

STMM 592, 2007 SUMMER INSTITUTE FOR LITURGY AND WORSHIP

DATES: JULY 7-13

PLACE: CAMPUS CHAPELS, AND OTHER SPACES; SACRED SPACES NEAR SU CAMPUS

FACILITATOR/INSTRUCTOR: REV. DR. GLÁUCIA VASCONCELOS WILKEY

1. NATURE OF EVENT

The *Summer Institute for Liturgy and Worship* now on its sixth year is an event sponsored by the School of Theology and Ministry. Faculty and liturgical leaders for the Institute are some of the world's leading theologians of liturgy, in fact internationally known, widely published and respected. They come from a variety of ecclesial traditions, as do all participants. Priests, pastors, professors of theology, students from various schools in the country, liturgical musicians and artists, lay leaders, members of churches and parishes who love liturgy, and peoples from various ethnicities and place in life all gather to participate in this truly ecumenical and multicultural event. In the 2007 Summer Institute students will be focusing on worship and liturgical spaces and the arts. Among other things, students will experience and be guided in spaces in different places in the immediate area around Seattle University, contemplate the arts in those spaces and be enticed by beauty as we gather that week.

2. THEME AND FOCUS FOR THE WEEK

***The Sacraments and the House that Holds Them:
Worship Space and Arts as Theology***

Or, for persons from Free-Church communities:

The Beauty of Mercy: What Story Does our Worship Space Tell?

3. INTRODUCTORY REFLECTION ON THE THEME

Before a song is sung; before a prayer is raised; before the Word is proclaimed; before Water, Oil, Bread and Wine are set forth; indeed before the assembly begins to gather on any given Sunday: the place for the assembly is already speaking.

Silently, yet powerfully, the gathering space begins to engage the soul and proclaim with extravagant clarity the Gospel Good News. It declares: this is the "house of prayer for all peoples." This is the House of the Church. This is a house that embraces the assembly, holds and gives away its signs and symbols, reenacts its story, proclaims awe and beauty in the midst and sends forth its people in the name of Jesus Christ to become mercy, beauty and grace in a thirsting and hungering world.

The house weaves a clear story among God, people, Word, water, bread, wine, and the world beyond its walls. The house declares theology in concrete, audible and visual ways.

Or it fails to do so. Perhaps the house speaks only of practical, functional concerns. Or perhaps the house speaks of a God experienced only through speech and hearing. Or perhaps the house speaks only of superficial hospitality and inclusiveness.

When the people of Israel gazed at the Ark of the Covenant in the sanctuary, the word was clear: "There I will meet you," said God. *There* not just a gathering place, but the very place of

the encounter with God, a specifically described place “between the two cherubim that are on the Ark of the Covenant” (Exodus 25: 21-ff). God was not *contained* in that space, but particular symbols of the presence of God spoke clearly the story. The people would encounter God through all that was in the place. In and through the ark and the cherubim, eyes opened to see beyond these artifacts to the Presence.

Is art in the liturgical space mere “decoration?” Is it present to satisfy personal taste or one’s artistic gift? Does the architecture proclaim the gifts of the designers and not theology? “Look, Teacher,” said one of the disciples when they and Jesus came out of the temple, “what large stones and what large buildings!” (Mark 13: 1). Is that all one sees in our spaces? Large stones? Great art? Comfortable seating with perfect acoustics? Wonderful space for speaking and singing? Jesus’ reply should make us pause: “Not one stone will be left.” What lies in the heart of this interaction that we all need to discern as we consider liturgical space?

Liturgical spaces are often rooms with a view. But, ah, the place of the gathering, the house of the Church, ought to be more: a room *for* a view. The space itself ought to speak for, about, and with God in Christ. The space itself ought to speak for, about, and with those outside of the walls. This space ought to set forth a particular sense of the wonder of worship and the wonder of Christ’s mercy and justice - visibly and audibly proclaimed in place, architecture, art and function. Let the walls tell the story. Let the windows amply, beautifully proclaim it. Let the place of the Bath, the place of Word, the place of the Meal and the assembly combine to sing the Gospel in extravagant wonder and enticing clarity.

Come and join us in the 2007 Summer Institute where wonders will be seen, ideas and questions shared, sacred spaces visited, and challenges and inspirations illumine the wonderful community that this event has become.

4. PRE CLASS READINGS AND ASSIGNMENTS:

Required Texts:

D. Foy Christopherson, *A Place of Encounter: Renewing Worship Spaces*. Minneapolis: Augsburg Fortress, 2005. **Read all 84 pages prior to class.**

Gordon W. Lathrop, *Central Things: Worship in Word and Sacrament*. Minneapolis: Augsburg Fortress, 2005. **Read all 80 pages prior to class**

R. Kevin Seasoltz, OSB, *A Sense of the Sacred: Theological Foundations of Christian Architecture and Art*. New York: Continuum, 2006. **Read chapters 1, 3, and examine the notes and photographs on pages 207-220.**

Pre-Institute Assignment:

Write a *theological reflection* paper based on the readings outlined above. Include responses and/or comments to each of the following questions:

1. What do you think are each of the three authors’ basic constructs for worship architecture and the arts in the liturgical spaces?
2. What do you think about the statement that the gathered assembly is the “primary symbol of Jesus in the room?” Why is that, and how would this concept be best made visible in the liturgical space?
3. Can you imagine these authors combining to design a Baptistry or a Font for your congregation’s worship space? What about an Altar/Communion Table? If you

were the designer what would the Font and the Table look like, and where would they be situated in the room?

This paper (8-12 pages, double space) is to be written in accordance to the norms specified in the School of Theology and Ministry's *Student Guide to Editing and Style* found in the *Student Manual*. This includes concerns with the legal issues around plagiarism.

Paper is due Monday, July 9, 2007, at a meeting for students taking the week for credit (place and time TBA).

5. SCHEDULE AND FACULTY

See full schedule and faculty bio summary on the Institute's web page:

www.seattleu.edu/theomin/summerinstitute.asp

6. COURSE REQUIREMENTS AND GRADING

- *This course is an STMM offering which does not include prerequisites.* However, this course does *not* serve as substitute for STMM 505 (*Sacramental and Liturgical Theology*) or 510 (*Theology and Practice of Worship*), the first liturgy courses required of all STM students. The Institute is an *elective* and will serve for 3 hours credit as elective both for systematic theology courses or liturgy and worship courses. Thus any STM student may participate in the Institute either for credit or as a regular participant. STM students who will not enroll for credit must register as indicated in the brochure.
- *Students taking the week **for credit** must register both with the registrar's office and with the Summer Institute's office.* Beyond the normal tuition fees for STM courses, there is an additional fee to be paid directly to the Summer Institute (see web's instructions and fee information). Institute fee scholarship is available upon request. Criteria for scholarship: students who are normally engaged in liturgical leadership in small, rural, or ethnic minority churches; students who are willing to serve beyond the basic requirements of the course; students who are members of the Institute advisory board.
- *Students are allowed to bring a spouse or friend to all liturgies during the week.* However to attend a lecture or workshop, there will be a fee for non-registered participants (see web page information). Guests are also welcome to off-campus visits to area churches on Wednesday, July 11: St. James's Cathedral (8:30-12:00 noon, includes Morning Prayer), Temple De Hirsch Sinai (Jewish Synagogue, 1:30 - 2:30 p.m.), and Greek Orthodox Church of the Assumption (3:00-4:30 p.m.).
- *Participation in all sessions is required, except for night events.* Punctuality is assumed. This is a five day, day-long course. Other than the pre-Institute assignments, there will be no reading tasks during the week. Participation in some leadership role is expected of all, either liturgical (example: singing or service as lector, etc), or functional (assisting with registration or book sales, for example). Assignments for those roles will be forthcoming, depending on the student's gifts and willingness to serve in specific/desired role.

- **Grading.** Grading will be computed as follows:
 - Pre-Institute reading and paper: 40 %.
 - Participation in all sessions (presence, punctuality, engagement of liturgies, lectures, workshops and classes; assigned leadership roles: 50 %

6. OPPORTUNITIES

- Students will experience a great iconographer at work writing (“painting”) an icon.
- Students will be able to engage in liturgical art-making during the entire week, to sing with the choir for the week, or both, if they so choose to do.
- Students will receive copies of all music used during the week.
- Students will have ample opportunity for conversations with presenters. In fact, some will be assigned to serve as “companions” to presenters.
- Students will have access to a large number of books written by Institute faculty members, liturgical objects, music resources, CDs, and Videos that will be available in the Institute’s bookshop. **The university’s bookstore will also have the books that are required for pre-event readings a few weeks prior to the event.**
- Students taking the week for credit will participate in the two receptions (opening and closing day).
- Students will meet people from all over the country and some from other countries as well.
- Students will experience worship prepared and led with enormous attention to beauty and grace.
- Students will meet some to the world’s leading liturgical theologians, architects, art designers, and musicians.
- Students will hear three respected local religious leaders speak about space and the arts in their places of worship.

For questions or concerns contact the faculty member responsible for this course:

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