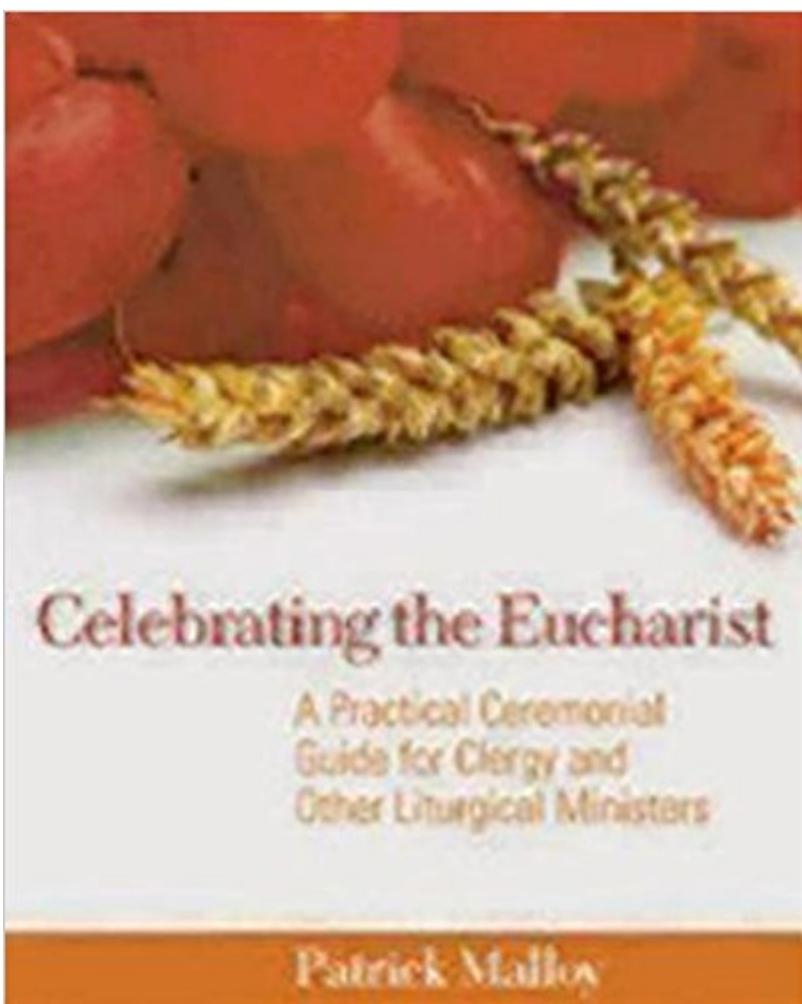


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Celebrating The Eucharist: A Practical Ceremonial Guide For Clergy And Other Liturgical Ministers



Synopsis

In this first new Eucharistic customary in nearly 20 years, Patrick Malloy, an Episcopal priest and liturgical scholar, presents a clear, illustrated guide for the presider and other leaders of the liturgy, contemporary in approach but based on ancient and classic principles of celebration. The 1979 Book of Common Prayer, like its predecessors, is long on telling the Church what to say, and short on telling it what to do. This leaves those who "choreograph" Prayer Book liturgies with a complex task and a powerful influence over the faith of the Church. The author begins with a concise theology of the liturgy that underpins all of his specific directives in the book. Contents include: Theological and liturgical principles; Liturgical ministry and liturgical ministers; Liturgical space; Vesture, vessels, and other liturgical objects; The liturgical year; The shape of the liturgy; The sung liturgy and singing during the liturgy; The order of the Eucharist (the "heart" of the book); and The celebration of Baptism during the Eucharist.

Book Information

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Customer Reviews

I highly recommend this book for the lay person. The author does an excellent job explaining each part of the Eucharist in a very understandable and conversational manner.

It is easy to read and give clear points on the topic.

Good for those with little or no experience...

An excellent guide for new priest or for lay people wanting to know what is going on during the service. Why the priest does what he does.

Molloy's "Practical Ceremonial Guide" to celebrating the Eucharist in the Anglican/Episcopal tradition is comprehensive, accommodating of the many styles of space and practice in the Anglican/Episcopal tradition, and practical as well. He offers suggestions in accessible prose and most of all offers practical insights based on good scholarship and reflection on liturgical practice. This is a must read for any Anglican/Episcopalian interested in, or involved in the celebration of the Eucharist.

Perhaps a little premature in rating it as I have only delved but am about to begin reading it from cover to cover. However I bought it on recommendation and find it is well written, easy to understand and you don't need to grab the dictionary every 5 minutes. I know this will be a helpful tool.

Best \$25 I ever spent! This book is a breath of fresh air. Rock solid theology. Deeply sensitive spirituality. Speaks to all that is good in the Church. It points to an inclusive and wholistic future in the Church. All Bishops, Priests, Deacons and Lay Ministers should read and study Malloy's inspired work. I intend to purchase copies for my parish.

Patrick Malloy's "Celebrating the Eucharist" fills a real need but should be read and used critically. There are surprising omissions and errors, and an occasional narrowness of perspective that will limit its usefulness. To begin with some small points that may be indicative of larger problems, the text speaks of "Easter Sunday" when the Prayer Book term is "Easter Day" and of "Sundays of Lent" when the Prayer Book says "Sundays in Lent." Sundays are not part of Lent and Easter is not just another Sunday but the Day that centers the Christian Year. We are also told of three optional additions at the end of the service - a blessing, announcements, and a hymn after the postcommunion prayer, and are referred to p. 407. Actually only the allowance for announcements is on page 407 and a hymn (see p. 409) may come before or after the postcommunion prayer. A guide of this sort cannot make this kind of error and be relied on. There are also odd inconsistencies. Page 108 provides

careful instructions for crossing oneself without offering a reason for doing so, but page 160 casts doubt on the validity of the practice by asking whether doing so at the end of the Creed is “an attempt to ward off death.” I, for one, never imagined any such thing. I have always supposed it was a way of expressing physically what I was saying orally. What is any liturgical action, after all, except an outward expression of our beliefs? Standard practices are often called into question. Should the priest face the people during the Eucharistic prayer? Most Episcopal clergy nowadays do but Malloy suggests they should not. Most intercessors include personal names and immediate concerns in the Prayers of the People, but Malloy tells us the prayer is not about “the assembled people or their personal concerns.” More than once, a reader is surprised by Malloy’s assumptions about the Episcopal Church. “Everyone knows an Episcopal Church when they see one,” he writes, but then he lists characteristics that are rare in my experience. Does the ordinary Episcopal Church really have a red door, gothic shape, eagle lectern, stone altar, and so on? I served six parishes before retiring and have served half a dozen more since that time. None has a red door or eagle lectern, most have wooden altars, and the majority are not gothic in shape. Nine pages out of about 200 on the use of incense is probably also out of proportion to common Episcopal practice. Also surprising is a long discussion of the reasons for looking to Roman liturgical order for guidance and the lack of any reference to Anglican tradition, especially the widely used “Sarum” use. Malloy makes note of the Advent and Lenten Sarum colors without telling us their Anglican origin. More could be said, but this is enough to urge caution in the use of this book and suggest that a revised edition might be more useful.

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