

We beseech you
 send among us your Holy Spirit
 and give a new face
 to this earth that is dear to us.
 Let there be peace
 wherever people live,
 the peace that we cannot make ourselves
 and that is more powerful than all violence,
 your peace like a bond,
 a new covenant between us all,
 the power of Jesus Christ
 here among us.

Would that the issues raised in that one section were to become live, interesting issues in response to the needs of people. In that one section we have references to environment, to peace, the inner peace, to power and violence. Why do we have to condense them so much that the section is said before the congregation has had time to reflect on their depth?

Notes

1. Searle, J. "What is a Speech Act" Language and Social Context P.145
 Ed. by Pier Paolo Giglioli Penguin, London 1972
2. Macquarrie, J. God-Talk P.122 S.C.M. Press, London, 1967
3. Wittgenstein, L. Lectures and Conversations on Aesthetics, Psychology and Religious Belief. Ed. by Cyril Barrett. Basil Blackwell, Oxford. 1970
4. Ayer, A.J. Language, Truth and Logic Pelican Ed., London, 1936
5. Macquarrie, J. Ibid. P. 105
6. Wittgenstein, L. Philosophical Investigations Oxford, 1958 3rd Ed. Blackwell

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ON PREACHING

"We must all preach to our age, but woe to us if it is our age we preach, and only hold up the mirror to the time. Biblical preaching preaches the Gospel and uses the Bible, it does not preach the Bible and use the Gospel. The preacher is not there to astonish people with the unheard of ; he is there to revive in them what they have long heard.

P. T. Forsyth in 'Positive Preaching and the Modern Mind'.

REVIEWS

Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold (eds):
The Study of Liturgy - London, S P C K 1978
 xxvii + 532 + Indexes, limp £8.50

W. K. Lowther Clarke (ed): Liturgy and Worship - London, S P C K
 (12th impression) 1981 pp 858 + index £15

This "introduction to the study of liturgy" (xviii) is only a little short of encyclopedic. It offers something on the "development of liturgy"; and it then passes to deal in turn with "initiation", eucharist, and ordination, which are treated historically. The series of essays which make up these sections are notably up-to-date: "in recent years it has become apparent that to talk of ministry in the NT even in the most general terms raises particular problems ... All Christian ministry has its origins in the ministry of Christ" (290). The writers come from different traditions, Roman, Orthodox and Methodist, though the majority are Anglican. The central section of the work contains other contributions, e.g., on the Calendar; and it is flanked by a brief "Theology of Worship" and a "Pastoral Orientation" with 24 theses perceptively presented and persuasively maintained.

A necessarily brief review can offer not adequate notice but only some observations. In the Eucharist "there is no question of the repetition of past events - Christ died and rose again once for all" (15). - It is liturgically gratifying to observe during recent years the increasing convergence of differing views and traditions upon this point. The reason for it is correctly given: memorial or anamnesis "must be regarded as the key word" (16).

In the liturgy "the past event is made present". - Here the theology is right; though a rash and risky start is made with "the more primitive religions" (7), a right balance is eventually struck and maintained between views crediting liturgy with too much or with too little generative efficacy; and the basis for this is rightly discerned: because Christ is the head of the Church he always makes himself present in the liturgy" (16).

"The diocese (is) the local Church"; where "the bishop (is) surrounded by his college of priests and ministers ... here the Church can be seen for what it really is" (25). - This is (I think) ecclesiological nonsense. The "local Church" is rather where the faithful are "offered the bread of life from the table of both the Word of God and the Body of Christ" (Dei Verbum 21, Vat Co II). And the Church "really is" decades before Ignatius imposed the at his later time no doubt beneficial pattern. In the phrases cited a mischievous episcopatism replaces the "no other foundation" by the bishop, and exchanges "where two or three are gathered together in my name" for a stifling and erroneous *ubi episcopus ibi ecclesia*.

Readers of this broadsheet may care to know that tribute is paid to the influence of the Church Service Society, and that the work of the late Professor W D Maxwell and of Dr A A McArthur is cited.

The authors of The Study of Liturgy thought it "could go some way towards taking the place of (Lowther Clarke's) Liturgy and Worship." But the latter declined to accept the judgement lying down; a reissue of the celebrated 1932 volume (at 20 times the original price!) Ensures that its place is not vacant. This book has been the staple liturgical diet for generations of Anglican clergy and students. Its reissue is to be welcomed. However, years of intense liturgical activity have intervened, and this combined with biblical and theological study has made the contrast between the two volumes both noticeable and noteworthy. The earlier work, issued while the Ecumenical Movement was only getting underway, is (one must now judge) serenely and blandly as well as "primarily a work by Anglicans for Anglican readers" (SL xvii), and, one must add, about Anglicanism. An appreciative and sensitive glance is however accorded to the Orthodox rite; changes in the

Eastern Rite "are like the successive rings the years bring to the growth of a tree" (125) - hence its stable and unchanging character. Other Christian World Communions (as the term now is) are mentioned as contributing in the area of catechism (Luther, Heidelberg, Westminster). "Without complacency" the judgment is ventured that the Prayer Book Catechism has "considerable advantages" because of its "conciseness and freedom from argument" (432)

If readers of this review have difficulty in deciding which volume to buy, the advice here is: Buy both.

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GOD AND MARRIAGE Geoffrey W. Bromiley.

T. & T. Clark, Edinburgh and Eerdmans, Grand Rapids, Michigan 1980
pp vi + 88 Paper £1.95

Those who valued Bromiley's little paperback on infant baptism will find this new theological study of marriage timely and helpful. It is the sort of book which one hopes will be read widely, but the solid text and free use of theological terms may limit the market.

The author claims, fairly, to fill a gap in the literature on marriage - a theological survey of what the Bible teaches. His approach is a model of conservative scholarship which always seeks to hear through the text of scripture the voice of the living God. In the light of the author's previous work as one of the editors of Barth's "Church Dogmatics", a reviewer would say that Bromiley is indebted to Barth's view of the sexes (e.g. Barth's treatment of Genesis 1.27); but it would be only fair to add that both men claim to be dependent on scripture; in fact Bromiley expressly avoids discussing the writings of others, as he wishes simply to offer a positive statement about marriage.

The book has four main chapters, examining marriage in the context of God the Creator (Genesis), the God of Israel (Old Testament history and teaching), God the Son (mainly the Gospels) and God the Holy Spirit (the Epistles). He presents a high biblical and christological view of marriage - he says, for example, that Jesus brings freedom, not for divorce, but for marriage. He expounds the dying and rising of Christ, and its significance for reconciliation in difficult marriages. He criticises the modern tendency to say that Paul's teaching was dependent on its sociological context.

One topical question Bromiley discusses is whether Christians should press the State to enact legislation to protect marriage, and how far this should be taken. This arises when the author takes up (from the Old Testament) Calvin's summary of the three purposes of the divine law.

A short concluding section of only 6 pages out of 88 looks at the practical implications. Here again the treatment is theological, never legal. Those who wonder if the author would be willing to countenance divorce in extremis (along with Moses and Luther, for example), or the remarriage of divorced persons, will be left wondering. The key decision, Bromiley says, is always this: "Do we want God's will (and thus his salvation) or ours?"

J. Stein, The Steeple, Dundee.