

STMM 510: THEOLOGY AND PRACTICE OF WORSHIP: *The “Taste and See” of Liturgy*

SPRING SESSION, 2008

The Rev. Dr. Gláucia Vasconcelos Wilkey, Instructor

O worship the LORD
in *holy splendor*.
(Psalm 29:2, NRSV)

O worship the Sovereign One
in splendid, awesome beauty.
(Psalm 29:2, adapt.)

The study of liturgy is, above all,
a study of *life*.
(Dom Gregory Dix, *The Shape of the Liturgy*. London: Dacre Press, 1945, p. 741)

Therefore, since we have a kingdom that cannot be shaken,
let us *give thanks, by which* we offer to God
an acceptable worship with reverence and awe,
for our God is a consuming fire.
Let mutual love continue.
Do not forget to show hospitality to strangers,
for by doing so,
some have entertained angels
without knowing it.
(Hebrews 12: 28-13: 2)

How often, making music, we have found
a new dimension in the world of sound,
as worship moved us to a *more profound “alleluia!”*
(Fred Pratt Green, Hymn-text, *When in Our Music God Is Glorified*, 1972)

Worship is *primary theology*.
It is also home, which, as the saying goes,
is the place where they have to take you in.
(Kathleen Norris, *Amazing Grace: A Vocabulary of Faith*. New York: Riverhead Books, 1998, p. 246)

I do not find Christians,
outside of the catacombs, sufficiently sensible,
aware of conditions.
Does anyone have the foggiest idea
what sort of power we so blindly invoke?
Or, as I suspect, does no one believe a word of it?
The churches are children, playing on the floor
with their chemistry sets, mixing up a batch of TNT
to kill a Sunday morning.
(Annie Dillard, *Teaching a Stone to Talk*. New York: Harper & Row, 1985, p. 40)

According to one Native American conception,
the shaman or medicine man,
prepared by visions and ceremonies,
becomes a “hole through which the power could come.”
In the Christian liturgy, it is the assembly itself,
encountering Christ in word and sacrament,
that becomes a hole in the fabric of things,
through which life-giving power flows
into the world. Indeed, the structures of the
world need such a hole. . . .
For Christian ritual,
all structures are penultimate to grace
and radically in need of God’s day of justice.
(Gordon Lathrop, *Holy Things: a Liturgical Theology*. Minneapolis: Fortress Press, 1993, p. 212)

STMM 510: Theology and Practice of Worship: *The Taste and See of Glory Divine*

Syllabus for Spring, 2008

Instructor: the Reverend Dr. Gláucia Vasconcelos Wilkey

I. Course Description

This course engages students in reflecting on liturgy as *primary theology*. Liturgy and worship will be examined from perspectives provided by history, theology, and culture: from roots in Judaism and early Christian Worship to recent practices. Emphases will be given to reflections on the nature of the Christian assembly as the people of God gathered in Christ around Bath, Word, and Table, sent by the Spirit for acts of justice and grace. Discussions will seek to give answer to fundamental questions in the practice of liturgy such as: “What is central in Christian worship?” “How do the sacraments, liturgy and the particularities of each assembly meet and speak from and to specific cultural contexts?” “What are the connections between the Sunday meeting and the moral life (ethics)?”

II. STM Competencies Addressed in this Class

1. Scripture: ability to interpret the tradition in such way that it continues to live today [as expressed in any liturgical context].
2. Ability to reflect theologically on the basic themes of Christian Tradition: ability to interpret the tradition for the present (hermeneutics); ability to enable a community to reflect theologically; ability to integrate theology with pastoral [liturgical] practice.
3. Ability to interpret the moral tradition within one’s ecclesial community and to enable the community to face moral issues in a manner that brings dialogue between the heritage of faith [liturgical life and practice] and those issues [moral life/ethics].
4. An understanding of the interaction of religion and culture; ability to lead a community in articulating, celebrating and living the faith heritage [liturgical life and practice] in its present cultural context.
5. An understanding of the role and the nature of symbol in worship: knowledge of the tradition in relation to sacramental [and liturgical] theology, liturgical method, worship elements and structures; ability to help a community to articulate and live its faith within the culturally diverse context of the contemporary church.
6. Understanding of ministerial identity: the ability to integrate theological content with practical [liturgical] pastoral experience; knowledge of one’s church polity and the leadership skills and pastoral practice implied in that policy; knowledge of the theory of homiletics and the ability to preach effectively [in liturgical context].
7. Ability to guide and direct a Christian community in its mission: ability to function as a change [in worship practices/theology] agent-to use and mediate the range of social process in a way that contributes to the common good; knowledge and ability to work within one’s faith tradition.
8. An awareness, development and expression of one’s personal [and corporate liturgical] spirituality: an ability to articulate one’s relationship with God, as it is informed by theological reflection in one’s social context; an ability to sustain a practice that supports one’s [and one’s community’s] spirituality; a knowledge of the patterns of individual and communal spiritual growth; ability to help a community ground its actions [liturgical life and practice so that they speak] justice; the ability to lead liturgical worship; the ability to lead communities in prayer.

II. Objectives for the Course

- To trace the biblical, theological, and historical roots of liturgy and the sacraments (and/or ordinances).
- To reflect on the communal nature of liturgy and worship.
- To attend especially to the central matters of the assembly: God as the One who calls the gathering (*The Holy One*); the people assembled (*The Holy People*); the essential elements of worship (*The*

Holy Things/Word and Sacraments); and the moral/ ethical foundations of worship (*The Holy Life*).

- To attend to the role of the presider and other worship leaders as transparent instrument of holy things: to practice gestures, words, and movements that enable faithful liturgical encounters.
- To attend to what is “common” in diverse ecclesial traditions, and what is “particular” in each student’s church’s worship life.
- To attend to issues of language and inclusivism in liturgy.
- To reflect on the connections between worship, pastoral care, and life passages.
- To reflect on the connections between theology and aesthetics.
- To attend to liturgical/worship music and other arts as primary vessels of/for a theological vision
- To familiarize students with the resources for worship in his/her own denominational context and life.
- To attend to issues of culture, multiculturalism, and ecumenism in liturgical practice. To enable reflection and action towards the moral life outside of the liturgy as shaped from and by the liturgical event itself.

III. Procedures

- Class will meet on Thursdays from 1:30 p.m. to 4:20 p.m., April 3 to May 29, 2008, in Hunthausen Hall, Room # 100.
- Students will be *required* to attend two Sunday morning services in two selected and diverse churches in the Seattle area, *and* an ecumenical liturgy on campus. First service place and date: **Queen Anne United Methodist Church** on 1605 5th Ave West; (206) 282-4307, **April 13, 4th Sunday in Easter**, for the **10:00** a.m. service. Second service and date: **St. Paul’s Episcopal Church** on Roy and 1st Ave in Queen Anne, service beginning at **10:30** a.m., on April 20, 5th Sunday in Easter. **On campus service: Wednesday, April 23, 4:45-5:30 p.m.**, in the Ecumenical Chapel, Dr. Gordon Lathrop presiding. *Participation in these services count as substitutes for one class, one written paper, and a week’s worth of reading assignments. Class will meet in 9 regular sessions.*
- Lectures, student-led discussion on assigned readings, presentations by guests, and hands-on experiences will be part of the shared learning processes, as will singing of hymns, recitation of poetry, and reflection on visual sacred/liturgical arts and visits to liturgical spaces. Handouts with lectures’ outlines, copies of documents, etc, will be distributed each day as needed.
- Each day one or two students will be asked to dismiss class with a blessing (5-8 minutes in length). This prayer may take various formats: this may be sung, enacted, or spoken; or it may be silent contemplation on a liturgical visual art (Icons and the like). However, whichever form students choose, the prayer *must express the student’s own ecclesial community’s theology; when spoken or sung, the texts/songs must come from resources published for/in use in her/his church/ecclesial life. All materials copied for class use must include copyright permissions.*
- Final paper will be due no later than June 5, to be presented *exclusively* in email attachment formats. Papers must be in the professor’s email inbox no later than 4:00 p.m. that day.

IV. Session VIII, May 22, in the Ecumenical Chapel

Class will practice baptism and communion. Please bring two large towels and an extra set of clothes to this experience. Class will also present the worship resources for their own churches. There will be **NO ASSIGNED READINGS FOR THE FINAL CLASS** (we substituted the readings for the experiences in the three worship services).

V. Final Class, Session IX, May 29: Mystagogy

The class will reflect on their experiences in the three services and the previous session at the Font and Table of the Ecumenical Chapel, with guided follow up small group reflections (“Mystagogy”). *Please bring all required texts to class for this session. Students may bring one or more guests to this session.*

VI. Grading/Evaluation

- Class participation (40%). This participation includes but is not limited to: presence and punctuality; demonstrated familiarity with reading assignments; and reports on written or listening/viewing assignments. Note: *Professor is to be notified of all absences prior to day student cannot be in class. One justifiable absence is understandable. More than one absence will negatively impact student's grade, as will lateness in arriving in class (exceptions: situations of emergency).*
- Participation in three assigned services (20 %, See "Procedures" above).
- Final paper (40%). Students are to prepare a 1000 words (*maximum; must use "Word Count"*) paper on one of the subjects related to one of the *theological questions engaged in the course*. Guidelines for the writing of papers can be found in STM's *Student Manual* in the document "Student Guide to Editing and Style." Students would be wise familiarizing themselves with Kate Turabian's *Manual*, found in the bookstore.
- **Note:** Academic Honesty: all direct or indirect *thoughts, ideas, statements, jargons, expressions pronounced in speech or writing* found in sources other than the student's own *must* be given due credit. Please see university's guidelines on the matter. This is both a moral and a legal issue.

Note: Seattle University's parameters will be used in grading. For example, a letter grade "B" indicates a very good performance, meaning that student complied with all requirements as specified in syllabus; accordingly, "B+" will indicate a little extra work from student. "A-" indicates that student went above and beyond the requirements; "A" indicates *superior* performance by student.

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.

VI. Topics for Daily Discussion, and Reading Assignments

Session I: April 3, Second Week in Eastertide Year A

Introduction to the Course: discussion of the syllabus as contract. **I. Holy God:** What are the basic biblical foundations for Christian liturgy? **II. The work of liturgical learning and contextualization:** necessary application of class work, readings, etc, to students' own traditions as "translation." **III.** History of liturgical development. **Assignments For Session II, April 10:** 1) Lathrop, *Central Things*, pp. 7-80. 2) *Book of Common Worship*, pp. 33-45. 3) In *Collated Essays* (Course Pack): STM's Document, *Worship Policy for the School of Theology and Ministry: About Morning Prayer*; and *Leading Worship Beautifully*.

Session II: April 10, Third Week in Eastertide, Year A

I. Holy God: biblical foundations: The "patterns of these holy things" (*ordo*), and connections between Jewish cultic traditions and early Christian practices: worship in the tabernacle and temple; the Domestic Church in the Epistles. **II. Bath, Word and Table:** the essentials of Christian liturgy, an introduction. **Ordo outline due.** **Assignments for Session III, April 17:** 1) Lathrop, *The Pastor*, Preface (vii-x) and Introduction, 1-20. 2) Collated Essays, GVW, *Preaching in the Liturgy*. 3) Watch the Videos *Cinema Paradisio* and *Chocolat*. **PREPARE TO WORSHIP AT QUEEN ANNE UMC, SUNDAY, APRIL 13.** Next week, April 17: guest presenter, Rev. Melissa Skelton.

Session III: April 17, Fourth Week in Eastertide, Year A

I. Holy Things and Holy People: WORD. **II.** Church as the gathered Sunday assembly; assembly as primary liturgical symbol. **III.** The Word: Preaching in the assembly. **Guest speaker: The Rev. Melissa Skelton.** **Assignments for Session IV, April 24:** 1) Lathrop, *The Pastor*, 23-40. 2) *Book of Common Worship*, pp. 142-145; 152-156; 294-314. 3) *Baptism, Eucharist and Ministry*, 1-17. 4) In Collated Essays, GVW, *Baptismal Images*. Watch the movie *Whale Rider*. **PREPARE TO WORSHIP AT ST. PAUL EPISCOPAL CHURCH, SUNDAY, April 20.** Participate in the worship celebrating STM's ecumenical life on April 23, in the Ecumenical Chapel; some leadership roles for class members.

Session IV: April 24, Fifth Week in Eastertide, Year A

I. Holy Things and Holy People: BAPTISM. Class-led discussion: *Wale Rider* as baptismal metaphor. **Critical viewing:** Video: *Re-Examining Baptismal Fonts*. **Assignments For Session V, May 1:** 1) Lathrop, *The Pastor*, 41-75. 2) *Book of Common Worship*, pp. 795-837; 67-78. 3) GVW, *Eucharistic Images: Eating and Drinking in the Middle of Widespread Hunger*. 6) Watch the video *Babette's Feast*.

Session V: May 1, Ascension of the Lord

Holy Things: Table Manners and Theology of Grace. I: Eucharistic Theology seen in the movie *Babette's Feast*: class reflection led by Dr. Mark Taylor. **II: Liturgy and the Body: practicing table manners as visual theology. II: Assignments for Session VI, May 8)** Lathrop, *The Pastor*, 77-91. 2) Francis, 1-47. 3) Ramshaw, *A Three Year Banquet*, 5-46. 4) Handout: "Principles for Music in Worship."

Session VI: May 8, Seventh Week in Eastertide, Year A

I. Holy Things, Holy Living: The Lectionary as a Treasure. II. Congregational Song: "with psalms, hymns, and spiritual songs;" definitions, problems, solutions, and resources. Guest participant: Kara Markell, church musician. **II. Assignments for Session VII, May 15:** 1) Ramshaw, 47-83. 2) M. Francis, 48-73. 3) Lathrop, 95-112. 4) Collated Essays, *Doxology and Ecumenism, Where Life Unites*.

Session VII: May 15, First Week in Pentecost, Year A

I. Holy Life: EUCHARIST, cont. II. Liturgy and Culture: the Nairobi Statement revisited. **Assignments for Session VIII, May 22:** 1) Lathrop, 113-134. 3) Francis, 78-118. 1) Re-read Lathrop's *Central Things*, with an eye to different "lenses" since the first reading: what is new this time around? Be prepared to *share* your sense of growth in understanding this foundational Lathrop text. **NOTE: BRING A SET OF DRY CLOTHES TO NEXT CLASS, MEETING IN THE ECUMENICAL CHAPEL.**

Session VIII, May 22, Sixth Week in Eastertide, Year A
In the Ecumenical Chapel

I. Holy Life: Baptismal and Eucharist practice in the Ecumenical Chapel. II. Ecumenical Gift Exchange: *Worship in the Context of each of the students' ecclesial traditions: Sharing of Principal Foundations and Resources.* **Implications for Ecclesial and Global living. Preparation for Session IX: NO READING ASSIGNMENTS.**

Sessions IX, May 29, Ordinary Time (follows Trinity Sunday), and May 29, Ordinary, Year A

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VII. Course Bibliography

Required Texts:

Baptism, Eucharist and Ministry. Faith and Order Paper No. 111. Geneva: World Council of Churches publications. Twenty-eighth printing. 1994.

Book of Common Worship. Louisville: Westminster/John Knox Press. 1993.

Mark Francis. Shape a Circle Ever Wider: Liturgical Inculturation in the United States. Chicago: Liturgy Training Publications, 2000.

Gordon Lathrop, “Central Things: Worship in Word and Sacrament.” Series: *Worship Matters*. Minneapolis: Augsburg Fortress, 2005.

Gordon Lathrop, The Pastor: a Spirituality. Minneapolis: Fortress Press, 1999.

Gail Ramshaw, *A Three-Year Banquet*. Series: *Worship Matters*. Minneapolis: Augsburg Fortress, 2005.

Class Reader: Selected Essays, Gláucia Vasconcelos Wilkey

Denominationally-specific Books of Worship or Manuals for Worship will be required of all students. For example: all Lutheran students MUST have their own copy of *Evangelical Lutheran Worship*, and become familiar with its structures and patterns.

Optional Texts

Brenda Eatman Aghahowa. Praising in Black and White: Unity and Diversity in Christian Worship. Cleveland, OH: United Church Press, 1996.

B.Anderson and Bruce T. .Morrill, S.J., Editors. Liturgy and the Moral Self: Humanity at Full Stretch Before God (*Essays in Honor of Don E. Saliers*). Collegeville, MN: The Liturgical Press (A Pueblo Book), 1998.

D. Lange, Editor, *Ordo: Bath, Word, Prayer and Table: a Liturgical Primer in Honor of Gordon Lathrop*. Akron: OSL, 2005.

Gordon W. Lathrop, Holy Things: A Liturgical Theology. Minneapolis: Fortress Press, 1993.

Blair G. Meeks, editor: The Landscape of Praise: Readings in Liturgical Renewal. Valley Forge: Trinity Press International, 1996.

David N. Powers. Sacrament: the Language of God’s Giving. New York: Crossroad Publishing CO. 1999.

Donald Saliers. Worship as Theology: A Foretaste of Glory Divine. Nashville: Abingdon Press. 1994.

Dennis Smolarsky, SJ, Sacramental Principle and Liturgical Practice . New York: Paulist Press, 1999.

Other Texts Frequently Used in Class

Paul Bradshaw, The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy. New York: Oxford Press, 2002.

Louis-Marie Chauvet, Symbol and Sacrament : a Sacramental Reinterpretation of Christian Existence. Collegeville : The Liturgical Press, 1995.

Bernard Cooke, Sacraments and Sacramentality. Mystic: Twenty-Third Publications, 1994.

Bruce Morrill, SJ, Anamnesis as Dangerous Memory: Political and Liturgical Theology in Dialogue. Collegeville: The Liturgical Press, 2000.

Gail Ramshaw, Words Around the Font. Chicago: Liturgy Training Publications, 1994.
Words Around the Table. Chicago: Liturgy Training Publications, 1991.

Gordon Lathrop, Holy People: a Liturgical Ecclesiology. Minneapolis: Fortress Press, 1994.

Cornelius Plantinga Jr, & Sue A. Rozeboom, Editors, Discerning the Spirits: A Guide to Thinking About Christian Worship Today. Grand Rapids: William B. Eerdmans Company, 2003 (A collection of essays by authors of various ethnicities, and diverse ecclesial communities, each speaking from her/his context).

Selected Church Music Collections, with Contributions from the Global Church/World (Service Music sung in class taken from these volumes)

African-American Heritage Hymnal. Chicago: GIA Publications, 2001.

Em Tua Graça: Livro de Culto (Ecumenical Resource for Praise and Prayer). The Book for Common Prayers and Services from the 9th Assembly of the World Council of Churches. Geneva; WCC Publications, 2005.

Flor y Canto. Portland: OCP Publications, 1989.

Gather. Chicago: GIA Publications, 1994.

Halle, Halle: We Sing the World Round. C. Michael Hawn, Editor. Garland: Choristers Guild, 1999.

Holy is the Lord: Service Music for Baptism and Eucharist. Louisville: Geneva Press, 2002.

Hymns from the Four Winds: A Collection of Asian-American Hymns. Nashville: Abingdon Press, 2000.

Libro de Liturgia y Cántico. Minneapolis: Augsburg Fortress, 1998.

Evangelical Lutheran Worship. Minneapolis: Augsburg Fortress, 2006.

Sing! A New Creation. Calvin Institute for Christian Worship. Grand Rapids: CRC Publications, 2001.

The New Century Hymnal. Cleveland: The Pilgrim Press, 1995.

The Presbyterian Hymnal. Louisville: Westminster/John Knox Press, 1993.

The Psalter: Psalms and Canticles for Singing. Louisville: Westminster/John Knox Press, 1993.

This Far By Faith: An African-American Resource for Worship. Minneapolis: Augsburg Fortress, 1999.

For questions or concerns email or call:

The Rev. Dr. Gláucia Vasconcelos Wilkey: gyw@seattleu.edu (206) 296-5335