

**STMM 505 - Sacramental and Liturgical Theology**

*Syllabus subject to change, if needed.*

Winter Quarter, 2010

Mondays – 5:45 am – 8:35 pm; Hunthausen Hall 110

**Instructor: Paul Janowiak S.J.**

**Office: Hunthausen 220; 296-2534**

Office Hours – Thursday mornings and later Thursday afternoon, and by appointment

**SCOPE:** This course will examine Christian worship and sacramental life in light of both its historical and theological development and the liturgical action that shapes this communal faith. Readings/discussions will focus on why a Christian community of faith gathers and what claims this sacramental expression makes concerning God's gracious self-communication in Jesus through the power of the Holy Spirit; they presume the community's identity as the Body of Christ, proclaiming Good News in the contemporary world. Special attention will be given to Catholic parish life and its corporate celebrations, particularly of Eucharist, where the community's act of praise and thanksgiving is most concretely expressed. Attempts are consciously made at every opportunity to show how current Protestant communions are appropriating recent scholarship and praxis in liturgical and sacramental theology.

**TEXTS:** **Lathrop, G.**, *Central Things: Worship in Word and Sacrament* (Phil: Augsburg Press, 2005).

**Martos, J.**, *Doors to the Sacred* (Tarrytown, NY: Triumph Books)

**Foley, E.**, *From Age to Age* (Chicago: Liturgy Training Publications)

**McCarron, Richard**, *The Eucharistic Prayer at Sunday Mass* (Chicago: LTP)

**Smolarski SJ, Dennis**, *Sacred Mysteries: Sacramental Principles and Liturgical Practice* (N.Y.: Paulist, 1995)

**Bradshaw, Paul**, *Early Christian Worship* (Collegeville: The Liturgical Press, 1996)

Assorted articles, short and pertinent to the topic, available on Angel, as noted under the day's assignment

**STRUCTURE of the COURSE:** Each week's class will have a variety of components that reflect both the nature of the topic and the ways different students absorb material and share expertise. Sacramental and liturgical theology embraces both an intellectual faith tradition and a worship practice in which believers participate as a gathered assembly in prayer. As a result, I have structured the course along the following lines, and we can evaluate it later on and adjust aspects, if need be:

\* **Lecture and Discussion:** Input/clarification on the topic listed for the day, with questions and comments on the reading and lecture

\* **A short break:** (15 min.), continuing our discussion, if needed

\* **Pastoral Discussion** (if time allows): related to the topic of the day, focusing on issues and experiences from your pastoral ministry. The focus here is on how you as a minister deal with the pastoral, theological, and sacramental questions in your community of faith. Many of these contemporary issues will surface during the lecture/discussion as well.

**COURSE REQUIREMENTS and EVALUATION:** I expect that all participants will **read the assigned material and participate in class discussions.** Attendance is **essential**, since the class is interactive and dialogical. Absences will affect the final grade. **If you foresee missing two classes, this is not the quarter to take this class.** Attendance affects the grade, as do late papers.

In addition, there are two manageable writing exercises that require a synthesis of the material covered during class, both of which ask you to demonstrate your ability to communicate what you have learned about sacramentality and liturgical practice. **Clear and thoughtful presentation, along with the correct grammar and quoting of sources** (if necessary), is important. The written assignments are:

**Written Assignment #1** (due by the **February 15** class): Continuing to read while you are active in ministry is essential. There is a lot out there. You have to pick and choose. I will have available for you some current articles on a variety of topics in liturgy and sacramental practice. I ask you to read one carefully and write a clear, **theologically accurate, pastoral, and grammatically perfect** (I mean it!) short essay for me.

Because of newly stringent copyright limitations, I have tried to have them all in the reader. However, I will also keep a copy of the articles in a black binder in the billboard and file area. Choose an article to evaluate. Return the articles to the binder *in order!* **They are also available in the library periodical section.** The choices are:

1. Eoin de Bhaldraithe, "Forum: May Catholics Receive Protestant Eucharist?" (*Worship* 76, #1 {Jan., 2002}), 77-88. This in the Reader.
2. Laurence Sibley Jr., The Church as a Eucharistic Community: Observations on John Calvin's Early Eucharistic Theology (*Worship* 81, #3, 249-267 [May, 2007]). This is in the Reader
3. James L. Empereur S.J., "The Cultural Bodies of Worship" in *Bodies of Worship: Explorations in Theory and Practice* (Collegeville: The Liturgical Press, 1999), 85-104; I will tell you how to access this.
4. Sarah Ann Fairbanks, "Displaced Persons: Lay Liturgical Preachers at the Eucharist" (*Worship*, 77, #5, Sept., 2003), 439-457; I will have copyrighted access available.
5. Angela Ashwin, "Spirituality and Corporate Worship – Separate Worlds or Vitally Connected?" (*Worship* 75, #2, March, 2001), 106-129. I will have copyrighted access available.
6. Yves Congar O.P., "'Real' Liturgy, 'Real' Preaching," (*Worship* 82, no. 4 [July, 2008]), 310-322. I will have copyrighted access available.
7. Elizabeth Groppe, "'This Is My Body': The Eucharistic Imperative to Peacemaking" *I have asked permission to use a paper from a conference by Elizabeth Groppe from Xavier University on the dialogue between Mennonites and Roman Catholics and Eucharistic presence and peacemaking. Dr. Groppe has copyrighted this paper and I ask you respect her work by using it for this class only.*

Purpose of the assignment: to evaluate current literature and apply a coherent, theological understanding/critique that will aid pastoral practice. These articles may be subject to change pending copyright availability. Remind me to check up on their availability.

You may choose one of these to write 4-5 pages on the following:

Given what you have read and what you have heard and discussed the last five weeks, evaluate the arguments of one of these articles in light of the following questions:

- what notion of **sacramentality** is operative here? (i.e. how are words, gestures, holy things the bearer of the sacred?)
- how might the author understand the relationship between the **Paschal Mystery of Christ** and the way we live and worship? In other words, how does the life, death, and resurrection of Jesus shape the community's identity through its participation in sacramental practice?
- what practical application might these insights have on your life/ministry?

*Purpose of the assignment: to evaluate current literature and apply a coherent, theological understanding/ critique that will aid pastoral practice.*

**Written Assignment #2** (due in my STM box *no later than Friday, March 19*): In 4 double-spaced pages (or 2 single-spaced, laid out as a bulletin insert), solve the following dilemma:

There has been a noticeable lack of communication recently between the parish/campus ministry staff and the community-at-large regarding sacramental practice/policies or liturgical issues. These are causing resentment or confusion among well-intentioned people. The staff has agreed to be pro-active and catechetical. **You are to write a short piece for the bulletin on (insert your creativity here!).** It will be a 2 page, single-spaced insert (one page, double-sided) that all will read.

*Purpose of the assignment: to demonstrate your ability to synthesize the insights of sacramental/ liturgical theology in a way that is in dialogue with church practice and current catechesis. At the same time, it must make sense to everyone in the pew! This is an art we all need to value and practice.*

### **Some STM shared values we will share:**

- **Academic Honesty:** The School of Theology and Ministry strictly adheres to the Academic Policy concerning Academic Honesty as published in the Seattle University Student Handbook.
- **Students with Disabilities:** If you have, or think you may have, a disability (including an “invisible disability” such as a learning disability, a chronic health problem, or a mental health condition) that interferes with your performance as a student in this class, you are encouraged to discuss your needs and arrange support services and/or accommodations through Disabilities Services staff in the Learning Center, Loyola 100, (206) 296.5740.

Note further: I **must insist on the dates requested**; it helps you and me both to fulfill our obligations. Secondly, when you turn in the second paper, please enclose a *self-addressed, stamped envelope* if you wish the final paper returned to you. Please include, as well, an evaluation of your performance and, if you wish, of mine as well.

### **Course Outline**

**Class Session 1 –January 4, Feast of St. Elizabeth Ann Seton – Dr. Sharon Callahan, presiding while I am away**

\* Introduction, syllabus, structure, and evaluation (I will provide some “free write questions” to explore your experience of worship, sacred places, and the pastoral role in renewing worship)

\*Open Forum: (if time) How were the liturgical feasts of Advent/Christmas a communal and personal experience of accompanying Christ in the redemptive mystery?

*Reading: if you have time before class, read the <Constitution on the Sacred Liturgy> from the documents of Vatican II; Luthrop, pp. 6-26; start reading Foley's, From Age to Age . . . as a running text.*

**Class Session 2 – Monday, January 11 – First Week in Ordinary Time**

\* **Lecture:** (I will try to catch up as much as I can) Overview of **theological, ritual, and pastoral issues** that shape liturgical and sacramental theology in today's church; the theological vision that shaped the reform of the liturgy at the Second Vatican Council; the current "restorationist" movement (Handout: outline of *SC*); **Main lecture:** Sacramental Theology until the Reformation: What is it Christians believed they were doing when they gathered? . . . a *brief* overview of 16 centuries!

\* **Pastoral questions (in groups, if you wish):** (1) Do people in your liturgical communities worship as a body or as individuals? What difference does this make in the quality of the celebration? How do we reconcile communal worship and people's individual needs and desires to encounter the sacred? Pastorally, what would you say to folks coming back or thinking of leaving? (2) What would have to change or be affirmed in your community to recover the dynamism of worship? What qualities or foundational principles for sacramental life would you emphasize in a liturgical commission? (3) How does the Church in the modern world both retrieve the past and forge creatively a new vision? (4) Is it necessary that one be a "practicing Christian"?

*Reading: Latbrop, 27-54; Martos, Intro, 1-3; Ch. 8 on "Eucharist"; McCarron, 1-36; Bradshaw, 37-93; Foley up to p. 238.*

## **Monday, January 18 – Martin Luther King Day – no classes**

### **Class Session 3 – Monday January 25 – Conversion of St. Paul, Feast**

\* **Lecture:** The Protestant Reformation and Trent: Doctrinal differences that shaped the way Catholics and Protestants understood sacramental activity, especially regarding the Eucharist

\* **Pastoral questions:** (1) What are the greatest gifts that Protestants and non-Romans, Roman Catholics, and Orthodox each bring to the dialogue about Eucharist? **What kind of liturgical worship best expresses ecclesial unity in these times?** (2) If you are always "doing" sacramental and liturgical work, how does that affect your own prayer and need for spiritual nourishment? (3) If liturgy is the source and expression of a community's self-understanding (*CSL#10*), what are women and new cultural communities bringing to the Eucharistic discussion in the Seattle area that is important to the whole Church (cf. Mary Collins' piece in the assignment binder)?

\* **Open Forum:** Is there a place for Eucharistic devotion today? What is the difference between imagining Eucharist as an 'event' rather than a 'thing'? or Is the gathering of the people to celebrate Word and Sacrament something for which you would live or die? What happens if we do not? Can you say, "I have seen the Lord" through my Holy Week observance?

*Reading: Martos, Ch. 4, "Catholic and Protestant Sacraments"; Foley, 241-294 (Ch. 6); McCarron, pp. 37-49; Smolarski, 64-84; Laurence Sibley Jr., The Church as a Eucharistic Community: Observations on John Calvin's Early Eucharistic Theology, **Worship 81, #3, 249-267 (May, 2007).***

### **Class Session 4 – Monday, February 1 – Fourth Week in Ordinary Time**

\* **Lecture:** Many Layers of Grace and Meaning: Eucharist as a Grateful Offering of Thanks and Praise, as a Sacred Meal of Memory, a Sacrificial Activity

\* **Pastoral questions:** (1) If rites, as Martos says, often become ossified the more familiar and commonplace they become, how might that be true about the reformed RC liturgy that is now 40 years old, or similar changes in other denominations: honestly, what are we doing that has become rote, unknowingly altered, or barren of meaning? What are some of the "way we do things around here" that need some critical attention? Has the recent GIRM or other liturgical directives helped address these issues, or muddled them? (2)

What is the theological significance of celebrating Eucharist as opposed to receiving communion? How can Communion Services *ritually* speak to this difference? (3) “To celebrate Eucharist is to let Jesus be the paradigmatic shaping event of our lives, and that always entails some kind of surrender.” How, concretely, can worship be the source of and the expression of an ethical and moral vision?

\* Open Forum: Standing or kneeling for the Eucharistic prayer: which should you do? What other *communal* gestures are expressive and meaningful? Should all Christians come to the Table? What about all seekers who hunger? Is such openness both a source and a sign of our unity? Or an expression of our lack of understanding of the meaning of Eucharistic sharing?

*Reading: Martos, Ch. 5, “The Sacraments Today”; McCarron, 50-127; you may wish to keep moving in Foley or researching your article.*

### **Class Session 5 –Monday, February 8 – St. Josephine Bahkita, religious, Darfur**

\* Lecture: Twentieth Century Articulation of the Church as Basic Sacrament and the Relationship between Word and Table

\* Pastoral questions: (1) Would you consider the preaching in your parish sacramental? Integral to the action which follows? (2) Culture Questions: Functionalism (Foley), Privatization and Community in a Technological World, Diversity: how have these shaped us, for better or worse? Is denominational identity important here? (3) What does liturgical inculturation mean and why is it important?

\* Open Forum: (1) Who should preach in a parish? Everyone on the staff? Those who have a "gift" or feel "called"? What guidelines would you set? (2) Is there anything you should never say or suggest from the pulpit?

*Reading: Foley, 297-354; Martos, “Conclusion: Sacraments and the Future”; McCarron, 128-146; Smolarski, 17-32; **Optional**: Catechism of the Catholic Church, #1066-#1193 (really important if you do religious education); Angel: Janowiak S.J., Ch. 5 of **The Holy Preaching**, 161-187; David Batchelder, “Baptismal Renunciations: Making Promises We Do Not Intend to Keep, **Worship 81, #5,409-425 (Sept, 2007).***

### **Class Session 6 – Monday, February 15 - Paper #1 due today!! Absolutely! Class still scheduled, although morning classes are cancelled; St. Claude de la Colombière S.J.**

\* Lecture: Baptism, Confirmation, and the RCIA: Historical Development of the Rites of Initiation

\* Pastoral questions: (1) Is the RCIA too much pastoral energy for too few people? How do we tap into the dynamic and not lose the cradle believers? (2) What are the theological/spiritual/pastoral issues that can be addressed with young parents in baptism preparation classes? How does gathering **communally** for preparation help articulate these issues? What do you say to couples who resist catechesis and feel the Church is being unnecessarily burdensome? (3) If you were setting up a Confirmation program in your congregation, what theology would describe it, what would be the process, who would participate? (4) How is your worship community struggling with issues of inculturation and multicultural identity? Is it better to worship as a cultural group or meld into a diverse community?

\* Open Forum: Children and the liturgy: what are the issues? Should children be separated from the liturgical assembly? What role do devotions play in a multicultural Church?

*Readings: Martos, Ch. 6-7, “Baptism” and “Confirmation”; Smolarski, 33-63; Bradshaw, 1-36 ; revisit Latthrop, 18-26; **Angel**: Latthrop’s “The Origins and Early Meanings of Christian Baptism: A Proposal,” **Worship 68, 6 [Nov., 1994]**, pp. 504-522 or Maxwell E. Johnson, “Back Home to the Font: Eight Implications for a Baptismal Spirituality,” **Worship, 71, 6 [Nov., 1997]**, pp. 482-504; or Anne Y. Koester, “The Reception of Baptized Christians: A Short Course in Vatican II Ecclesiology and Ecumenism,” **Worship 75, 2 [Mar., 2001]**, 98-125; or Rovena Roppelt, “Baptism: And Then What? A Catechumenae for the Already Baptized,” **Worship, 82 #3, 214-242 (May, 2008)**; Geoffrey Robinson, “Confirmation: A Bishop’s Dilemma,” **Worship 78, 1 [Jan., 2004]**, 50-60. Latthrop and Maxwell are very good and from a Protestant perspective; Roppelt is especially helpful for those in sacramental preparation or RCLA. Robinson addresses important catechetical problems for Confirmation.*

### **Class Session 7 –Monday, February 22 – Chair of Peter the Apostle, Feast; 1Lent**

\* Lecture: Reconciliation, Anointing of the Sick, and Viaticum: Historical Development and Current Theological Issues

\* Pastoral questions: (1) How does *your own* practice of the sacrament of reconciliation relate to what you might teach about it? What are successful models of Saturday confessions and reconciliation or anointing services you can share? **How do communities reconcile? Is there a process?** (2) Do you think there is “indiscriminate anointing” in your local Church? How does this affect the understanding of the “Anointing of the Sick?” (For both groups) How do these healing and affirming sacramental expressions express the *presence of Christ* to today’s believer?

\* Open Forum: Can you create a ritual? Is that possible? Why or why not?

*Reading: Martos, Chs. 9-10, “Reconciliation” and “Anointing”;* Smolarski, 85-104.

### **Class Session 8 – Monday, March 1 – Second Week of Lent**

\* Lecture: Weddings and Funerals; the Sacrament of Marriage: Theological, Pastoral and Liturgical Considerations

\* Pastoral questions: (1) What *liturgical* guidelines would you set up for marriage ceremonies in your parish? What scriptures would you suggest that are appropriate? What would you not allow and why? (2) When a couple comes to inquire about being married, what are you looking for, building on, hoping to do ministerially? (3) How do your own feelings about death shape/hinder/enhance how you would minister to folks in your community?

\* Open Forum: How do we lament in this culture? Is it still a public action and should it be? Should liturgy assuage the grief or open a well? What is the difference between a funeral - and a “celebration of someone’s life” or a memorial service?

*Reading: Martos, Ch. 11, “Marriage”;* Smolarski, 105-125; 138-155; **Angel**: Vincent J. Genovesi S.J., “The Touch of God: Marriage as Sacrament,” (*America*, vol. 176, #13, pp. 8-12; Robert R. Howard, “Glimpsing Beyond the ‘Truth Unknown:’ The Metonymic Promise of the Funeral Sermon,” **Worship** 83, #1 48-69 (Jan. 2009).

### **Class Session 9 – Monday, March 8 – Third Week of Lent; St. John of God**

\* Lecture: Orders and Ministry: specific sacramental issues in its history and theology and their relationship to liturgical practice

\* Pastoral questions: Looking at the “Apostolic Letter on Ordination and Women” (*Origins* 24, #4 [June 9, 1994]) that I will have for you, and Cardinal Ratzinger's 'clarification' in November (1995), separate out together (in a group?) the theological, doctrinal, and pastoral arguments laid out by the Vatican and see if you can critique them for an adult education class in your parish/school.

\* Open Forum: What are the most effective ways to train ministers, lectors, acolytes, and ushers, etc.? What is the role of hospitality? What is the importance of diversity here?

*Reading: Martos, Ch. 12 “Ordination”;* Smolarski, 126-137; John H. Wright S.J., “That All Doubt May Be Removed,” (*bandout in class*); “Apostolic Letter on Ordination and Women” and Ratzinger's clarification (8 pp.); **Angel**: Susan K. Wood, “Priestly Identity: Sacrament of the Ecclesial Community,” (**Worship** 69, 2 [March, 1995], pp. 109-127.

### **Class Session 10 – Monday, March 15 –Fourth Week of Lent - Paper #2 due no later than Friday, March 19! Early papers appreciated!**

\* Lecture: The unity and disunity of the Body of Christ: baptismal unity and, yet, separate tables? Inclusive language in the liturgy: some recent studies and discussions; where is liturgical renewal heading?

+ Lecture discussion: what are the liturgical/ecclesial/theological issues at stake here and how do you measure a communal identity against your own spiritual journey,

ecclesial identity, and professional responsibility? If liturgy at heart is Trinitarian and intra-personal, how does naming God together proclaim something important?

\*Pastoral questions: (1) Liturgical theologian Nathan Mitchell says that the first generation of the renewal was composed of reformers and the next must be poets. What does this mean . . . *really*? (2) How do you balance personal metaphors about God with ecclesial/communal creedal statements? How does this expressed in your faith and teaching? (3) How does the way we actually worship together at STM work . . . or not? (4) What issues challenged you, unsettled you, opened up new imaginative possibilities? How can you continue to relate our corporate worship life in your ministerial life?

*Reading: Smolarski, 156-178; Angel: Gerard Kelly, "Baptismal Unity in a Divided Church" (Worship 75, no. 6 [Nov., 2001]), 511-527; Eoin de Bhaldráithe, "Forum: May Catholics Receive Protestant Eucharist?" (Worship 76, No. 1 [Jan., 2002]), 77-88; Mary Collins OSB, "Naming God in Public Prayer" (Worship 59, 4 [July, 1985]), pp. 291-304; also, if you wish, Gail Ramsban, "Language about God: Muddle and Mystery," in her Searching for Language (Pastoral Press, 1988), 151-159.*

### **Thanks for hanging in there with a lot of material!**

*Proofread the papers, please! Please use correct grammar and avoid any contractions in a formal paper. Papers are due NO LATER than March 19 and gratefully accepted before that; if you e-mail them, leave me a self-addressed, stamped envelope if you want it returned by mail.*

This course fulfills the following learning outcomes as set forth by the School of Theology and Ministry:

- The ability to reflect theologically on the central themes of the Christian tradition
- Knowledge of the tradition in relation to sacramental theology, liturgical method, worship elements and structure, and the ability to engage them in an ecumenical diversity of praxis
- Ability to articulate one's relationship with God, as it is informed by theological reflection in one's social context

Free-Write Questions for the First Day – with Dr. Callahan

*Spend ten minutes jotting down ideas, so the introverts and extroverts have the same playing field!*

1. What is the relationship between *your* communal practice of worship and your own personal prayer life and communication with the Divine Mystery?
2. Where do you go to pray when you want a sacred place? Should church buildings still have that function for the pilgrim on the way? What makes an environment prayerful and expressive, truly "*Domus Dei, Porta Coeli*" <House of God, Gate of Heaven>?
3. What recent liturgical experience did you have in which something inside you cried out, "YES!" What was it about? Or . . . when you wanted to get up, scream and run out?
4. Ed Foley ends his book with the image that our liturgical and sacramental symbols belong primarily "in the hands of the assembly." What does that mean in a large, diverse parish/congregation? . . . or in a small rural one? . . . or one composed of a variety of distinct cultures? What role does the pastoral team play here as a source of unity and as guides into a deeper reality?
5. What do you think about the desire of many young people for a traditional Latin liturgy and more traditional devotions? Is it nostalgia or the recovery of an essential dynamism that we have lost?
6. What recent liturgical guidelines do you really like? . . . really do not like?