



## Bryan D. Spinks

Bryan D. Spinks is the Bishop F. Percy Goddard Professor of Liturgical Studies and Pastoral Theology, Yale Divinity School and Yale Institute of Sacred Music.

Professor Spinks is known internationally for the breadth of his learning. He works on Syriac traditions of liturgy, placing his scholarship in the context of patristics and the early sources of Christian liturgy. A priest of the Church of England, Professor Spinks also works on a range of Reformation topics, with publications on Luther, Calvin, Richard Hooker, and William Perkins.

His most recent publications are: *Early and Medieval Rituals and Theologies of Baptism: From the New Testament to the Council of Trent* (Ashgate 2006) and *Liturgy in the Age of Reason: Worship and Sacraments in England and Scotland, 1662-c.1800* (Ashgate 2008). His book *The Worship Mall: Liturgical Initiatives and Responses in a Postmodern Global World* was published in London 2010.

Before coming to Yale, he taught religious education at St. Peter's Comprehensive School in Huntingdon, and liturgy at the University of Cambridge, where he was also chaplain of Churchill College. He served on the Church of England Liturgical Commission from 1986 to 2000, and was involved in the compilation of Common Worship 2000. He is also president emeritus of the Church Service Society of the Church of Scotland, and was a consultant to the worship committee of the United Reformed Church. He is a fellow of the Royal Historical Society, and overseas fellow, Churchill College, Cambridge.

B.A., St. Chad's College, University of Durham; Dip.Theol., University of Durham; Cert.Ed., University of Cambridge; M.Th., King's College, University of London; B.D., D.D. (earned degree), University of Durham.

### **The Tale of two Anaphoras: Addai and Mari and Maronite Sharar**

1. The first section will revisit my paper of "the Original Form" of 1977 and its revision in *Worship: Prayers of the East*, 1993.
2. The second section will review more recent work on the Anaphora of the Apostles, and especially will debate the view of Sarhad Jammo, *OCP* 2002, in the light of recent work on the *Birkat ha-mazon*. It will look again at the common material and core.
3. The third section will review the current text and some of the criticisms that have come in the wake of "Guidelines for Admission"; and the reintroduction of *Sharar* in the Maronite Church, with one musical setting of the Verba. Both are now living texts.