SYLLABUS

CH653 History of Liturgy
Gordon-Conwell Theological Seminary
Fall, 2009, Tues. 6-9pm  Acad. ???

Professor Dean Borgman
dborgman@gcts.edu
978-546-5146

Aim of Course

The Episcopal or Anglican priest must be a master of liturgy. His or her prime task in the parish is oversight of its worship. This course encourages a careful study of the nature and history of liturgy from pre-biblical and near Eastern backgrounds, through biblical development, and throughout Christian history to the present. Centered on the Eucharist, this course will give some attention to the other liturgical features of the Prayer Book and Anglican/Episcopal worship.

Goals of the Course

1. The student will be able to teach the basics of worship and liturgical rituals to the average congregant and to aspiring priests as evidenced in class discussions and papers.
2. The student will be prepared for courses in pastoral liturgy as measured in two tests.
3. The student will be prepared to answer liturgical questions on any general ordination exam as evidenced in tests and papers.
4. Students will experience a love for liturgy as an essential part of doxological theology as made evident in class discussions and papers.

Course Texts

Oscar Cullmann (1953) *Early Christian Worship*, London: SCM Press, 119pp. Not only is this an historic introduction to Christian worship, but a deep and penetrating (and perhaps controversial) exegetical and liturgical study of John’s Gospel from a Reformed perspective. Cullmann is an exceptional biblical theologian and was prominent in Lutheran-Catholic dialogue.

Cheslyn Jones, Geoffrey Wainwright & Edward Yarnolds, SJ, eds. (revised 1992) *The Study of Liturgy*, Oxford Univ. Press, 547pp. Recognized scholars, from a variety of religious perspectives, make this one of the most complete histories of liturgy. Some of this full text will be studied, other sections quickly skimmed, and some sections skipped. Because of its cost of $55, we are suggesting ordering for $15 through Amazon dealers ahead of time.

Alexander Schmemann (1988) *For the Life of the World*, Crestwood, NY: St. Vladimir’s Seminary Press, 151pp. Here is liturgical theology at its best from an Eastern Orthodox perspective. You should be delighted at its theme, so well expressed in its title, and in its treatment of the Eucharist and Baptism.

Charles P. Price and Louis Weil (revised 2000) *Liturgy for Living*, from the Church’s Teaching Series, NY: Seabury Press, 345pp. This covers the whole range of our Church’s liturgies as found in *The Book of Common Prayer*, 1979. Beyond this course, it would be extremely helpful in preparing for ordination exams and education in a future parish.
Highly Recommended for Further Reading


Dom Gregory Dix (1945) *The Shape of the Liturgy*, NYC: The Seabury Press, 777pp. This has been for Anglicans and Episcopalians the classic study of the Eucharistic rite, written by an esteemed Benedictine monk of the Church of England. You will never forget, and will always love, the Four-Actioned Shape of the Eucharist. You must at least look into this and read its Introduction and chapters I through V, its last two chapters and whatever else captures your interest.

Gordon Lathrop (2006) *The Pastor: A Spirituality*, Fortress Press, 141pp. For spiritual challenge and encouragement, now and in future ministry. The priest’s, elder’s, seminarians responsibility to the congregation from the altar or pulpit or teaching podium, and responsibility to self. You’ll be taken back to Justin Martyr of the 2\textsuperscript{nd} century as example.

Alexander Schmemann (2003) *The Eucharist*, Crestwood, NY: St. Vladimir’s Seminary Press, 245pp. You will not get much better doxological theology nor sense more deeply heavenly radiance in the liturgy than reading this beloved Orthodox theologian. This should add to your own priestly and spiritual formation.

Course Assignments

1. You will select one of three or four groups who will research and work on a presentation for the class. The topics will be covered historically from the time of Jesus to present times. Your small group will discuss the topic and break it up into aspects to be researched and presented by each of its members. You will do research on your assigned aspect of the topic, present that aspect to the class, and write it up as a final paper. Your small group will present to the class in some unified manner. The topics are these:

   - the healing ministry of the Church as ritual throughout history
   - the meaning, history and practice of confirmation as a rite of the Church
   - the ministry and liturgical role of women from the time of Jesus to the present time
   - to be decided if needed

2. You are asked to keep a personal Journal in working your way through this course. Each of three parts will be a brief 2-3 pages. Part I will describe your own personal liturgical journey and initial reaction to this course and its readings. Part II asks you to probe into the way God is dealing with you spiritually to prepare you for the holy task of officiating at the Table of our Lord (ordained or not). Part III will evaluate the course from your perspective and describe your
sense of liturgical readiness to minister among God’s people.

[Combined with your attendance and participation in class, 25% of your grade.]

3. Two multiple choice, true-false quizzes will be announced to check your assimilation of liturgical terms, key figures, works and events from class presentations and your study of *Liturgy for Living* and *The Study of Liturgy*. [15% of your grade]

4. Write up critical responses to one text (either Cullmann or Schmemann) This 3-5 page paper will probe the author’s intent and your critical analysis of one the book’s main themes and general argument or development of that theme. Your conclusions should present an idea as to how this book might be of use to you in future ministry. [30% of grade]

5. Your final, 8-12 paper will present the work of your research in group project above [Combined with your presentation, 30% of grade]

**Further Bibliography**

David Berger (2005) *Thomas Aquinas and the Liturgy*, Sapienta Press of Ave Maria University, 133pp. Most know Aquinas as a theologian and philosopher; few know his love for the Eucharist. Berger is a devoted student of this “Doctor of the Church” and brings out the passionate devotional side of the saint. “Attention must be paid to the exact explanation of ‘active participation’ by the faithful in the liturgy…. Like no theologian before or after him, St. Thomas succeeded in putting the sacramental character into a grand synthesis and perspective.” (pp. 86-87)

Louis Bouyer (1968) *Eucharist*, Univ. of Notre Dame University Press, 484pp. This might have been a text for this course. In an original way, for its time, French theologian, Father Bouyer, traces the Eucharist back to Jewish meal prayers, the blessing, the *berakoth*. From this starting point, the development of the rite is traced through history, East and West.

Simon Chan (2006) *Liturgical Theology: The Church as Worshiping Community*, IVP Academic, 208pp. This Singaporean Pentecostal must be taken seriously; as he has much to teach and should inspire (note his *Spiritual Theology*). Here he calls Evangelicals to a serious ecclesiology centered in the Eucharist.


F. L. Cross, ed. (1957) *The Oxford Dictionary of the Christian Church*, NY: Oxford Univ. Press, 1518pp. Get this for Christmas or a birthday for no other single reference volume will help you more in your studies and in your future ministry. From “Aaron” and “Abelard” through “Maundy Thursday” to the “Zwickau Prophets” and “Zwingli,” you’ll find what you need in a hurry.

resurrection of Christ, baptism as acceptance into the Body of Christ, baptism and faith, baptism and circumcision.


David W. Fagerberg (2nd ed.) *Theologia Prima: What Is Liturgical Theology?*, Hillenbrand Books. For the newcomer to liturgical study, this is a good question. The author distinguishes liturgical theology from general theologies of worship.

Tad W. Guzie, SJ (1974) *Jesus and the Eucharist*, NY: Paulist Press, 161pp. This Jesuit theologian asks questions on the minds of many participants: Is the Eucharist a meal or sacrifice, a community celebration or a personal encounter with Christ? Is Jesus present through transubstantiation or transignification? Here is preparation for your priestly function in explaining the Eucharistic to worshipers today.


Marion J. Hatchett (1980) *Commentary on the American Prayer Book*, NY: Seabury Press, 670pp. This is an indispensable aid to student or pastor studying or using the Book of Common Prayer. One of the leading experts on the BCP, 1979, Hatchett here provides explanations for each part of the Prayer Book, describing origins of forms and collects as well as their meanings and use.


Jocahim Jeremias (1966) *The Eucharistic Words of Jesus*, Philadelphia: Fortress Press, 278pp. A classic work from a masterful biblical theologian. Arguing from the texts themselves, the author sees the Last Supper as a culmination and climax of Messianic meals, a Passover meal in which, he believes, Jesus himself abstained in anticipation of a new Exodus in the breaking of His body and pouring out of His blood, giving His disciples a share of Atoning power.

Aidan Kavanagh (1992) *On Liturgical Theology* (Hale Memorial Lectures of Seabury-Western Seminary, 1981) Liturgical Press, 205pp. The author’s main point is that “liturgical theology is ‘first theology’—that is, orthodoxy is defined by liturgical worship, not by what is written in academic theology that often have little to do with the corporate life of the Church.” He brings philosophy and social science together with worship, the world with grace (theology).


Henri De Lubac, S.J. (2007) *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, U. of Notre Dame Press, 360pp. Recently translated, this seminal work is known for its phrase: “the Eucharist makes the Church.” It was a significant 20th century call for the Roman Catholic Church to return to the Eucharistic understanding of the Church of earlier times and Eastern perspective.


Frank C. Senn (2006) *The People’s Work: A Social History of the Liturgy*, Fortress Press, 375pp. This approach brings social and cultural studies into a consideration on the “creative interchange between the faith community and the world it is called to inhabit.”


Evelyn Underhill (1936) *Worship*, NY: Crossroads Press, 350pp. This great English spiritual writer (*Mysticism*) here considers worship as a deep human response to the Eternal. She examines ritual, symbol, sacrifice and sacrament as they are observed among Reformed, Anglicans, and Catholics and the Eastern Churches.