



Santa Clara University

School of Education,
Counseling Psychology,
and Pastoral Ministries

PLIT 202 - Christian Liturgy

Santa Clara University
Graduate Program in Pastoral Ministry
Fall Quarter 2008
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Course Description

This is an introductory course in the sequence of pastoral liturgy for students in that degree program and for others interested in liturgy. This course will introduce students to the field of liturgical studies primarily through liturgical history and theology as it informs and shapes contemporary experiences within the worshipping community. The course will also include a basic introduction to liturgical music and architecture. While the focus is primarily Roman Catholic, ecumenical concerns will be addressed as desired or needed.

Readings for Course

1. Articles and chapters noted throughout the syllabus (and available on Eres, instructions below)*
2. Paul Bradshaw, *The Search for the Origins of Christian Worship*. New York: Oxford University Press, 2nd edition, 2002.
3. *Built of Living Stones: Art, Architecture, and Worship*. Washington, DC: USCCB, 2000.
4. *From Sacred Song to Ritual Music*, ed. Jan Michael Joncas. Collegeville: The Liturgical Press, 1997.

REFLECTIONS ON READINGS: Throughout the quarter there will be short reflections assigned (half the class each week, so everyone will write every other week, beginning in week two). In no more than 1-2 pages, discuss a question that arose from the reading, a dispute or disagreement with the author (and why), or a particular point that interested you (and why). For the reading selected, who was the author, what is their “position” on the issue, how does it relate to pastoral practice today (one of your reflection rounds should include a book review of assigned reading from a book).

*ERes Instructions

1. visit www.scu.edu/eres
2. click on the first link “Electronic Reserves & Course Pages”
3. In search field, enter, PMIN202
4. Click on PMINI202
5. Enter password, “missal”
6. To view an article please click on its title.

Academic Honesty

Santa Clara University insists on honesty and integrity from all members of its community. The standards of the University preclude any form of cheating, plagiarism, forgery of signatures, and falsification of data. A student who commits any offense against academic honesty and integrity may receive a failing grade without a possibility of withdrawal. An offense may also dictate suspension or dismissal from the University.

In particular, it is each student's responsibility to understand the serious nature of plagiarism and the consequences of such activity. Plagiarism is the practice of claiming, or implying, original authorship of (or incorporating material from) someone else's written or creative work, in whole or in part, into one's own without adequate acknowledgement. Unlike cases of forgery, in which the authenticity of the writing, document, or some other kind of object itself is in question, plagiarism is concerned with the issue of false attribution. See: <http://222.scu.edu/studentlife/resources/academicintegrity/>

Syllabus

Monday, 22 September

Introduction to course, each other, overview of the field of liturgical studies, experiences of liturgies, New Testament witness

READ: "A Definition of Liturgy" Anscar J. Chupungco (from *Handbook for Liturgical Studies: Introduction to the Liturgy*)

The Last Supper accounts in synoptic gospels (and John 6 & equivalent of last supper), Acts of the Apostles, chapters 13, 14, 15

Monday, 29 September

Liturgia semper reformanda –

THE FIRST CENTURY TO THE THIRD CENTURY: the first reformation, moving from the living physical presence of the redeemer to the post-ascension church, how did praying change? What are the contemporary ramifications of this birth of the church?

READ: Chapters 2, 3 & 4– *The Search for the Origins of Christian Worship*; **

Monday, 6 October

THE FOURTH CENTURY - The second liturgical reformation – the move from a pre-Constantinian Church to a legal and then official church, church and culture – what changes? Why is this reform the basis of so much later reform language?

READ: Chapters 5, 6, 7 & 10 of *The Search for the Origins of Christian Worship; Mystagogical Catecheses* 4 & 5 (Cyril of Jerusalem)

Monday, 13 October

THE NINTH CENTURY - The third liturgical reformation, in the Western Church, the Carolingian reforms, a new culture, a new time, and new theologies. How is inculturation of the liturgy a constant throughout liturgical history?

READ: "Diversity in Practice: The Early Middle Ages", Gary Macy (from *The Banquet's Wisdom*); "The Roman-Germanic Pontifical: Access and Unity", Paul Turner (from *The Hallelujah Highway: A History of the Catechumenate*);

Monday, 20 October

THE THIRTEENTH CENTURY - The fourth liturgical reformation, new languages (philosophy reborn), new cultures (the legacies of the Crusades), new pastoral liturgical experiences, the height of scholasticism. How is this reforming movement very much a part of contemporary conversations around liturgy?

READ: "The Development of the Doctrine of Transubstantiation", Edward Kilmartin (pages 143-153, in *The Eucharist in the West*); *The Mass of the Roman Rite* (pages 159-167 in *Prayers of the Eucharist: Early and Reformed*); **watch** the film *The Name of the Rose* (a visual and aesthetic insight into 14th/15th century thinking!).

Monday, 27 October

THE SIXTEENTH CENTURY – the fifth liturgical reform, chaos, destruction, reform and disunity – the reforms and counter-reforms. How is the disunity (and the call for uniformity from this reformation) still a part of all Christian churches today?

READ: "The Form of Church Prayers, 1542", John Calvin (pages 213-218 in *Prayers of the Eucharist: Early and Reformed*). Handout on reformations. Recommended: first part of 1st Pecklers article in Eres collection

Monday, 3 November

THE TWENTIETH CENTURY – the sixth liturgical reform, the liturgical movement, the critical approach to liturgy and history, the restoration of the relationship between theology and liturgy. How was Vatican II's call for reformation both organic and non-organic in liturgical development?

READ; *Sacrosanctam Concilium* (The Constitution on the Sacred Liturgy), first two chapters; Chapter 1 & Conclusions from *The Unread Vision*, Keith Pecklers; look through the Rite of Anointing the Sick and Viaticum (any version of *The Rites*).

Monday, 10 November

THE TWENTY-FIRST CENTURY – the seventh liturgical reform?
 Postmodernism and the opposing desires for nostalgia and assimilation – where is liturgy in the midst of this? Where are we in the midst of this?

READ: “The Uses of Liturgical History” John Baldovin (from *Worship* 82 (January 2008); “The Twentieth-Century Legacy of Sacramental Revolution”, Kenan Osborne (from *Christian Sacraments in a Postmodern World*; Chapter 1 of Bradshaw book

Monday, 17 November

THE INHERITANCE OF THE MANY REFORMS – Pastoral realities and the inheritance of reforms

READ: “The Structure of the Mass, Its Elements and Its Parts”, Edward Foley (from *A Commentary on the General Instruction of the Roman Mass*)

PREPARE: a draft outline of your paper (thesis statement, outline, bibliography – a copy for each student)

Monday, 24 November

Elements of liturgical rite – liturgical music and its many theologies

READ: *From Sacred Song to Ritual Music*, Jan Michael Joncas; “Music as a Sacrament”, James Lancelot (from *The Sense of the Sacramental*).
 Review “Sing to the Lord” – available online

PREPARE: bring what you consider the most effective piece of liturgical music and a defense of why (sufficient copies for all to sing from)

Monday, 1 December

Elements of liturgical rite – the place as liturgical text

READ: *Built of Living Stones*; “How We Can Make Our Churches Catholic Again” Michael Rose (from *Ugly as Sin*); “Memory”, “Imagination and Creativity” Richard Vosko (from *God’s House is our House*)

Monday, 8 December

Sharing knowledge gained in research, closing papers and reflections

PREPARE: Your concise (and brilliant!) 10 page paper – further instructions to follow at the beginning of course. Review the inheritance of all the reformations studied above.

Course Requirements

Read as much of the reading as you can before class begins, be prepared to enter into a conversation that ties together the reading, the class discussion and your own experiences of liturgy. As a way to assist discussion and relation of readings to class, short, written reflections will be prepared by each student every other week (see above). Above all **your presence at every class** is desired and needed. In addition, there is a final paper (10-12 pages) on a research topic of your choice, which includes a mid-quarter (10 Nov.) presentation of thesis statement, draft outline and bibliography. The session on liturgical music will also involve sharing a piece of music (see syllabus above).

A Note About Readings

The reading is mostly in the shape of contemporary articles and book chapters. Liturgical studies is a diverse field, and an introductory course such as this is best served by hearing (and responding to) a plethora of voices rather than one or two textbooks.

As you read, note the primary argument, note how the author situates him or herself, note how one author views liturgy in relation to the other (several directly contradict each other). In several instances, one reading is the primary source (generally a liturgical text) and the other is a secondary source – written about the primary text. Read the primary text first, form your own conclusions, then read the secondary reading.

For each of the chapters or articles, ask yourself what is the primary point the author is trying to make? Know who the author is – look them up on the internet, get a sense of what their biases might be and what might make them write from the perspective that they use.

As you read some of the historical material, also ask yourself where you see the content of the liturgical focus of the writing showing up in contemporary liturgy – do you recognize some of these elements from the 4th century, the 13th century? What are they? Are they the same, slightly changed, completely different? Where are the theological arguments that are still in play today?