

contribution of Third World exegesis in the last twenty years nor of the shift in the centre of gravity of New Testament scholarship from Germany to North America. There are only brief allusions to the plethora of studies in the last ten years on the sociological approach to the New Testament (Wayne Meeks hardly gets a mention), on hermeneutics and on literary criticism. I find Neill's concentration on English New Testament scholarship irritating, and it is a tendency apparent to some extent in Wright's additional contribution. In this book New Testament scholarship means a sane and reasonable (perhaps one might say Anglican) historical exegesis. Oxford and Cambridge still seem to offer the criterion of sound exegesis with the ghosts of Westcott, Lightfoot, Hort and Dodd haunting the discussion. For some that might be a recommendation. Neill omits much of what makes contemporary New Testament interpretation exciting and encouraging to those who want to maintain a close link between discipleship and a critical reading of scripture in a distorted world of rich and poor, military profligacy, lack of basic human concern and sense of community (even though Neill's moving final pages begin to point in that direction).

CHRISTOPHER ROWLAND

ALL DESIRES KNOWN by Janet Morley, WIT/MOW 1988, £12.50.

'In worship, our ideologies stand exposed, and nowhere is this clearer than in the assumptions expressed in our language ... I have found that to examine how and why the feminine has been omitted from our ways of addressing God is to discover also what else has been left out.' Janet Morley has considerable insight into the problems of introducing inclusive language into worship, and has already published an excellent liturgical sourcebook, *Celebrating Women* (WIT/MOW, 1987, £1.50). In *All Desires Known* she continues her good work, not merely rewriting some liturgical material but creating new poems and prayers. Her language is strong, simple and beautifully cadenced, showing not only how our language of prayer may be made more sensitive to the world as it is but how any modern setting may retain spirit and emotion.

The text consists of three parts. The first is a complete series of collects for Sundays and major festivals; while tied in spirit to the Church of England's Alternative service book, they can be used in any appropriate worship service. The second section consists of formal prayers, and includes materials from Eucharistic prayers and formal litanies to more 'free-form' prayers, such as one to Holy Wisdom and another entitled 'Psalms and Poems' and contains some particularly original and stimulating work, once again including reworkings of Biblical psalms and also modern poems in a psalm-like mode.

This excellent little book should be of interest to Christian feminists, those concerned with inclusive language, and anyone who searches for a vigorous modern expression of faith.

KATE MERTES