

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

SPRING SESSION, 2007

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, 2007

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 culture 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 the 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 Tuesdays from 1:30 p.m. to 4:20 p.m., March 27 to May 29, 2007, in Hunthausen Hall, Room # 100. These classes precede the once-a-month Evening Services in the Ecumenical Chapel, led by diverse ecclesial communities’ students and appointed liturgical consultants (last Tuesday of each month). Students will be encouraged to attend these services.
- Students will be *required* to take leadership role in one Morning Prayer during the quarter (serving as presider or lector, cantor or instrumentalist).
- Students will be *required* to attend two Sunday morning services in two selected and diverse churches in the Seattle area (dates, places, TBA).
- Lectures, student-led discussion on assigned readings, presentations by guests, hands-on prayer and worship 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.*
- Final paper will be due no later than June 5, to be presented in hardcopy or email attachment formats. Papers may be placed in the professor’s mailbox in STM’s office area no later than 4:00 p.m. that day.

### IV. Final Classes, May 22 and 29:

- On Tuesday, May 22, class will be divided into four groups. Each group will be given one movement of worship to concentrate on for discussion. Each group will take one hour to review the materials read and discussed. Group will then share what the central images and essential elements of liturgy are in the particular segment of worship the group is to focus on, reflecting on each student’s own ecclesial community’s practices. Group will present a report to the whole class (15 minutes per group). Each group will also prepare a set of three questions to bring for the instructor’s response on the final class meeting.
- On Tuesday, May 29, the class will celebrate a final ecumenical service, with follow up small group reflections (Mystagogy). *Please bring all required texts to class for this session.*

### V. Grading/Evaluation

- Class participation (40%). This participation includes but is not limited to: presence and punctuality; demonstrated familiarity with reading assignments; reports on written or listening/viewing assignments; reports on visits to churches and reflections/critique of practica experiences (student’s own and peers’).

- 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).*
- Demonstrated preparation for leadership roles for campus Services, class prayer included (20%).
- Final paper (40%). Students are to prepare a 5-10 page theological reflection 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."

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 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: March 27, the Fifth Week in Lent, Year C

**Introduction to the Course:** discussion of the syllabus as contract; library "liturgical theology tour." **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." The diversity in class: each student's contributions as gift-exchange. **Assignments For Session II, April 3:** 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*. Tasks: a) In writing, and in *summary/outline version/one page*, identify the essential elements of Christian worship's *Ordo*, and indicate how your own church's practice falls into that outline. b) Become *thoroughly* familiar with these significant words and expressions: "liturgy;" "worship;" "ordo;" the four movements of liturgy.

### Session II: April 3, Tuesday in Holy Week, Year C

**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 10:** 1) Lathrop, *The Pastor*, Preface (vii-x) and Introduction, 1-20. 2) *Baptism, Eucharist and Ministry*, Preface (vii-x) and 1-7. 3) *Collated Essays*, Lathrop, "Assembly." 4) Watch the Video *Chocolat*.

**Session III: April 10, First Tuesday in Eastertide, Year C**

**I. Holy Things and Holy People:** Bath, Word, and Table, cont. **II.** *Church* as the gathered Sunday assembly; assembly as primary liturgical symbol. **III.** The *Ordo of the assembly* and the *ordo* of the gospels; *ordo* and the ecumenical vision. The Christian Calendar: Holy Week and *Pascha*. **Assignments for Session IV, April 17:** 1) Lathrop, *The Pastor*, 23-40. 2) *Book of Common Worship*, pp. 142-145; 152-156; 294-314. 3) *Baptism, Eucharist and Ministry*, 10-17. 4) In Collated Essays, GVW, *Baptismal Images*. Watch the movie *Whale Rider*.

**Session IV: April 17, Second Week in Eastertide, Year C**

**Holy Things and Holy People: Sacraments, I:** Baptism: theology and practice; reflection on comparative chart on baptismal rites in various denominational liturgical books: implications. **II.** Video: *Re-Examining Baptismal Fonts*. **Assignments For Session V, April 24:** 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: April 24, Third Week in Eastertide, Year C**

**Holy Things and Holy People: I. Word and Sacraments,** the preaching and the presiding **II: Eucharistic Theology and Practice; II. Babette's Feast:** class reflection in small groups. Guest-led reflection on the movie, Dr. Mark Taylor, Associate Dean. **Assignments for Session VI, May 1)** 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 1, Fourth Week in Eastertide, Year C**

**I. Holy Things, Holy Living:** Language, Culture, and Congregational Song: "with psalms, hymns, and spiritual songs;" definitions, problems, solutions, and resources **II. The Lectionary as a Treasure. Assignments For Session VII, May 8:** 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 8, Fifth Week in Eastertide, Year C**

Day of Julian of Norwich

**I. Holy Life:** Liturgy and Culture: the Nairobi Statement revisited. **III. Praxis:** Teaching the Body. **Assignments for Sessions VIII, May 15:** 1) Lathrop, 113-134. 3) Francis, 78-118. Prepare to make presentations on worship in your own church (in ecclesial community pairs/groups).

**Session VIII, May 15, Sixth Week in Eastertide, Year C**

**I. Holy Life, 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. Assignments for Sessions IX and X, May 22 and 29: see p. 3.* 1) Re-read Lathrop's *Central Things*, with an eye to different "lenses" since the first reading: what is new this time around? Prepare a two-page reflective commentary on a second reading of this document.

**SEE PAGE 2**

**VI. 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.**

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**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.

**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.

*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.

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**For questions or concerns email or call:**

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