

PLIT 221: The Eucharist
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Santa Clara University – Graduate Program in Pastoral Ministries
DRAFT (as of October 15, 2020)

Description. Participants in this course will engage in general introduction to the Eucharist by exploring the Christian liturgy from theological, juridic, historical, anthropological, spiritual, and pastoral perspectives, as required by *Sacrosanctum Concilium*, n. 16. This conciliar document will serve as the focal point of the course. The principle of "*lex orandi/lex credendi*" will be engaged as the theological tool for examining the roles that symbol, culture, and fine arts play in Christian worship and discipleship. In addition to weekly responses to focus questions, students will demonstrate their mastery of the material by integrating key principles into a final project related to their ministerial emphasis.

Learning Objectives. The overall content of this course is intended to address GPPM program outcomes 1.B, 2.B, 3.B, and 5.A. By the end of this course, students will understand

- the nature of lay participation in the Liturgy through active participation in the Paschal Mystery, understood as the ongoing work of Jesus Christ [1.B, 2.B]
- the primary catechetical role of liturgy for communicating the Trinitarian Mystery [1.B, 2.B]
- the relationship between Catholic worship and culture – the “times and seasons” of Catholic life [3.B, 5.B]
- the nature of “eucharistic consistency” and the integration of Eucharist with daily life in contemporary culture [3.B, 5.B]

Meeting time. Mondays, 6:00 p.m. to 9:00 p.m.

Course Requirements. As a graduate level course, the requirements focus on careful analysis and integration of content derived from the reading assignments. Given the limitations and restrictions due to the COVID-19 pandemic, the course structure has been ‘split’ so as to make the most of weekly ‘live’ (synchronous) sessions for clarification and exploration of key learning outcomes. Therefore, students are expected to access the online learning management system at least weekly, Canvas, to ensure that they are keeping pace with the various course requirements.

While recognizing the unpredictability of our lives during this COVID-19 pandemic, I do expect regular and ongoing participation from all students. If there is a serious need to miss a synchronous session, I expect a written notification via email. Student learning is assessed in three areas: a) class participation during synchronous sessions; b) completion of ungraded short reflection assignments posted at Canvas (Camino); and c) a final project and presentation.

Student-Professor Interactions. I want to respect the time and mental and physical health of those students who may have other online courses. Each week has different activities that require some combination of synchronous and asynchronous work. Students are required to participate in both synchronous and asynchronous meetings. The synchronous meeting session is scheduled for Mondays from 6:00 p.m. to 9:00 p.m., which I ask you to reserve in your schedule.

Early in the semester as we are building our vocabulary, much of the material will be presented in an asynchronous format that is intended to identify key learning outcomes from the reading material. The first two sessions, in particular, review concepts and terminology related to Aristotelian and scholastic philosophical anthropology. The synchronous meetings will expand upon these key learning outcomes. As we engage with poetry and the related readings, I want to increase the synchronous time, which can be determined together. I have tried to calculate the group interactions each week so that the total time is more or less equivalent to an onsite class period.

Student Work. In addition to the interaction times, students are expected to spend a minimum of 6 hours per week reading material and engaging in the various assignments. This time does not include the time required for those activities mentioned above, which are part of the student-professor work. Given the nature of this structure, participants must be responsible to each other both by engaging the material in a thoughtful manner and by participating actively in all required assignments.

I. Reading Assignments & Discussion. Students will complete all reading assignments and come to class prepared to discuss the materials. Students are expected to know the facts related to the assignment, and to demonstrate a basic ability to make connections between various readings, drawing reasonable conclusions and follow logical implications.

II. Weekly Reflection Assignments. Each week students will respond to questions or comments intended to focus attention on key aspects of the assigned material. Some responses will be short and can be posted directly at Camino; others will be a bit longer 2-3 pages and must be submitted via email.

III. Final Project. Students are required to offer to the class a presentation on a topic of your choice which demonstrates the relationship between Eucharist, Catholic worship (liturgy) and Catholic culture. The project should also be relevant to the student's ministerial interests and vocational goals. Approximately midway through the term each student will meet individually online with the professor to discuss ideas and propose a topic for the final project. The nature of the project will be determined at that time.

There is no required delivery format, i.e. you may use Power Point or visual aids if you wish, but you are not required to do so. If you do use visual aids, you are expected to do so in a professional manner which enhances your presentation.

Examples of topics include but are not limited to: cultural processions (but use something other than Corpus Christi as that was given in class); domestic rituals for any cultural feast, e.g. "las posadas;" unique manifestations of the melding of two different cultures, e.g. Western European Catholicism with a Latin American indigenous population.

Purpose. The purpose of the exercise is two-fold: 1) to help you make your own personal connections with key principles of this courses; and 2) to give you experience in organizing and presenting your ideas in an oral format.

Outcomes. You must demonstrate (and will be graded upon) the following skills:

1. the ability to develop a clear thesis statement describing the nature of your project
2. the ability to develop a professional oral presentation which correlates directly with and explains clearly the thesis statement
3. the ability to listen attentively and respectfully and to respond adeptly to questions raised during the presentation.

Required Course Materials. Most of the required readings listed in this syllabus will be made available through Canvas. The recommended readings are intended as a resource for further study on topics related to the key points.

IMPORTANT: In order to comply with copyright laws, materials for each session are available on Camino **only for the week prior to the date of the class**. For example, if the class meets on Monday, January 11th, then you will have access to any copyrighted reading materials **only** from February 5th through February 14th. After the close date, the materials will no longer be accessible.

As a guide to assessing your acquisition of key learning outcomes, there are simple assignments posted on Moodle. While these are non-graded, their timely completion is one of the course requirements.

Conciliar Documents. While hyperlinks are provided for the selections from official Church documents and students are welcome to use any translation in their own work, it should be noted that the official English translations provided at the Vatican website are the standard of reference for this course.

It is expected that students will read *SC* in its entirety at least twice times during the term. The document is dissected as a “point of reference” for the particular principle under consideration. A major working assumption of this course is the theological connection between *SC* and the other three dogmatic constitutions (*Dei Verbum*, *Lumen Gentium*, and *Gaudium et Spes*). In addition to reading the specified excerpts from them, students are encouraged to explore them in the full so as to understand better how they form a “single teaching unit” that explicates the place of worship and liturgy in Catholic life and culture. To that end, the work by Matthew Levering, *An Introduction to Vatican II* (Washington, DC: The Catholic University of America Press, 2017), may be helpful.

TEXTS. While there are no required textbooks, students are strongly encouraged to consider purchasing the following (all of which are also on reserve at the GTU Library):

Kevin W. Irwin. *The Sacraments – historical foundations and liturgical theology*. Mahwah, NJ: Paulist Press, 2016. ISBN: 978-0-8091-4955-1. Cost at Amazon: \$39.95. This book serves as the basic outline for the course. It offers both historical and theological citations in presenting a contemporary understanding of liturgy and its integration into contemporary seminary education.

Andrew Greeley. *The Catholic Imagination*. Berkeley: University of California Press, 2001. ISBN: 978-0520232044. Cost at Amazon: \$26.95. This book provides a simple reflection from the perspective of a Catholic sociologist on why Catholics tend (statistically speaking) to engage themselves in the fine arts at a higher rate than people from other Christian denominations.

Matthew Levering. *An Introduction to Vatican II as an Ongoing Theological Event* (Washington, DC: The Catholic University of America Press, 2017. ISBN: 978-0813229300. Cost at Amazon: 26.77. Levering reviews the four dogmatic constitutions in the context of four contemporary theologians as interpretive keys. The work is useful insofar as it recognizes and explores the fundamental connection between these four documents.

Office Hours and Communications. Students may schedule a virtual one-on-one discussion by sending an email to me at crenz@dspt.edu. These sessions are not intended to be private tutorials, but rather to answer focused questions. As such, they would not normally last longer than 15[?]-20[?]. Once the day/time has been determined, I will set up a Zoom meeting and send an invitation. If a student cannot accommodate Zoom, then we can discuss an alternative. General email communications will be responded to within a 48-hour period, unless the message is received on a Friday, in which case by EOB on the following Tuesday.

COURSE ACCESS AND TECHNOLOGY REQUIREMENTS

Course Access: Santa Clara University uses [Camino](#) (Canvas Learning Management System) as the instructional platform. Weekly reading materials and reflection assignments are posted there.

Technology Requirements

It is recommended that students have the following technology on hand in order to actively engage in the course and complete all course requirements:

- A computer, laptop, or tablet with an updated operating system (Windows, Mac, Linux) and an internet browser (Chrome or Firefox),
- High speed internet bandwidth (preferably 10 mbps or greater but at least 3 mbps)
- A webcam
- A microphone

Required Tools: VoiceThread and Zoom

Students are expected to familiarize themselves with the following cloud-based tools used in this course, which are provided through the course page at Camino. If students experience any difficulties they can contact Camino support at caminosupport@scu.edu.

VoiceThread is a cloud-based learning tool for enhancing engagement in a learning community. With VoiceThread, instructors and students can create, share, and comment on presentations using audio and video.

Zoom is the video conferencing platform that provides synchronous online meetings. Please review the Zoom introduction video that is posted on the Moodle course page.

Disabilities Syllabus Statement

If you have a disability for which accommodations may be required in this class, please contact SCU Disabilities Resources, Benson 216, www.scu.edu/disabilities as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours. Students who have medical needs related to pregnancy or parenting may be eligible for accommodations.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information, you may contact Disabilities Resources at 408-554-4109.

Title IX Syllabus Statement

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic and dating violence or stalking, we encourage you to tell someone promptly. For more information, please go to www.scu.edu/studentlife and click on the link for the University's Gender-Based Discrimination and Sexual Misconduct Policy or contact the University's EEO and Title IX Coordinator, Belinda Guthrie at 408-554-3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com.

Academic Integrity Policy

Santa Clara University is committed to academic excellence and integrity. Students are expected to do their own work and to cite any sources they use. A student who is guilty of a dishonest act in an examination, paper, or other work required for a course, or who assists others in such an act, may, at the discretion of the instructor, receive a grade of F for the course. In addition, a student found guilty of a dishonest act may be subject to sanctions up to and including dismissal from the University as a result of the student judicial process as described in the Community Handbook. A student who violates copyright laws, including those covering the copying of software programs, or who knowingly alters official academic records from this or any other institution is subject to similar disciplinary action.

SCU Academic Integrity Pledge

The Academic Integrity pledge is an expression of the University's commitment to fostering an understanding of -- and commitment to -- a culture of integrity at Santa Clara University. The Academic Integrity pledge, which applies to all students, states:

I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.

Students are expected to uphold the principles of this pledge for all work in this class. For more information about Santa Clara University's academic integrity pledge and resources about ensuring academic integrity in your work, see www.scu.edu/academic-integrity.

Topical Outline

SECTION 1 – THEOLOGICAL AND JURIDICAL FOUNDATIONS

SESSION 1 – JANUARY 4, 2021

Introduction: Conciliar Teachings – Jesus Christ as Revealer of the Triune Mystery

The **context** for this course is a careful exploration of one of the four dogmatic constitutions of Vatican Council II, “The Dogmatic Constitution on the Sacred Liturgy” (*Sacrosanctum Concilium*, SC, 4 Dec 1963). Along with the other three dogmatic constitutions promulgated by this Council [Dogmatic Constitution on the Church (*Lumen Gentium*, 21 Nov 1964), the Dogmatic Constitution on Divine Revelation (*Dei Verbum*, 18 Nov 1965), and the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*, 7 Dec 1965)], SC offers the theological framework for understanding Catholic worship in a contemporary context.

The **topics** presented are derived from concepts introduced in SC and developed by the other dogmatic teachings. By “cross-referencing” these four documents, students learn to “think theologically *with the Council*” (to borrow a phrase from Matthew Levering). Examples of topics covered are: liturgical *action*; unity versus “uniformity”; “source and summit”; “*rationabile obsequium*” (SC, n. 34); “liturgical time”; and the inherently catechetical nature of the liturgy.

The **key** to engaging these four dogmatic teachings is the overarching principle outlined by Pope John XXIII – the dynamic balance between *ressourcement* and *aggiornamento*. For Catholic worship and liturgy to be relevant to the contemporary Church **both** elements – Tradition and contextualization – are necessary.

Learning Outcomes (what points should be grasped by the students):

- The dogmatic constitutions of Vatican Council II define Jesus Christ as the revealer of the Mystery of the Triune God in both word (Scripture) and deed (Passion)
- Revelation invites both an individual and a communal response in faith that results in ongoing conversation and transformation in obedience to God
- Christ reveals the Kingdom of God in both its heavenly and earthly manners
- The Eucharist is the nexus and sacramental revelation of that one Kingdom and One Liturgy

Required Reading

- *Dei Verbum*, nn. 1-10 (though entire document recommended)
- Hebrews 7-10.

For Further Study

Matthew Levering, *An Introduction to Vatican II As An Ongoing Theological Event*. Washington, DC: The Catholic University of America Press, 2017.

SESSION 2 – JANUARY 11, 2021

The Mystery Believed and Celebrated: *Lex orandi ... lex credendi*

Key Learning Outcomes:

- The revelation by Christ is both personal and propositional
- Christ commissions the apostles (Church) to join in and continue his mission (“baptize and teach”)

- The sacraments, especially the Eucharist, are intrinsically linked to this catechetical mission of the Mystery revealed in Christ
- Liturgy is a “locus of learning” or a “first theology”, articulated by the principle of “lex orandi ... lex credendi”

Required Reading:

- *Sacrosanctum Concilium*, in its entirety (as noted above) with close attention to Nos. 1-20, 35, 47-50, 55-56.
- *Lumen Gentium*, nn. 9-13.
- *Gaudium et spes*, n. 22.
- Justin Martyr, *First Apologia*, nos. 61, 65-67. <http://www.newadvent.org/fathers/0126.htm>
- Cyril of Jerusalem, *Catechetical Lectures*, “Lectures on the Mysteries, I-II” <http://www.newadvent.org/fathers/3101.htm> [N.B. Lecture Nos. 19-20 at this site, but any translation is fine.]

For Further Study:

- “Letter to the Ephesians” – consider reading this letter as a spiritual reflection and background for St. Paul’s understanding of the “revelation of the mysteries in Christ Jesus” and his own role as “steward of the mysteries.”
- *Sacramentum Caritatis* (2007) – this apostolic exhortation of Benedict XVI presents the Eucharist under three titles, “A Mystery to be Believed,” “A Mystery to be Celebrated,” and “A Mystery to be Lived.”

N.B. – January 18, 2021, Martin Luther King Day NO CLASS

SESSION 3 – JANUARY 25, 2021

Liturgy is the ongoing (“perpetual”) work of Jesus Christ and the anthropologic locus for an encounter with Divine Mystery

Key Learning Outcomes:

- Liturgy is the action of Christ, who alone is capable of offering the true praise and glory due to God.
- Liturgy is the public worship of the Church, as the Mystical Body of Christ
- Liturgy is the summit and font of the life and power of the Church
- Due to its “inherently catechetical nature,” the liturgy is the locus for a genuine liturgical anthropology
- As rational creatures, humans offer “full and active” participation by an intentional turning-in-love to Christ, and through him to the Father

Required Reading:

- *SC*, nn. 102-111.
- *Lumen Gentium*, nn. 1-8.
- Pius X, “Motu proprio, *Tra le sollecitudini*,” 22 Nov 1903.

For Further Study:

- *Code of Canon Law*, cc. 840, 897-899.
- Chirograph of the Supreme Pontiff John Paul II for the Centenary of the *Motu Proprio*, “*Tra le Sollecitudini*” on Sacred Music, 22 Nov 2003.

- Dietrich von Hildebrand, “Introduction” and “Liturgy and the Vocation of Man,” in *Liturgy and Personality*. New York: Longmans, Green and Co. 1943.
- David W. Fagerberg, “Wisdom Has Built Her Beautiful House for Liturgy,” in Francesca Aran Murphy, ed., *The Beauty of God’s House – essays in honor of Stratford Caldecott* (Eugene, OR: Cascade Books, 2014).
- Crispino Valenziano, “Liturgy and Anthropology: The Meaning of the Question and the Method for Answering It,” in Anscar J. Chupungco, *Handbook for Liturgical Studies* (Collegeville, MN: The Liturgical Press, 1998): 189-226.
- “Introduction” from *Book of Blessings*.
- William G. Doty, *Mythography: The Study of Myths and Rituals* (Alabama: The University of Alabama Press, 1986).

SESSION 4 – FEBRUARY 1, 2021

“Signs Perceptible to the Senses” – the role of symbol and culture

Key Learning Outcomes:

- Humans use signs and symbols to communicate both intention and meaning
- These tools (signs and symbols) relate to the two ways of knowing: speculative (logical) and connatural (intuitive)
- For Christians, “symbol” has a specific action (and power) in Liturgy
- Humans have a right to be part of a culture, and the Church has an obligation to engage with contemporary culture

Required Reading:

- *SC*, nn. 37-40, 59-62.
- *Gaudium et spes*, nn. 53-62, with particular emphasis on n. 62.
- Louis-Marie Chauvet, *The Sacraments* (Collegeville: The Liturgical Press, 2001), 69-96.

For Further Study:

- Crispino Valenziano, “Liturgy and Symbolism,” in Anscar J. Chupungco, *Handbook for Liturgical Studies* (Collegeville, MN: The Liturgical Press, 1998): 29-44.
- Cyril of Jerusalem, *Jerusalem Catechesis*, “Lectures on the Mysteries, III-V” <http://www.newadvent.org/fathers/3101.htm> [N.B. Lecture Nos. 21-23 at this site]
- Antonio Moreno, “Ecumenism, Archetypes, and Symbols,” *Spirituality Today* 41, n. 3 (1989). <https://opcentral.org/resources/2015/01/21/antonio-moreno-ecumenism-archetypes-and-symbols/>, accessed on 9/25/2018.
- Johan van Parys, *Symbols that surround us*

PART II – HISTORICAL AND CULTURAL DEVELOPMENTS

SESSION 5 – FEBRUARY 8, 2021

Liturgy – a “primary theology” through textual analysis

Key Learning Outcomes:

- Liturgy is always understood as a communal response to Christ and his gospel
- Liturgy is an expression of the Mystical Body in a particular time and place, i.e. has a **cultural** dimension

- As “living literature,” extant liturgical texts offer a basis for understanding the different cultural expressions (*orandi*) of communal beliefs (*credendi*)
- As a group, these texts provide a “shape” of early Liturgy, and its relevance to a contemporary application of “active participation”

Required Reading:

- *SC*, nn. 47-52, 83-88. [N.B. So, perhaps this is a nice moment to reread the entire document. ☺]
- *Dei Verbum*, nn. 21-25.
- *General Instruction of the Roman Missal*, Introduction (nn. 1-15).

For Further Study:

- Paul F. Bradshaw, *The Search for the Origins of Christian Worship – sources and methods for the study of early liturgy* (New York: Oxford University Press, 1992), Chapters 4-5.

N.B. – February 15, 2021, Presidents’ Day NO CLASS

SESSION 6 – FEBRUARY 22, 2021

Liturgical Practice and Theological Developments –the Middle Ages to Trent

Key Learning Outcomes:

- A philosophical shift in the Western European worldview from neo-Platonic to Aristotelian emphasis impacts learning (theology) and practice (liturgy)
- This philosophical shift induces a distinction within the academy between “what is done” (liturgy) and how it is understood (sacramental theology)
- Increased theological complexity creates both theological and liturgical divisions which must be formally (magisterially) addressed at Trent
- The more “intellectual” understanding of beliefs (*lex credendi*) impacts the “practical” understanding (*lex orandi*), in particular the engagement with “the Mystery”

Required Reading:

- Irwin, *The Sacraments – historical foundations and liturgical theology*. Mahwah, NJ: Paulist Press, 2016, Chapter 4. You might consider reading Chapters 3 and 5 for context, but only 4 is required.
- Watch the “6.06, *Quem Quaeritis* & Liturgical Drama,” by Andrew Bretz, Ph.D., video at: <https://youtu.be/XUOiiEL8>. It is less than 4’, but will give you a quick overview. N.B. the trope Dr. Bretz asks you to read will be found on Moodle.

For Further Study:

- *ST*, IIIa, Q83; see also QQ 60-65.
- Peter M. Candler, Jr., “Liturgically Trained Memory: a reading of *ST* III.83,” *Modern Theology* 20:3 (July 2004).
- O. B. Hardison, Jr., “Early History of *Quem Quaeritis*” in *Christian Rite and Christian Drama in the Middle Ages – essays in the origin and early history of modern drama*. Baltimore, MD: The Johns Hopkins Press, 1965.

PART III – SPIRITUAL AND PASTORAL REQUIREMENTS

SESSION 7 – MARCH 1, 2021

Divine Order, Liturgical Cosmology and the Catholic Imagination

Key Learning Outcomes:

- In the early Church, the Christian worldview flows from the worldview of the “predominant culture
- Christian cosmology is experienced in both ritual (liturgical) and civil life
- Christianity acknowledges the connection between the natural ordering of the cosmos (times and seasons) and the order of human person (microcosm) in Liturgy
- In the Liturgy, the Paschal Mystery reveals the eschatological “Eighth Day”

Required Reading:

- Andrew Greeley, *Catholic Imagination*, 1-21.
- Alexander Schmemmann, “On the Origins of Worship on Sunday: The Mystery of the Eighth Day”
- Louis Bouyer, “Natural Religion and Christian Liturgy,” and “Sacred Time,” in *Rite and Man: natural sacredness and Christian Liturgy*, Transl. M. Joseph Costelloe, S.J. Notre Dame, IN: University of Notre Dame Press, 1963.

For Further Study

- Patricia Basing, *Trades and Crafts in Medieval Manuscripts* (New York: New Amsterdam Book, 1990): 10-17.
- Odo Casel, *The Mystery of Christian Worship*. The Crossroad Publishing Company; Reprint edition, March 1, 1999.
- Congregation for Divine Worship, “Directory on Popular Piety and the Liturgy,” 17 Dec 2001, nn., 22-33 and 44-59.
- David Clayton, *The Way of Beauty: Liturgy, Education, and Inspiration for Family, School, and College*. Angelico Press, 2015.
- John Martineau, *Quadrivium – the four classical liberal arts of number, geometry, music, and cosmology* (New York: Walker & Co., 2010).
- Geoff Manaugh, “Why Catholics Built Secret Astronomical Features into Churches to Help Save Souls,” 15 Nov 2016, *Atlas Obscura*. <http://www.atlasobscura.com/articles/catholics-built-secret-astronomical-features-into-churches-to-help-save-souls> , accessed on March 31, 2020.

SESSION 8 – MARCH 8, 2021

Liturgy and “active participation” – *a Mystery to be Lived*

Key Learning Outcomes:

- The “eschatological ordering” (Eighth Day order) of the Church defines the context for “active participation” in the Liturgy
- Given that human beings are rational creatures, the term “active participation” (*actuosa participatio*) is best understood through the lens of *rationabile obsequium*
- Liturgical piety – a liturgical disposition – expands *lex orandi ... lex credendi* to *lex vivendi*
- While the Liturgy is itself “inherently catechetical,” ongoing catechesis is also accomplished by mystagogy
- The Christian Family is the fundamental locus for mystagogy and the development of a Catholic sensibility (imagination)

Required Reading:

- *Lumen Gentium*, nn. 10-12, 30-36.

- *Sacramentum Caritatis*, Section II, nn. 34-65. I recommend reading Section III, 70-93; but only Section II is required.
- Benedict XVI, “Lectio Divina” 15 February 2012

For Further Study:

- Paul VI, “Layman Should be World’s Perfect Citizen,” General Audience of 23 April 1969. English translation: <https://www.ewtn.com/catholicism/library/layman-should-be-worlds-perfect-citizen-9002>, accessed on 01/18/2020. [Original Italian: https://w2.vatican.va/content/paul-vi/it/audiences/1969/documents/hf_p-vi_aud_19690423.html accessed on 01/18/2020].
- Dom Lambert Beauduin, *Liturgy the Life of the Church*, 1-31.
- Congregation for Divine Worship and the Discipline of the Sacraments, “Directory on Popular Piety and the Liturgy – Principles and Guidelines,” December 2001; READ: “Excerpts from the Address of His Holiness Pope John Paul II” and “Introduction.” http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html/ Accessed on 04/29/2020.
- Aidan Hart, . “The Gospel through Beauty: Icons and Liturgical Art as a Key to Secular Europe,” in *Logos: A Journal of Eastern Christian Studies*, 58 (2017): 147-163.
- *Sacrosanctum Concilium*, nn. 37-40.
- *Gaudium et spes*, nn. 23-23, 52.
- Synod of Bishops, Special Assembly for the Pan-Amazonian Region, “The Amazon: New Paths for the Church and for an Integral Ecology – Final Document,” Vatican, 26 Oct 2019, nn. 51-56. See also, Pope Francis, “Post-Synodal Apostolic Exhortation of the Holy Father Francis, “Querida Amazonia,” 12 Feb 2020, nn. 66-69.
- Thomas Coomans, “The ‘Sino-Christian Style’: a major tool for architectural indigenization,” in Zheng Yangwen, ed., *Sinicizing Christianity* (Boston: Brill, 2017): 197-232.
- Timothy Radcliffe, “A Fertile Conception – Inculturation,” in *Sing a New Song* (Springfield, IL: Templegate Pub., 1999), 251-264.

SESSION 10 – MARCH 15, 2021

Class presentations

We will discuss the manner of the project presentations as the course progresses and we have an idea of both the number of students and the types of projects chosen by each participant.

Liturgy Bibliography

- Basing, Patricia. *Trades and Crafts in Medieval Manuscripts*. New York: New Amsterdam Book, 1990.
- Beauduin, Dom Lambert. *Liturgy the Life of the Church* Farnborough. Translated by Virgil Michel, OSB. England: St. Michael's Abbey Press, 2002.
- Benedict XVI, *Sacramentum Caritatis*, Post-synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church's Life and Mission. 2007.
- Bonniwell, O.P., William. *The Dominican Ceremonial for Mass and Benediction*. New York: The Comet Press, 1946.
- Bouyer, Louis. *Liturgical Studies I - Liturgical Piety*. Notre Dame, IN: University of Notre Dame Press, 1954.
- _____. *Liturgical Studies VII - Rite and Man: Natural Sacredness and Christian Liturgy*. Transl. M. Joseph Costelloe, S.J. Notre Dame, IN: University of Notre Dame Press, 1963.
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- Bynum, Caroline Walker. *Holy Feast and Holy Fast*. Berkeley: University of California Press, 1987.
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- Chauvet, Louis-Marie. *The Sacraments: The Word of God at the Mercy of the Body*. Collegeville, MN: The Liturgical Press, 2001.
- Chupungco, Anscar J. *Handbook for Liturgical Studies, Vol. II – Fundamental Liturgy*. Collegeville, MN: The Liturgical Press, 1998.
- Congregation for Divine Worship. "Directory on Popular Piety and the Liturgy," 17 Dec 2001.
- Clark, Matthew H. *Forward in Hope: saying Amen to lay ecclesial ministry*. Notre Dame: Ave Maria Press, 2009.
- Conway Morris, Simon. *The Runes of Evolution: how the universe became self-aware* (Templeton Press: 2015).
- Corbon, Jean. *The Wellspring of Worship*. Mahwah, NJ: The Paulist Press, 1988.
- Dalmais, I. H. *Introduction to the Liturgy*. Transl. Roger Capel. Baltimore, MD: Helcion Press, 1961.
- Daly, Robert J. *Sacrifice Unveiled: The True Meaning of Christian Sacrifice*. Bloomsbury Publications, 2009 [2003].
- Davies, Michael. *Liturgical Revolutions, Part Two – Pope John's Council*. New Rochelle, NY: Arlington House Pub., 1977.

- Doty, William G. *Mythography: The Study of Myths and Rituals*. Alabama: University of Alabama Press, 1986.
- Driscoll, Michael S., et. al. *The Liturgy Documents, Volume One: Fifth Edition: Essential Documents for Parish Worship*. Chicago: Liturgy Training Publications, 2012.
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