

Kent Brower makes an excellent contribution to the much needed project of establishing a solid exegetical base for Wesleyan perspectives on holiness. This book began as the 2000 Collins Holiness Lectures delivered at Canadian Nazarene University College in Calgary, Alberta. It has also been informed, according to the author's Preface by the experience of teaching courses in the MA course in Aspects of Christian Holiness at the Nazarene Theological College Manchester where Dr. Brower is Vice Principal and Senior Lecturer in Biblical Studies.

The book has an unusual structure, eschewing the canonical ordering of the books in favour of giving priority (after a helpful chapter on Holiness in the Second Temple Period) to the Gospel of Luke. The author's purpose is Christological, as he purposes to deal first with the humanity of Jesus and then (in John's Gospel) with his divinity. Furthermore, Luke gives special emphasis to the work of the Spirit, a key theme in Wesleyan-holiness thought, and to Jesus' interaction with Pharisaism, itself a kind of first century holiness movement. The chapter on John's Gospel takes a welcome Trinitarian approach. Mark's Gospel is then covered with a focus on discipleship. A series of texts from the Sermon on the Mount forms the centrepiece of the chapter on Matthew's Gospel, appropriately

culminating, given the purpose and intended audience of the book, with a discussion of Matt 5:48 - "Be perfect, therefore, as your heavenly Father is perfect." A final chapter sets out five "Lessons in the Holy Life" - Christian holiness is 1) centred in the Triune God 2) defined by Jesus 3) communal and personal 4) a journey and 5) present life and future goal. David W. Kendall has noted how odd it should be that the holiness movement has paid little attention to the Gospels as an exegetical basis for the doctrine of entire sanctification. Instead the focus has been on Old Testament themes and images, on the Pauline literature, on the Pentecostal motif of the Book of Acts, and on the theme of "perfect love" drawn from 1 John.¹ Yet it is in the Gospels that the call to discipleship is most radically set forth and where the redefinition of holiness in new covenant terms is firmly established. Kent Brower makes a valuable contribution to correcting this balance.

On a minor point, an odd feature of the book, though I'm sure it is an editorial decision and not the author's, is the continuation of numbering in the endnotes. Instead of the numbering restarting with each chapter, it continues through the length of the entire book from footnote 1 to footnote 367. This is a rather untidy arrangement which I hope the Beacon Hill editors will change.

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KEVIN W. MANNOIA and DON THORSEN, eds. *The Holiness Manifesto*. Grand Rapids: Eerdmans, 2008; pp.249.

This book is the result of considerable consultation among scholars in the Wesleyan-Holiness tradition operating first as the Wesleyan-Holiness Study Project and subsequently as the Wesleyan-Holiness Consortium. Member churches included Brethren in Christ, the Church of God, Anderson, the Church of the Nazarene, the Free Methodist Church, and the Salvation Army. There were also a number of lesser-known Holiness bodies represented such as Shield of Faith. I wonder whether either the International Church of the Foursquare Gospel or the Christian and Missionary Alliance can really be said to belong to the Wesleyan-Holiness tradition. Their

¹ David W. Kendall, 'Jesus and a Gospel of Holiness,' in Kevin W. Mannoia and Don Thorsen, eds. *The Holiness Manifesto* (Grand Rapids, MI and Cambridge, UK: Eerdmans, 2008), 57.

identification as such through their participation in this project is interesting. A more natural participant who would bridge the Holiness and Pentecostal traditions would have been the Church of God, Cleveland, but that church is not represented here.

As for the essays themselves they give us, like all such multi-author collections, a mixed bag in terms of quality. Preliminary material includes an introduction by Kevin Mannoia, a helpful historical overview by Barry Callen which will be helpful for those who may be unfamiliar with this particular theological and ecclesial tradition, the text of the Holiness Manifesto itself (2006) as well as the subsequent 2007 document on living out the Manifesto. The essays are divided into disciplines - biblical studies, historical and theological studies, and ministry. Of the three biblical essays David W. Kendall's treatment of 'Jesus and a Gospel of Holiness' is a standout. It's a pity there could not have been more historical material but Bill Kostlevy's paper on the rejection of lodges and secret societies by radical evangelicals in nineteenth century America is really excellent. The title - 'The Social Vision of the Holiness Movement' - is a little misleading, since the paper is not as broad as the title suggests. His analysis is based largely on gender and race as he demonstrates that the world of the lodge was an exclusively white male domain to which Holiness and other radical evangelicals strongly objected. Associated with this was the perception that radical evangelicalism with its concern for women's rights, antislavery, and perfection reflected the feminisation of evangelicalism during this period. The lodge protected male power, male dominance, and male concerns. The Holiness churches expressed the more feminine qualities of altruism, compassion, perfectionism, and commitment to racial equality. Those in Wesleyan-Holiness denominations today who have wondered why their churches even have statements on lodges and secret societies will be helped to see the social justice origins of this stance.

Of the six essays on ministry, I found James Earl Massey's final essay on 'Preaching as Charisma' the most interesting, though it is only tangentially related to holiness. I find odd the positioning of five appendices (or should that be appendixes?) in which participants each try to define holiness. These would have worked better in the earlier introductory section. Overall I am pleased to see this volume appear and believe it will make a good contribution to reviving interest in the neglected doctrine of holiness. The fact that it is

published by Eerdmans, rather than one of the Wesleyan-Holiness denominational publishers, will help provide a wider audience for what might otherwise have been merely an in-house discussion.

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JOSEPH COLESON, ed. *Be Holy: God's Invitation to Understand, Declare, and Experience Holiness*. Indianapolis, IN: Wesleyan Publishing House, 2008.

This collection of essays gets off to a rather poor start with a chapter from former General Superintendent of the Wesleyan Church, David W. Holdren. His assertion that at salvation Jesus is received as Saviour and only later as Lord (p. 23) is neither biblical nor Wesleyan. To speak of trusting Jesus as Saviour without simultaneously receiving him as Lord is out of step with the New Testament's insistence on uniting the two. This sounds more like something one would hear emanating from Dallas Theological Seminary where 'Lordship salvation' is decried as an awful heresy. And to speak of 'entire sanctification' as 'receiving Jesus as Lord' would certainly seem odd to John Wesley for whom among 'the glorious privileges of those who are born of God' was to be found freedom from all willful sin. Certainly for Wesley, obedience to Jesus Christ and submission to his Lordship (albeit not yet perfected) was a mark of the new birth, not of entire sanctification.

Holdren's essay is not all bad, however. His warnings about the limitations of traditional terms now past their use-by-date is timely (pp. 15-16), and his identification of the shorter, medium, and longer way to holiness (pp. 20-22), borrowed from Chris Bounds of Indiana Wesleyan University, is helpful.

Things definitely improve with the following two essays from Joseph Coleson and Terence Paige on the Old and New Testament materials on holiness. These scholars take complex biblical theology and relate it well to a non-technical audience, the intended readership of this book.

John Tyson provides a good summary essay in chapter 4 on the eighteenth century roots of Holiness teaching and, in keeping with his own research interests, includes Charles Wesley along with his brother John highlighting both convergence and difference between the two.

Clarence Bence gives an excellent historical overview in the fifth chapter, again addressing a non-technical audience and providing a user friendly contribution that is nonetheless well grounded in solid scholarship. Particularly good is his placing of the American holiness movement in the context of three formative influences – Jacksonian democracy, Wesleyan perfectionism and Finney's radical social reforms – and in his discussion of Wesleyanism's ambivalent relationship to fundamentalism. It's a pity, though that the chapter should be focused only on what Bence calls 'American holiness.' The Wesleyan Church (the publisher of this book) is a global church (the International Wesleyan Church), and only one holiness denomination among many spread throughout the world. Broadening this chapter to provide a more internationalist perspective or providing a separate chapter on the wider world presence of the Holiness churches would have added considerably to the value of the book.

Keith Drury is always one to ruffle feathers and shoot from the hip (pardon the oddly mixed metaphor). In his chapter on 'Experiencing the Holy Life' he makes the insightful observation that '[W]hen the Holiness Movement married evangelicalism, we downplayed our own family traditions for the sake of the marriage.' (p. 130) This loss of distinctiveness has brought the Wesleyan-Holiness movement to a crisis of identity.

Judy Huffman, in chapter 9 on 'Practical Holiness' relates her experience of growing up in a Holiness context dominated by rule-based legalism and expresses the debt she owes to contemporary Wesleyan scholars who have helped her understand holiness in a new, more relational way, grounded in social Trinitarianism (pp.135-59). This is all very good but it begs the question of the distinctive nature of Wesleyan discourse about holiness. That the older take on entire sanctification is fading is evidenced by the several places in this book where traditional holiness movement themes are challenged or rejected. For example in chapter 3 Terence Paige states:

In my opinion nowhere does the New Testament explicitly address the question whether sanctification is 'instantaneous' or 'gradual.' That may be a legitimate question to ask today, but I am not sure it was a question Paul or Jesus asked or answered. Rather, sanctification is presented, I believe, as part of the life journey of a disciple. To ask Paul, 'When are we perfectly sanctified?' is like asking 'When have I perfectly loved my

spouse?' The answer is that it is something that happens every day as God works in us and we work with God. (52)

That sanctification is the 'life journey of a disciple' is certainly true. But what Christian, Wesleyan or otherwise, would state anything to the contrary? When there was a clear 'second blessing' message about entire sanctification, the Holiness movement had a distinctive message, even if one that some could not accept. With that emphasis fading what features of Wesleyan teaching about holiness might be said to be distinctive to that tradition?

Rich Eckley helpfully reminds us in chapter 6 that holiness is the concern of all Christians, and Mike Walters in his chapter 7 on 'Preaching Holiness Today' reminds us that holiness 'stands at the beginning and centre of God's call on [all] our lives.' (p. 110) I concur wholeheartedly with this, but is it the case, then, that the Wesleyan contribution is simply to emphasise holiness as something important? Or are there also specific statements that need to be set forth? These are questions of confessional identity that seem to me worth pursuing.

Robert Blacks' chapter on 'Social Holiness' reminds us that the expression as used by Wesley did not primarily have reference to social reform but to the importance of Christian community. Dr. Jo Anne Lyon's chapter on 'Social Justice' picks up the reform agenda admirably, and calls the Wesleyan Church back to its more radical roots. She recalls how Dr. Virgil Mitchell expressed regret late in life that the Wesleyan Church had been largely silent during the great civil rights era of the 1960s. Charles Edwin Jones provides the sobering fact that 'within twenty years of assuming denominational form, holiness churches officially abandoned welfare work.'² What had happened to the earlier political radicalism that had been a defining characteristic of the Church's abolitionist ancestors? The election of Jo Anne Lyon to the General Superintendency is one of the most encouraging signs of the Wesleyan Church's recapturing of its original justice ethos and this return is long overdue.

Each chapter ends with 'Action/Reflection Suggestions' that will prove helpful in both small group discussion and personal study. The list of books for further reading is accompanied by helpful synopses of the content of each book. Overall I am pleased that the Wesleyan Church has produced a book such as this and the 'Wesleyan

² Charles Edwin Jones, *Perfectionistic Persuasion* (Metuchen, NJ: Scarecrow Press, 1974), 177, cited in *Be Holy*, 186.

Theological Perspectives' series to which it belongs is a commendable one, even if the quality of individual essays varies considerably.

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ROBERT GRIBBEN, *Uniting in Thanksgiving: The Great Prayers of Thanksgiving of the Uniting Church in Australia*. Melbourne: Uniting Academic Press, 2008. pp. 222

This book is an extended commentary on the Eucharistic prayers in use in the Uniting Church. Professor Gribben is admirably equipped for this task having been closely involved in the authorship of the prayers themselves as a member of the team that produced *Uniting in Worship*. I am a great admirer of the Uniting Church's liturgy which appeals to those of us who want to do more in worship than mimic Hillsong, recreate a camp meeting atmosphere, or make it up as we go along.

The Uniting Church has Prof. Gribben to thank for such admirable phrases in the Thanksgiving for Creation as, 'In time beyond our dreaming you brought forth light out of darkness' and 'We bless you for this wide, red land, for its rugged beauty, its changing seasons,' words which evoke the Uniting Church's commitment to be an authentically Australian church. The expression in the Narrative of Institution, 'Do this *for* the remembrance of me' rather than the expected '*in* remembrance of me' is something quite unique. It is a well-meaning attempt to capture the meaning of *anamnesis*, which is so much more than just a reflection on a past event, but a lived experience of participation. If the wording is at first a little disarming, this may lead to deeper reflection on its meaning which can only be a good thing.

The book is divided into three sections. First the 'Genealogy' of the Great Prayer of Thanksgiving is given, tracing its historic precedents and giving an idea of its general structure and 'theologic.' Part Two, the lengthiest section of the book, is an extended commentary on each section of the Prayer, and a final third part is a practical commentary on its use. So the reader moves neatly from provenance, to meaning, to rubrics.

The book is a delight to read. Professor Gribben, an

internationally known liturgist and ecumenist, knows his material well and writes in fine, engaging style. In addition to a deep familiarity with the Christian Church's wider liturgical and sacramental theology, being nurtured in the Wesleyan tradition, his appreciation for and knowledge of Methodism is clear throughout, but he is at the same time well informed about the Reformed tradition. The commentary is sprinkled with judicious anecdotes that keep the reader engaged and often shine a light on the theological meaning being considered.

This book certainly deserves to be read by members of the Uniting Church but anyone with an interest in Christian worship will benefit from it. One would hope that it would be used as a text in the training of Ministers of the Word and others responsible for leading worship in the Uniting Church. The provision of such a theologically well grounded liturgy needs to be accompanied by careful instruction regarding its use and this book meets that need admirably. It would be a pity if it were not widely read and used.

A word must also be said for the editors of Uniting Academic Press for the attractive design of the book, the first release from this new publisher. The glossy card insert which reproduces the Prayer itself is a useful tool for use in worship and makes a helpful bookmark, though sadly it has some typographical errors. The book may be ordered from Mosaic Resources:
<http://www.mosaicresources.com/>

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