

Davies, J. G., ed. *The Westminster Dictionary of Worship*. Philadelphia: The Westminster Press, 1976. xiv + 385 pp. \$12.50. Inasmuch as the original edition of this work (entitled *A Dictionary of Liturgy and Worship* [New York: Macmillan, 1972]) was not reviewed in *AUSS*, a brief review of this new edition is given here, although the text is the same except for a few minor changes on pp. vii-xi.

This book is a collection of brief essays by 65 distinguished scholars from various churches, representing a variety of liturgical and free-church traditions. It is a reference work illustrated with photographs and drawings, and is designed to provide basic background material for the various worship practices of the Christian Church. The book has a twofold purpose (p. v): First, it seeks to assist Christians in understanding the worship practices of their own tradition, and second, it attempts, in an age of increasing ecumenism, to familiarize all Christians with the contemporary worship practices of other faiths.

The text represents a spectrum of worship forms from the fixed rites of the Roman (pp. 337-338) and Orthodox (pp. 304-305) liturgies to the non-liturgical traditions of the Free Church Movement. A variety of worship traditions are well represented, covering such diverse communities as the Anglican (pp. 17-19) and Jehovah's Witnesses (pp. 206-207). Even the non-Christian liturgical perspectives of Islam (pp. 205-206) and Judaism (pp. 207-208) are included.

A major feature of the *Dictionary* is its composite articles on the topics of baptism, books of liturgies, burial services, liturgies, matrimony and ordination. Each article is approached from four perspectives — patristic, orthodox, medieval/Roman, and the current denominational positions (each time starting alphabetically with the Anglican and ending with the Seventh-day Adventist). In spite of their brevity, these articles are helpful overviews of the basic positions within each worshipping community.

Davies is well aware of the current crisis in worship and has therefore wisely included articles dealing with the contemporary issues of liturgical experimentation, indigenization and secularization. Hollenweger's article on "Experimental Forms of Worship" (pp. 175-178) needs more functional breadth and depth in terms of actual experimental *praxis* (such a helpful text is David James Randolph, *God's Party: A Guide to New Forms of Worship* [Nashville: Abingdon Press, 1975]). The article on "Indigenization" (pp. 198-203) by E. Bolaji Idowu is most valuable, since it is written from the perspective of a black African who understands the need for liturgical forms which grow out of specific cultural and social contexts. The editor has written on "Secularization and Worship" (pp. 342-344) and has precisely stated the impact that secularization and urbanization are having on traditional worship forms. (This has been most fully developed by Raimundo Panikkar, *Worship and Secular Man* [London: Orbis Books, 1973]).

The contributor's list (pp. vii-xi) has been changed in this latest printing, so that each contributor now has the list of articles appearing under his name. This is an improvement over the earlier printing which only listed the name of the contributor along with the ecclesiological title and/or academic position.

The Westminster Dictionary of Worship is a most handy reference work that will be read with great interest by all who are concerned with the current issues in worship.