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Ordination rites of the ancient churches of East and West

Donald C. Nevile

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intent to please and praise God, to inspire a sense of mission, and to build community among believers. Though brief and concise, the book's six chapters provide a thorough discussion of their respective topics—context, architecture, music, Word and ritual—and how these various dynamics combine to enhance or inhibit the promised benefits of corporate worship.

I especially appreciated the emphasis on the Jewish roots of Christian worship, and how these are reflected in the New Testament. In addition, the book's strong mission orientation is reinforced in the questions provided for group discussion at the end of each chapter—perhaps the book's most valuable feature. For example, in the final chapter Professor Norén suggests, "Strictly speaking, the word liturgy denotes the Eucharist; some traditions use the word as a synonym for Holy Communion" (p. 85). I am intrigued by the discussions this might generate in congregations where 'liturgy' is a familiar word, though not yet connected with a weekly celebration of the Lord's Supper.

The book's stated purpose—to "achieve a better understanding of... worship" and to help laypersons "evaluate and plan what happens on Sunday morning" (p. 11)—is more than met, and I am particularly encouraged by the potential for ecumenical understanding that may be fostered as the book is read and shared according to its design.

Peter Lisinski
Faith Evangelical Lutheran Church
Fergus, Ontario

Ordination Rites of the Ancient Churches of East and West

Paul Bradshaw

New York: Pueblo Publishing Company, 1992

\$24.50

Noted British liturgical scholar Paul Bradshaw has here written a book which evinces his interest and authority in the area of liturgical history, and which is the most significant contribution to the field of ordination studies since H. B. Porter's 1967 monograph, *The Ordination Prayers of the Ancient Western Churches* (SPCK/Alcuin). However, Bradshaw takes us beyond this earlier work, by venturing into the murky waters of the Eastern rites.

The book has two parts. In the first, Bradshaw gives historical background on the various rites, their sources and structures, and then walks us through the shape surrounding the various rites for bishops, presbyters, deacons, deaconesses, and other minor orders.

In the second part, Bradshaw provides translations of the various prayers, which he divides into three categories: patristic texts, eastern

texts, and western texts. Perhaps in recognition of the earlier work done by Porter, Bradshaw gives the greatest space to the patristic sources (Hippolytus' "Apostolic Tradition", the Canons of Hippolytus, the Apostolic Constitutions, Testamentum Domini, and the Sacramentary of Serapion), and eastern texts (Armenian, Byzantine, Coptic, East Syrian, Georgian, Jacobite, Maronite, and Melkite), while providing only five western sources: Roman, Gallican, Mozarabic, the English Leofric Missal, and the Sacramentary of Angouleme.

For each of the orders, Bradshaw in his commentary provides insight into the context of the rite, the presence of other clergy and their roles, the actual use of the prayers of ordination, and the function of other gestures such as the imposition of hands, and the concluding ceremonies.

Two interesting issues arise from Bradshaw's commentary. First, as with so many others who write about the patristic period, he reveals his suspicions regarding the reliability of Hippolytus' "Apostolic Tradition" on two fronts: its authorship by Hippolytus, and its Roman provenance. Secondly, he explores the issue of apostolic succession as implicit in these prayers. He points out that the imposition of hands, according to Hippolytus, does not transmit grace through the ordinator to the ordinand, but rather implies a new outpouring of the Holy Spirit.

The Sacramentary of Serapion (c. 350-450 c.e.) is the first document to articulate clearly a doctrine of apostolic succession. Here, ordination is linked first to the Old Testament hierarchy, then to Christ, and finally to the succession of apostles and bishops. This does not necessarily exclude a doctrine of succession from earlier documents, but does challenge the point of view which sees this doctrine as explicit from earliest times. Furthermore, the doctrine is clearly linked in Serapion to the defense of the community against heresy.

The prayers themselves make interesting reading, especially in light of current discussion within various churches regarding the nature of ordination and of ministerial responsibility. There is clear expectation in them that those ordained must demonstrate a spotless, untarnished life, and the gift of the Holy Spirit within. Also, in virtually all prayers for diaconal ordination, there is presentation of the symbols of *cup* and *book*, a clear sign (in this reviewer's opinion) that the diaconate is to be a ministry of *liturgical* service.

One gets from these prayers a sense of the importance for the early church of the orderly transmission of ministry. This may reflect, as many believe, the ancient sense and love for hierarchy and orderly structure. But, given the turmoil that has always existed in church and society, it may just as well reflect the struggle against disorderly ministries within the church!

Perhaps the chief disadvantage of a book like this is its necessary focus on the prayers themselves, to the exclusion of gesture and movement. This is a legitimate choice by the author. The words, however, disguise the rich ritual ceremonial and drama which must have accompanied the spoken word. One would have appreciated some explication of the ceremonial,

which is certainly provided in the various *ordos*. In the end, this is just as important as the prayers themselves.

One other criticism: the format of commentary followed by prayers in a separate section is problematic. After a time, one tends to stop flipping back and forth, and simply reads the commentary and prayers separately.

Donald C. Nevile
Highwood Lutheran Church
Calgary, Alberta

“Holy Week in the Parish,” American Essays in Liturgy

Don A. Neumann

Edited by Edward Foley

Collegeville, Minn.: The Liturgical Press, 1991

56 pp. \$5.75

This is another in a series of short monographs published by the Order of St. Benedict in Collegeville, and designed to share the work of American liturgical scholars on topics of interest to Roman Catholic parishes. Although narrowly focused on the Roman tradition, the series is also of interest to those of a liturgical bent outside the Roman communion.

This essay is by Don Neumann, a parish priest from Pasadena, Texas. He reviews the ritual directions for Holy Week, and shares some of the history of the rituals, as well as giving suggestions for their practical and pastoral use. Although based on the Roman Holy Week celebrations, Lutherans will find these similar to our own, and will discover here a worthy spiritual model for parish celebrations.

The writer suggests that Holy Week be a time of retreat and spiritual discipline in which all members of the parish celebrate. “As we state in our parish bulletin, ‘Except for death or serious illness, every parishioner should be present for the liturgies of Holy Week’” (p. 11). For each of the liturgies of Holy Week he provides four perspectives: *Ritual Reflections*, *Historical Considerations*, *Pastoral Possibilities*, and *Foundational Principles*. Thus theology, history, and practise are fairly and adequately considered.

Neumann begins with Palm Sunday: here he finds exultation and desolation, fulfilment and emptying at once. He then deals briefly with Monday, Tuesday, and Wednesday of Holy Week.

Lutherans will find the liturgy for Holy Thursday to be the most different from our own rite. The author outlines the Roman rites for this day: the consecration of chrism, the reconciliation of penitents, and foot washing; but there is no stripping of altar and chancel. He offers excellent suggestions regarding use of the rite for the reconciliation of Christians