

Ruth C. Duck. *Worship for the Whole People of God: Vital Worship for the 21st Century*. Louisville, Kentucky: Westminster John Knox Press, 2021; Second edition/with contributed appendix from David Gambrell (xxii + 366 pages, ISBN 9780664264765), \$28.80.

As indicated in the title, *Worship for the Whole People of God* argues for the need for diverse voices in Christian worship. Although the emphasis on the diversity of Christian worship is not something new, Duck's book is not limited to introducing us to various forms of worship. By articulating the nature and role of Christian worship within varied cultural contexts, the entire book gives us an opportunity to reconsider why we should focus on these liturgical practices and their Christian communities.

According to Duck, our paying attention to the various voices and perspectives in Christian worship "is not a matter of hospitality" (6). Instead, she says that "the history of Christian worship [itself] is a story of worshiping God in diverse cultural contexts" (36). Indeed, since early Christianity praying, praising, and preaching have been commonly used as liturgical practices to reveal who God is and what God has done for God's people, but as noted by Duck, the real liturgical experience does not happen in a cultural vacuum. Worship is not something sacred that fell from heaven. Although we as Christian believers would not deny the importance of liturgical practices in forming and nurturing our faith and life, our fully, conscious, and active participation cannot occur without considering our specific time and place.

The book leads me to reconsider the important root meaning of the word *leitourgia* – the work of the people. This word has already received much attention from modern liturgical scholars and church leaders who want their congregation to fully participate in the worship service, so that it is not just a work of the clergy. But according to Duck, the meaning of *leitourgia* should not be merely left at the attendance of worship. Rather, it should include various ethnic believing communities and their liturgical practices. In particular, this new edition of the book, influenced by the recent pandemic, suggests that we need to pay attention to how we can help all God's people to participate fully, including in online worship. This could be a crucial reason for those who consider designing and leading Christian worship service in varied situations, to use her book as a liturgical textbook beyond a denomination.

As suggested by the newly added fourteenth chapter, "A New Church Still Emerging," the second edition continuously challenges our way of thinking about how we can help people fully participate in the worship service. The important lesson is that we cannot be complacent. Duck says, "We never arrive at a perfect form of worship that remains the same forever, so it is the task of each generation, each culture, each context, to seek new ways to touch the hearts of all with the word of the gospel (292)." This is because, until the final kingdom of God, our world and worship are not perfect. Duck's new edition provides a broader perspective for liturgical studies but most of her examples are still from the North American cultural context.

Although Professor Duck shares her experience while teaching and guiding many international students over twenty years in Garrett-Evangelical Theological Seminary, her liturgical examples seem to be limited to the North American church environment. There might be a danger in interpreting the peculiarity of local worship in the world from an American point of view. Of course, no book could include every liturgical variation in the world. Indeed, Duck's new edition is almost 370 pages and contains plenty of valuable information about liturgical practices.

Though the book does not specifically mention preaching, the participation of the congregation through liturgy is of course critical to the pastoral art. Thus, I think this book also

provides a useful perspective for pastors and theologians who want to prepare for congregational sermons and worship while considering their multi-cultural and social contexts.

Jonghyun Kim, Garrett-Evangelical Theological Seminary, Evanston, IL