Description. The purpose of this course is to provide a general introduction to Christian liturgy in the Roman (Latin) Rite by examining fundamentals of worship from anthropological, historical, spiritual, and theological perspectives. The principle of "lex orandi/lex credendi" will be engaged as a theological tool for examining the roles that symbol, culture, and fine arts play in Catholic worship and liturgy. Topics covered included liturgical drama, sacred time and liturgical seasons, sacred numbers and art and architecture. The intended audience includes MDiv, MA, STL, STD, and PhD students. The latter may upgrade as needed.

Learning Objectives. 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 [see Institutional Goal A.1, “Integrative Thinking”]
- the primary catechetical role of liturgy for communicating the Catholic faith [see Institutional Goal A.1, “Integrative Thinking”]
- the relationship between Catholic worship and culture – the “times and seasons” of Catholic life [see Institutional Goal A.2, “Intellectual Humility”]
- the role of symbol and fine arts in Catholic worship and culture [see Institutional Goal A.2, “Intellectual Humility”]

Meeting time. Tuesdays, 12:40 p.m. to 3:30 p.m.

Course Requirements. This course is an introductory level course. As such, the format is mostly lecture, however active discussion is an important part of the learning experience. Regular attendance is expected, and normally students may not miss more than one class period during the semester. Student learning is assessed in three areas: a) class participation, which includes both discussion and presentations; b) a mid-term exam; and c) a final exam. Grading is guided by a set of common rubrics related to the DSPT institutional core abilities (see “Rubrics for assessing student skills”).

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. Grading for all work is based upon the classifications defined in the “Rubrics,” with the goal of class participation and presentations being to help students integrate knowledge into skills for collaboration and intellectual humility [see Institutional Goal A.2 and B.1]. Occasional reflection essays will be required (as posted on Moodle); while not graded with a letter grade, they are required elements of the course.

Required Course Materials. Most of the required readings listed in this syllabus are available through the GTU Moodle system. Others are available on the Internet. Where
indicated, books are also available on reserve in the GTU Library. Thus, there are no materials which need to be purchased for this course.

IMPORTANT: In order to comply with copyright laws, materials for each session are available on Moodle only for the week prior to the date of the class. For example, if the class meets on Tuesday, September 11\textsuperscript{th}, then you will have access to the required reading materials only from September 5\textsuperscript{th} through September 14\textsuperscript{th}. After the close date, the materials will no longer be accessible. There are a few self-assessment assignments posted on Moodle. While these are non-graded assignments, their timely completion is also one of the course requirement.

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 with these documents, 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 several times throughout the duration of this course. The document is broken out in various ways to accompany each lecture as a “point of reference” for the principle under consideration. Where possible and useful, connections are made between SC and the other three dogmatic teachings. Students are encouraged to explore these other three documents on their own so as to understand better how all four work together to form a “single teaching unit” that explicates the place of worship and liturgy in Catholic life and culture.

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


TOPICAL OUTLINE

WEEK 1

Sep 4

Introduction: Liturgy (Λειτουργία) is the ongoing (“perpetual”) work of Jesus Christ.

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

- The **context** for this course is a careful exploration of one of the four dogmatic teachings 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 **key** to engaging these four dogmatic teachings is the overarching principle outlined by Pope John XXIII in opening the council – 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.

- The underlying **historical methodological assumption** is that employed by Kevin W. Irwin, and relies upon the principle, *lex orandi … lex credenda* (“the law of prayer … [is or grounds] the law of belief”), attributed to Prosper of Aquitaine (4th c.).

- **Sacrament versus Liturgy** – flowing from this methodological assumption, while not a course in sacramental theology, at times key theological principles will be engaged. Sacramental theology arises from a prayerful reflection by the Church on its liturgical practice.

- The **topics** will be derived from concepts introduced in *SC* and further developed by the other dogmatic teachings of the Council, and include by way of illustration: liturgical action; unity versus “uniformity”; “source and summit”; “signs perceptible to the senses”; “liturgical time”; and the inherently catechetical nature of the liturgy.

- **Liturgy** (taken as “the sacramental celebration of the Paschal Mystery”) is “an action of the whole Christ” for: a) praise and glorification of God; and b) the sanctification of humanity. It is *Christ* (head and body) who celebrates.

WEEK 2

Sep 11

The Historical Methodological Assumption: *Lex orandi … lex credendi*.

Key Learning Outcomes:

- The liturgy both engages and affects all the participants (both the ministerial priesthood and the common priesthood) as rational beings.

- The writings from the Patristic era demonstrate the early principle of *lex orandi … lex credendi*: wherein the liturgy is understood as sacred affecting those who participate.

- The dynamic relationship between liturgical action (here on earth) and Divine action calls forth participation in mystery, specifically the Paschal Mystery. Thus, that expression of an ‘earnest desire’ by the Council for “fully conscious and active participation” of the laity is directed towards participation in the Paschal Mystery.

Reading assignment:
• *Sacrosanctum Concilium*, in its entirety (as noted above) with close attention to Nos. 1-20, 35, 47-50, 55-56.
• *Gaudium et spes*, n. 22.
• Cyril of Jerusalem, *Catechetical Lectures*, “Lectures on the Mysteries, I-II” [http://www.newadvent.org/fathers/3101.htm](http://www.newadvent.org/fathers/3101.htm) [N.B. Lecture Nos. 19-20 at this site, but any translation is fine.]

For Further Study:

**WEEK 3**
Sep 18
Liturgy as the “inherently catechetical”: the anthropologic necessity for an encounter of the Divine Mystery.

Key Learning Outcomes:
• Christ alone can offering the true praise and glory due to God.
• As rational creatures, humans participate in this true praise by an intentional turning in love.
• The “inherently catechetical nature” of the liturgy flows from this love (both from and for) Christ.
• Our attempts to understand Liturgy engage us in the Mystery of Humanity, which is fully revealed in the Mystery of the Incarnation.
• To properly engage this mystery we must follow the “Law of the Incarnation” (Jesus is fully BOTH Divine AND human).
• Because only Jesus can offer the true worship of the Father, Liturgy engages time differently – *Kairos* not *chronos*.

Reading Assignment:
• *SC*, nn. 102-111.
• *Lumen Gentium*, nn. 1-8.

For Further Study:
• “Introduction” from *Book of Blessings*. 

**WEEK 4**

Sep 25
“Signs Perceptible to the Senses” – the role of symbol and culture.

Key Learning Outcomes:

• Humans use sings and symbols to communicate both intention and meaning.

• These two tools (signs and symbols) relate to the two ways of knowing: speculative (logical) and connatural (intuitive)

• For Christians, “symbol” has a particular use and relevance, especially with regard to Liturgy.

• To pass on meaning and value, each culture engages its own set of symbols; and symbols out of their culture of origin lose power and meaning.

• The Church has a rightful place in sustaining and developing human culture, with its own sources – both human and Divine. Liturgy is one of several means of expressing Catholic culture.

Reading Assignment:


• *Gaudium et spes*, nn. 53-62, with particular emphasis on n. 62.

• *Dei Verbum*, nn. 1-10.

• Cyril of Jerusalem, *Jerusalem Catechesis*, “Lectures on the Mysteries, III-V”
  [http://www.newadvent.org/fathers/3101.htm](http://www.newadvent.org/fathers/3101.htm) [N.B. Lecture Nos. 21-23 at this site]


For Further Study:


• Andrew Greeley, *Catholic Imagination*

• Johan van Parys, *Symbols that surround us*

**WEEK 5**

Oct 2
Liturgical action (“source and summit”): Discovering development through textual analysis

Key Learning Outcomes:

• Liturgy is always understood as a communal response – to conversion to Christ and his gospel.

• As such, liturgy is an expression of a community in a particular time and place.

• Extant liturgical textual sources provide us with a basis (“starting point”) to understand the different cultures of the early Church and their communal experience of conversion to Christ.

• Liturgical texts (sources) are dynamic, belonging to the genre of “living literature”

• As a group, they provide us with a “shape” of early liturgy, and its relationship to contemporary engagement
Two examples of textual analysis: 1) Quem Quaeritis (“Whom Do You Seek?”) – the Quem Quaeritis (and other tropes); and 2) liturgical garb in the early Middle Ages, illustrate the mutual influence between secular and Christian manifestations of custom and power.

Reading Assignment:
- 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.
- Watch the “6.06, Quem Quaeritis & Liturgical Drama,” by Andrew Bretz, Ph.D., video at: https://youtu.be/XUOiI_E_L_8. 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:
- Thomas J. Heffernan and E. Ann Matter, ed., the Liturgy of the Medieval Church

WEEK 6
Oct 9
Cultural Shifts Influence Liturgical Practice – from the Middle Ages to Trent

Key Learning Outcomes:
- A shift in the Western European (academic) worldview from neo-Platonic to Aristotelian induces semantic drift in various liturgical words, e.g. “symbol” and “substance.”
- This shift induces a distinction within the academy between “what is done” (liturgy) and how it is understood (sacramental theology).
- The refined manner of understanding and articulating beliefs (lex credendi) impacts the manner of liturgical worship (lex orandi), in particular “engagement with the Mystery.”
- Increased theological complexity creates divisions which must be “formally resolved” in Trent, affecting liturgical practice.

Reading Assignment:

For Further Study:
- ST, IIIa, Q60-65.
Sacred Times and Seasons – Feasting and Fasting

Key Learning Outcomes:

- Methods for calculating Liturgical time reflect cultural influences on development of Christian faith and practices (tradition)
- The parallel between liturgical and natural seasons creates opportunities for profound and dynamic links between Sunday worship and daily life
- The contemporary liturgical calendar expresses the theological focus of the Church: the Passion, Death, and Resurrection of our Lord Jesus Christ
- The relevance of popular piety to liturgy and Catholic culture and the contemporary problems which arise when key values are lost within the Catholic community

Reading Assignment:

- SC, nn.10-14, 50, 56, 59-65, 79, 102-111. [N.B. So, perhaps this is a nice moment to reread the entire document. ☺]

For Further Study


READING WEEK – October 22-26, 2018

Mid-term exam – will be posted on Moodle beginning Monday of Reading Week.

**WEEK 8**

Oct 30

Sacred numerology and sacred space

- Role of arithmetic and geometry in Greek culture (quadrivium) and Medieval culture (golden ratio and Fibonacci series)
- Geometry provides a means for symbolic communications of complex or “irrational” ideas
- Number and shape provide communicate symbolic (sacred) information in Christian culture

Reading Assignment:

- John Martineau, *Quadrivium – the four classical liberal arts of number, geometry, music, and cosmology* (New York: Walker & Co., 2010): 3-5; 63-69 (required), but some might be interested in the whole chapter.

For Further Study:

- Clayton, all of Part 2 (pp. 97-172); and Appendices 1-4.
- Chatterjee, *The Aesthetic Brain*, [Fibonacci series and fractals]

**Week 9**

Nov 6

Sacred music; PLUS guest lecturer, Olga Yunak, GTU Doctoral Student in Religion and the Arts

Key Learning Outcomes:

• Music is a ubiquitous form of communication and a manifestation of culture
• In the east and west, different forms and styles of chant represent different cultural influences
• Musical developments change the character and quality of lay participation in the liturgy
• the objectives of SC make clear the relationship between music and the various elements of the Liturgy, specifically for the Ordinary of the Mass

Reading Assignment:

• SC, nn. 112-121.
• Pius X, “Motu proprio, Tra le sollecitudini,” 22 Nov 1903.

For Further Study:


**Week 10**

Nov 13

Sacred Image and Pilgrimage in Christian Culture – guest lecturer, Dr. Kathryn Barush (GTU/JST)

Key Learning Outcomes:

• To understand the reciprocal impact that ethnic culture and Catholic religion can have when different groups of people “meet” and “fuse.”
• To examine the various ways in which faith can migrate, both physically and culturally

Reading Assignment:


For Further Study

WEEK 11
Nov 20
Liturgy and inculturation, Part 1
• Catholic Imagination engages symbols to convey complex idea … we are “story tellers”
• Using two examples of cultural piety [Feast of Martin of Tours and Our Lady of Guadalupe in Tortugas, Las Cruces, New Mexico] to understand the dynamic relationship between liturgy and local piety.
• The phenomenon of “hermanos penitentites” in New Mexico
• Sacred architecture in China – the “Sino-Christian Style”

Reading Assignment:
• Andrew Greeley, Catholic Imagination, 1-21.

For Further Study:

WEEK 12
Nov 27
Liturgy and inculturation, Part 2
• The contemporary Feast of All Saints as an example, understanding what the prayer texts teach about belief the cult of saints.
• Domestic Church – Catholic culture, family, and domestic practices
• Moral implications of liturgy – expanding lex orandi ... lex credenda to lex vivendi

Reading Assignment:
• SC, nn. 37-40.
• Lumen Gentium, nn. 10-12.
• Gaudium et spes, nn. 23-23, 52.

Small Group work on class presentations. Come prepared to discuss your ideas with an outline of the topic, including a written thesis statement and 3-5 points you hope to present.

WEEK 13
Dec 4
Class presentations

Please consult Moodle for a full description of the requirements for this project.

WEEK 14
Dec 11
Final exam
Liturgy Bibliography


Liturgy and the Arts
Benedict XVI. “The Feeling of things, the contemplation of Beauty,” Message of His Eminence Card. Joseph Ratzinger to the Communion and Liberation (CL) meeting at Rimini (24-30 August 2002).


John Paul II. “For the centenary of the motu proprio Tra le sollicitudini (On sacred music),” 22 Nov 2003.


