

**LSRA 1500 - Foundations of Catholic Liturgy – The Ongoing Work of Jesus Christ**  
**Christopher J. Renz, O.P.**  
**Dominican School of Philosophy & Theology**  
(as of January 21, 2020)

**Description.** The purpose of this course is to provide a general introduction to Christian liturgy by examining fundamentals of worship from theological/juridic, historical, anthropological, spiritual, and pastoral perspectives (see *Sacrosanctum Concilium*, n. 16). 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 worship and discipleship. While the focus is on the Latin Rite, other rites are reviewed to guide the historical influences on worship and culture. The intended audience includes MDiv, MA, STL, STD, and PhD students. The latter may upgrade as needed.

**Learning Objectives.** The overall content of this course is intended to address MATH program outcomes 1, 4-5; and MDiv outcomes 1, 3, 5, 7-8. 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 Trinitarian Mystery [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 nature of "eucharistic consistency" and the integration of Eucharist with daily life in contemporary culture [see Institutional Goal A.2, "Intellectual Humility"]

**Meeting time.** Mondays, 12:40 p.m. to 3:30 p.m. in DSPT 2.

**Course Requirements.** As an introductory level course, its format is mostly lecture. However active discussion is an important part of the learning experience. Therefore, 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. 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 Moodle **only for the week prior to the date of the class**. For example, if the class meets on Monday, February 11<sup>th</sup>, then you will have access to the required reading materials **only** from February 5<sup>th</sup> through February 14<sup>th</sup>. 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 several times throughout the duration of the semester.** The document is dissected as a “point of reference” for a 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 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.

## Topical Outline

### SECTION 1 – THEOLOGICAL AND JURIDICAL FOUNDATIONS

#### SESSION 1

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

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, is 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. – February 17, 2020, President’s Day; NO CLASS**

### SESSION 3

*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.

For Further Study:

- *Code of Canon Law*, cc. 840, 897-899.
- 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

“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
- Human 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

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.

## SESSION 6

### 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/XUOiL 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:

- *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.

**N.B. SPRING BREAK** – March 23-27, 2020

Mid-term exam – will be posted on Moodle beginning Monday of Spring Break.

## SESSION 7

### Christian Cosmology and the Catholic Imagination

Key Learning Outcomes:

- The early worldview of Christianity flows from the worldview of the “predominant culture”

- As Christianity become predominant culture, its cosmology is influenced by its beliefs
- Christian cosmology is experienced in both ritual (liturgical) and civil life
- Culture (daily life) expresses this dynamism
- All of these elements offer an insight into qualities of the “Catholic imagination”

Required Reading:

- So, perhaps this is an appropriate moment to reread *Sacrosanctum Concilium*, with special attention to nn. 59-65, 79, and 102-111.
- 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

- Jerry Brotton, “Exchange – Al-Idrisi, AD 1154,” in *A History of the World in 12 Maps* (New York: Viking, 2012).
- Caroline Walker Bynum, *Holy Feast and Holy Fast* (Berkeley: University of California Press, 1987): 1-9.
- 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.
- Andrew Greeley, *Catholic Imagination*
- Bridget Ann Henisch, *The Medieval Calendar Year* (University Park, PA, The Pennsylvania State University 2002): 1-28.
- Caroline Walker Bynum, *Holy Feast and Holy Fast* (Berkeley: University of California Press, 1987): 1-9; 31-69. N.B. Read the introduction for background; read Chapter 2 for context.
- Congregation for Divine Worship, “Directory on Popular Piety and the Liturgy,” 17 Dec 2001, nn., 22-33 and 44-59.

## SESSION 8

### Divine Order and Liturgical Cosmology – Sacred time and sacred space

Key Learning Outcomes:

- 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”
- Christianity uses this cosmic order (proportion and harmony) in art and architecture to direct and elevate the human soul according to the Divine order

Required Reading:

- Alexander Schmemmann, “On the Origins of Worship on Sunday: The Mystery of the Eighth Day”

For Further Study:

- 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).

- Elizabeth den Hartog, “1, 2, 3, 6: Early Gothic Architecture and Perfect Numbers” *Architectural Histories*, 2 (2014): 1-17.
- Loai M. Dabbour, “Geometric proportions,” *Frontiers of Architectural Research* (2012), 380-391.
- 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 December 23, 2016.

**N.B. April 13, 2020, Easter Monday; NO CLASS**

## **PART III – SPIRITUAL AND PASTORAL REQUIREMENTS**

### **SESSION 9**

Liturgy and “active participation” – “a Mystery to be Lived” (see *Sacramentum Caritatis*, Part III)

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*
- Liturgy is inherently linked to beauty – beautiful signs and gestures – because it is inherently linked to its source, the Paschal Mystery of Christ

Required Reading:

- *Lumen Gentium*, 30-36.
- 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](https://w2.vatican.va/content/paul-vi/it/audiences/1969/documents/hf_p-vi_aud_19690423.html) accessed on 01/18/2020].
- Benedict XVI, “Lectio Divina” 15 February 2012

For Further Study:

- *Sacramentum Caritatis*, nn. 34-97.
- Dom Lambert Beauduin, *Liturgy the Life of the Church*, 1-31.

### **SESSION 10**

The Contemporary Context – Sacred music and Liturgical Renewal

Key Learning Outcomes:

- Brief overview of Liturgical Movement provides a context for “active participation”
- As a necessary and integral part of the Liturgy (*SC*, 112), music unites the worshipping community, helping them to engage in the Paschal Mystery
- Following Greek culture, Christianity recognizes music as one of the fundamental organizing principles of the cosmos (‘music of the spheres’) and the microcosm (person)
- 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

Required Reading:

- Pius X, “Motu proprio, *Tra le sollecitudini*,” 22 Nov 1903.
- *Sacrosanctum Concilium*, nn. 112-121.
- **SMALL GROUP WORK** – come to class prepared to discuss a draft of your oral presentation (see handout)

For Further Study:

- *Musicam Sacram* (“Instruction On Music in the Sacred Liturgy”), 5 March 1967.
- Mary B. Schoen-Nazzaro, “Plato and Aristotle on the Ends of Music,” *Laval théologique et philosophique*, 34, n. 3, 1978: 261-273. <https://www.erudit.org/fr/revues/ltp/1978-v34-n3-ltp3386/705684ar.pdf> . accessed on August 29, 2018.
- William Peter Mahrt, *The Musical Shape of the Liturgy*. Richmond, VA: Church Music Association of America, 2012.
- Alcuin Reid, “*Ut mens nostra concordat voci nostrae*; sacred music and actual participation in the liturgy,” in Rutherford, Janet E., ed. *Benedict XVI and Beauty in Sacred Music*. New York: Scepter Publishers, 2012.

## SESSION 11

### Active Participation and Mystagogy – popular piety and universal worship

Key Learning Outcomes:

- An “active participation” that is “rational” requires ongoing catechesis at both the liturgical and cultural levels
- 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)
- “Popular Piety” assists families in this work, allowing for a dynamic engagement between the tradition of the Church and each successive generation
- Inculturation expands this work to the world.

Required Reading:

- *Sacramentum Caritatis*, n. 64.
- *Lumen Gentium*, nn. 10-12.
- 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/](http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html/) Accessed on 11/15/2018.

For Further Study:

- David Clayton, *The Little Oratory – a beginner’s guide to praying in the home* (Manchester, NH: Sophia Institute Press, 2014).
- Andrew Greeley, *Catholic Imagination*, 1-21.
- 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.
- 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 12 – MAY 11, 2020**

Class presentations

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

### **SESSION 13 – MAY 18, 2020**

Final exam - You may use a Bible to refer to scriptural passages; otherwise, this is a closed book and closed Internet exam.

### 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.
- Bradshaw, Paul F. *The Search for the Origins of Christian Worship – sources and methods for the study of early liturgy*. New York: Oxford University Press, 1992.
- Bynum, Caroline Walker. *Holy Feast and Holy Fast*. Berkeley: University of California Press, 1987.
- Casel, Odo. *The Mystery of Christian Worship*. The Crossroad Publishing Company; Reprint edition, March 1, 1999.
- 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.
- Eliade, Mircea. *Rites and Symbols of Initiation – the mysteries of birth and rebirth*. Transl. Willard R. Trask. New York: Harper Torchbooks, 1958.
- \_\_\_\_\_. *Cosmos and History – the myth of the eternal return*. Transl. Willard R. Trask. New York: Harper Torchbooks, 1959.
- \_\_\_\_\_. *The Sacred and the Profane – the nature of religion*. Transl. Willard R. Trask. New York: Harcourt Brace Jovanovich, 1959.
- Fagerberg, David W. *Theologia Prima – what is liturgical theology?* Chicago/Mundelein, IL: Hillenbrand Books, 2010 (2004).
- Gaudoin-Parker, Michael L. *Heart in Pilgrimage: mediating Christian spirituality in the light of the Eucharistic Prayer*. NY: Alba House, 1994.
- Hahnenberg, Edward P. *Ministries: a relational approach*. NY: The Crossroads Publishing Co., 2003.
- Hensch, Bridget Ann. *The Medieval Calendar Year*. University Park, PA, The Pennsylvania State University 2002.
- Irwin, Kevin W. *The Sacraments – historical foundations and liturgical theology*. Mahwah, NJ: Paulist Press, 2016.
- Lang, Bernhard. *Sacred Games – a history of Christian worship*. New Haven: Yale University Press, 1998.
- Lathrop, Gordon P. *Holy Things: a liturgical theology*. Minneapolis: Fortress Press, 1998.
- \_\_\_\_\_. *Holy People: a liturgical ecclesiology*. Minneapolis: Fortress Press, 1999.
- Levering, Matthew. *An Introduction to Vatican II as an Ongoing Theological Event* (Washington, DC: The Catholic University of America Press, 2017).
- McCarron, Richard. *The Eucharistic Prayer at Sunday Mass*. Wipf and Stock Pub, 2008.
- Monti, James. *The Week of Salvation: History and Tradition of Holy Week*. Huntington, IN: Our Sunday Visitor, Inc., 1993.
- Moreno, Antonio. *Jung, Gods, and Modern Man*. Notre Dame, IN: University of Notre Dame Press, 1970.
- Olsen, Glenn W. *The turn to transcendence: the role of religion in the twenty-first century*. Washington, D.C.: The Catholic University of America Press, 2010.
- Pieper, Josef . *In tune with the world: a theory of festivity*. Translated by Richard and Clara Winston (Chicago: Franciscan Herald Press, 1973 [1963]).

Ratzinger, Joseph Cardinal . *The spirit of the liturgy*. Translated by John Saward. San Francisco: Ignatius Press, 2000.

Reid, Alcuin. *The Organic Development of the Liturgy: the principles of the liturgical reform and their relation to the twentieth-century liturgical movement prior to the Second Vatican Council*. San Francisco: Ignatius Press, 2005.

Sacred Congregation for Catholic Education. “Instruction on Liturgical Formation in Seminaries.” 1979.

Sofield, Loughlan and Carroll Juliano. *Collaboration: Uniting Our Gifts in Ministry*. Notre Dame, IN: University of Notre Dame Press, 2000.

Taft, Robert. *The Liturgy of the Hours in East and West*. Collegeville, MN: The Liturgical Press, 1993.

Vatican Council II. “*Lumen Gentium*” (“Dogmatic Constitution on the Church”) in *Vatican Council II: The Conciliar and Post-Conciliar Documents*. Northport, NY: Costello Publishing Co., 1987 [1975].

Vatican Council II. “*Sacrosanctum concilium*” (“The Constitution on the Sacred Liturgy”) in *Vatican Council II: The Conciliar and Post-Conciliar Documents*. Northport, NY: Costello Publishing Co., 1987 [1975].

Van Parys, Johan. *Symbols that surround us*. Liguori, MO: Liguori Publications, 2012.

Von Hildebrand, Dietrich. *Liturgy and Personality*. New York: Longmans, Green and Co. 1943.

### **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).

\_\_\_\_\_, “Address to artists,” 21 Nov 2009.

Clayton, David. *The Way of Beauty: Liturgy, Education, and Inspiration for Family, School, and College*. Angelico Press, 2015.

Dendy, D. R. *The Use of Lights in Christian Worship*. London: SPCK, 1959.

Fagerberg, David W. “The Spiritual Animal: Sacramental Nature of Church Art and Architecture,” *Sacred Architecture* 13 (2007): 19-23.

Garcia-Rivera, Alejandro R. and Mia M. Mochizuki. *Encounters of Faith – art and devotion in Latin America*. Berkeley, CA: The Jesuit School of Theology of Santa Clara University, 2010.

Gavrilyuk, Paul L. ed. *The Spiritual Senses: perceiving God in western Christianity*. Cambridge: Cambridge University Press, 2012.

Greely, Andrew. *Religion as Poetry*. New Brunswick, NJ: Transaction Publishers, 1996.

\_\_\_\_\_. *The Catholic Imagination*. Berkeley: University of California Press, 2001.

- Hardison, Jr., O. B. *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.
- Hart, Aidan. *Beauty, Spirit, Matter – icons in the modern world*. Herefordshire, UK: Gracewing, 2014.
- John Paul II. “Letter to artists,” 4 Apr 1999.
- John Paul II. “For the centenary of the *motu proprio Tra le sollecitudini* (On sacred music),” 22 Nov 2003.
- Mahrt, William Peter. *The Musical Shape of the Liturgy*. Richmond, VA: Church Music Association of America, 2012.
- Martineau, John. *Quadrivium – the four classical liberal arts of number, geometry, music, and cosmology*. New York: Walker & Co., 2010.
- McInroy, Mark. *Balthasar on the ‘Spiritual Senses’: Perceiving Splendor* (Oxford: Oxford University Press, 2014).
- Murphy Francesca Aran, ed.. *The Beauty of God’s House – essays in honor of Stratford Caldecott* (Eugene, OR: Cascade Books, 2014).
- Olsen, Glenn W. *The turn to transcendence: the role of religion in the twenty-first century*. Washington, D.C.: The Catholic University Press, 2010.
- Paul VI. “Message to artists at the closing ceremonies of the Second Vatican Council,” 8 Dec 1965.
- Pius X. “*Motu proprio, Tra le sollecitudini*,” 22 Nov 1903.
- Pius XII. *Mediator Dei*, “Encyclical Letter on the Sacred Liturgy,” 20 Nov 1947.
- Pius XII. “Letter to artists,” 8Apr 1952.
- Pius XII. Encyclical on Sacred Music, 25 Dec 1955.
- Pontifical Council for Culture, “*The Via Pulchritudinis – Privileged Pathway for Evangelization and Dialog*,” Concluding Document of the Plenary Session, March 27-38, 2006.
- Rouet, Albert. *Liturgy and the arts*. Collegeville, MN: The Liturgical Press, 1997.
- Roy, Neil J. and Janet E. Rutherford, eds. *Benedict XVI and the Sacred Liturgy*. Portland, OR: Four Courts Press, 2010.
- Rutherford, Janet E., ed. *Benedict XVI and Beauty in Sacred Music*. New York: Scepter Publishers, 2012.
- Twomey, SVD, D. Vincent and Janet E. Rutherford, eds. *Benedict XVI and Beauty in Sacred Art and Architecture*. New York: Scepter Publishers, 2011.
- Yangwen, Zheng, ed., *Sinicizing Christianity*. Boston: Brill, 2017.