

Preface

MOST APPROACHES TO LITURGICAL theology are anthropocentric: the study of liturgy is primarily focused on what *we*, the worshipers, do. While some have attempted to offer a more theological approach to the subject of worship, they still have not gone far enough. Thomas F. Torrance and James B. Torrance offer a trinitarian and christocentric approach. This informs not only the *why* of worship and not simply the *what* or *how* of worship, but centers on the One whom we worship. Most significantly, it fully recognizes the key role of the humanity of Christ as the ascended High Priest who alone offers the perfect worship and through whom alone we are enabled by the Spirit to worship God.

In order to arrive at a theology of worship informed by T. F. and J. B. Torrance, doxological themes in their writings were collated and are examined in this book. With the exception of two theses (one focused exclusively on the eucharistic theology of T. F. Torrance and another on the Ascended Christ as the leader of our worship), most secondary sources focus on the Torrances' approach to science, epistemology, soteriology, and trinitarian theology. All of these themes are critical to understanding their theology. But this work attempts to offer unique scholarship highlighting the doxological themes that emerge from their writings. This is the first comprehensive theology of worship of the Torrances. This work also provides a lens for a deeper understanding of their theology.

The findings of this research are that the Torrances' own background provides insight into their concern about the worship of the Living God (chapter 1). Regarding the anthropocentric approaches, the Torrances explicitly confront unitarian and existential theologies of worship and present their incarnational-trinitarian alternative (chapter 2). They emphasize that the trinitarian faith of the Nicene-Constantinopolitan Creed is the way back to a trinitarian doxology (chapter 3). They focus on the

mediation of Christ (chapter 4) and the place of Jesus Christ in liturgical prayer and worship (chapter 5). They also have a theological understanding of the role of preaching (chapter 6) and the sacraments (chapter 7) with a vibrant Christology that once again, articulates and informs Christian worship.

This book presents this unique and needed theological perspective on Christian worship. It is all too common when discussing the subject of worship to discuss praxis exclusively. But for a subject as central to the Christian faith as worship, a vibrant trinitarian theology of worship is imperative. This work, aims to make a significant contribution to that.

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