

**Garrett-Evangelical Theological Seminary**  
**LTRGY651 Liturgies of Resistance and Repair**  
**Spring 2024**

**Time: Thursday, 2:30 – 5:30**

**Mode: In person and online synchronous**

**Classroom: TBD**

Instructor: Andrew Wymer (he, him)

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Telephone: 847-866-3872 (office)

Office hours: By appointment

**Course Description**

Christian worship has frequently functioned as a ritual site of resistance to oppression and a resource for the pursuit of reparative justice. This elective examines these themes of resistance and repair with attention to liturgical history, liturgical theology, and liturgical practice. Students will critically engage the social, political, and ethical dimensions of liturgy in oppressive contexts, and drawing on these insights we will explore contemporary, constructive possibilities of liturgies of resistance and repair.

**Course Delivery Methods**

In person

**Course Learning Outcomes and Assessment Instruments**

Students completing this course will:

1. Identify themes in contemporary theological and philosophical treatments of resistance and reparation.
2. Reflect on the implications of liturgical resistance and repair on self in social and liturgical context.
3. Describe liturgical manifestations of resistance and repair in the liturgical history of Western Christianity and its Jewish antecedent.
4. Deploy Christian ritual as a critical lens for liberative interpretation of socio-political contexts.
5. Propose a constructive engagement of Christian liturgical theory or liturgical practice of resistance and repair for use in church or the public square.

These outcomes will be assessed by these respective assessment instruments:

1. class participation, weekly reflexivity journal, participant-observation and reflection
2. class participation, weekly reflexivity journal, final project
3. class participation, weekly reflexivity journal, final project
4. class participation, final project
5. final project

**Required Textbooks and Materials** (All students must purchase.)

Charlene Carruthers. *Unapologetic: A Black, Queer, and Feminist Mandate for Radical Movements* (Boston: Beacon Press, 2019). ISBN: 978-0807039829 \$14.95 (192 pages)

Casper ter Kuile, *The Power of Ritual: Turning Everyday Activities into Soulful Practices* (New York: HarperCollins, 2021). ISBN: 0062881817 \$26.99 (224 pages)

Robin Wall Kimmerer. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teaching of Plants* (Minneapolis: Milkweed Editions, 2015). ISBN: 978-1571313560 \$18.00 (408 pages)

Lisa Allen. *A Womanist Theology of Worship: Liturgy, Justice, and Communal Righteousness* (Maryknoll: Orbis, 2021). ISBN 978-1626984448. \$28.00.

**Additional Required Textbooks for Ph.D. Students** (Ph.D. students must purchase.)

Cláudio Carvalhaes (ed.). *Liturgy in Postcolonial Perspectives: Only One Is Holy* (New York: Palgrave Macmillan, 2015) ISBN: 978-1137516350 \$109.99 (330 pages)

M. Shawn Copeland. *Enfleshing Freedom: Body, Race, and Being* (Minneapolis: Fortress Press, 2009). ISBN: 978-0800662745 (176 pages)

HyeRan Kim-Cragg. *Postcolonial Preaching: Creating a Ripple Effect* (Lanham: Lexington, 2021). ISBN: 1793617090 \$95.00

**Additional Required Readings and Media** (Instructor will provide digitally.)

Ta-Nehisi Coates. "The Case for Reparations." *The Atlantic*, June 2014.

Victor Codina, "Sacraments" in: Jon Sobrino and Ignacio Ellacura (eds.), *Systematic Theology: Perspectives From Liberation Theology: Readings From Mysterium Liberationis* (Maryknoll: Orbis Books, 1996), 172-184.

George Sefa Dei and Cristina Sherry Jaimun. "Indigeneity and Decolonial Resistance: An Introduction" in Dei and Jaimun (eds.), *Indigeneity and Decolonial Resistance: Alternatives to Colonial Thinking and Practice* (Gorham, ME: Myers Education Press, 2018). (21 pages)

Guest, et al. *Collecting Qualitative Data: A Field Manual for Applied Research* (Thousand Oaks: Sage Publications, 2012), 74-112.

Obery Hendricks, "Part One" *The Politics of Jesus: Rediscovering the True Revolutionary Nature of the Teaching of Jesus and How They Have Been Corrupted* (New York: Three Leaves Press, 2007), 1-98.

Willie Jennings, "Being Baptized: Race" in Stanley Hauerwas and Samuel Wells (eds.), *The Blackwell Companion to Christian Ethics* (Hoboken: Wiley-Blackwell, 2006), 277-289.

Sarah Johnson. "On Our Knees: Christian Ritual in Residential Schools and the Truth and Reconciliation Commission of Canada" *Studies in Religion* 47, no. 1 (2018): 3–24.

Keisha E. McKenzie. "Liturgy for the Mixed Multitude: Notes from Faith-Rooted Organizing Communities" *Liturgy* 34, no. 4 (2019), 15–25.

Francesca Merlan. "Recent Rituals of Indigenous Recognition in Australia: Welcome to Country" *American Anthropologist* 116, no. 2 (2014), 296–309.

Lorena Parrish, "Dismantling Domination through Womanist Rituals of Resistance" *Liturgy* vol. 35, no. 1 (2020), 10–18.

Andrea Smith. "Reparations and the Question of Land" *Union Seminary Quarterly Review* 56, no. 1-2 (2002), 169-177.

Rebecca Spurrier. “Remembering the Neighborhood: Church, Disability, and Religious Memory” *Religions* (Basel, Switzerland) 8, no. 10 (2017), 219–232.

Khalia Williams. “Love Your Flesh: The Power and Protest of Embodied Worship” *Liturgy* vol. 35 no. 1 (2020), 3-9.

Andrew Wymer. “Wet, White Devils: Baptism, Race, and the Struggle for Baptismal Solidarity” in Martha Moore-Keish and James Farwell (eds.). *T & T Clark Companion to Sacraments and Sacramentality* (London: T & T Clark, 2022).

(Additional readings may be added.)

**Additional Required Readings for Ph.D. Students** (Instructor will provide digitally.)  
(Additional readings may be added.)

### Course Expectations

- For a number of reasons, graduate education – including graduate theological education – can be linked to mental and physical health issues. This instructor is sensitive to that reality, and the course is rooted in the conviction that theological education should be good for the body, the mind, and the soul. As such, if anything happens during the term that adversely affects your health and wellbeing, feel free to inform the instructor about it in whatever way is most comfortable for you, allowing the instructor to work with you to meet both your own needs and the requirements of this course.
- GETS and the instructor are committed to an inclusive theological agenda. The use of neutral, expansive, or emancipatory language in reference to God and human beings is a requirement for all written and oral work, and it is strongly encouraged in all other written or oral communications.
- That all students understand and adhere to the GETS policies on plagiarism noting that in addition to the GETS policy on plagiarism, this course defines plagiarism as including words that are spoken. If someone else’s words or ideas are included in or directly shape your spoken assignment, they must be verbally acknowledged in addition to being cited in the manuscript. Failure to do so constitutes an act of plagiarism.
- That the schedule and syllabus may be modified and additional material may be added as the professor considers necessary to the course and the development of students. However, any changes that have the potential to adversely impact students will be made in consultation with the students.
- All written assignments must be submitted electronically through Moodle unless otherwise indicated by the instructor. Standard format for all papers is double-spaced lines, 12-point Times New Roman font, 1” margins top and bottom, and 1” margins on each side. All footnotes and headers should follow the appropriate seminary style guide.
- Names, pronouns, and identities: All students should be referred to by the names and pronouns that they use. Attending to using the correct names and pronouns is a key part of fulfilling our institutional mission to be an inclusive community that follows the way of Jesus. If I accidentally use an incorrect name or gender pronoun when addressing you or if the Garrett registration system contains an inaccurate name,

please feel free to let me know, in whatever manner makes you comfortable, what name or pronouns you use, and I will make every effort to correct that error.

### **Course Requirements and Course Grades**

1. Class participation and course reading: Students are expected to be present and on time in all class sessions. Late arrival or early departure will be considered in evaluating class attendance. Class participation will include individual and group activities. Students should arrive at each class session prepared to demonstrate their critical engagement of the reading material. Note the reading assignment for the first class session.
2. Weekly reflexivity journal: Beginning on the second week of class, students will submit a weekly journal entry documenting the impact of class participation and readings on their sense of self in social and liturgical context. Entries will be no longer than 250 words and will be evaluated by rubric.
3. Participant-observation and reflection: In consultation with the instructor, each student will identify a liturgy of resistance or repair that corresponds with the focus of their final project. Students will attend as participant-observers and engage in conversation with a leader of the liturgy. Students are expected to adhere to the protocols in “Participant Observation” in Guest, et al. *Collecting Qualitative Data: A Field Manual for Applied Research* (Thousand Oaks: Sage Publications, 2012). This material will be reviewed in class prior to implementation of the observation assignment. Students will submit an observation report, concluding with critical reflection on insights gained. Students will also submit an interview report concluding with critical reflection on insights gained. 600-level reports should be a maximum of 250 words each. 800-level reports should be a maximum of 1,000 words (observation) and 500 words (interview). Reports will be evaluated by rubric.
4. 800-level reading presentations: Ph.D. students will each be assigned two presentations on 800-level readings (one monograph and one article). Presentations will deliver a critical summary of the author’s arguments, identify points of connection to course themes, and offer three significant questions for class discussion. Detailed outlines of presentations will be submitted to the instructor prior to class. Monograph presentations will not exceed fifteen minutes with additional time allotted for discussion. Article presentations will not exceed seven minutes with additional time allotted for discussion. Presentations will be evaluated by rubric.
5. Final project:
  - a. 600-level final project: Students will submit final research/reflection papers that: 1) identify and attend to the particularities of place; 2) critically and liberatively imagine wholeness in that particular place; 3) critically reflect on systems that actively restrict wholeness in that place with attention to course learnings; 4) identify a liturgical resource for resistance or repair in that place; and 5) offer up a constructive liturgy of resistance and repair for use in that place. Projects will be no longer than 3,000 words including the constructive liturgy. Projects will be evaluated by rubric.

- b. 600-level alternative final projects: Students may consult with the instructor on the possibility of an alternative project that creatively engages the five contours of the 600-level project. Alternative projects will be accompanied by a critical reflection paper of no more than 750 words. Alternative projects will be evaluated by rubric.
  - c. 800-level research project: Ph.D. students will write a 6,500 – 7,000 word research paper on a topic or question chosen in consultation with the instructor. Papers should demonstrate acquaintance with and mastery of the required readings *and* appropriate additional research. Papers should also demonstrate your mastery and appropriate use of academic documentation as found in *Turabian, A Manual for Writers*, chapter 16.1.
6. Grades: Studies have consistently shown that grades are highly prone to implicit bias and have been a significant source of structural violence. In light of this reality, this course will utilize an ungrading approach in which the instructor will not assign any letter or number grades for the course. Emphasis in coursework will be placed on formative and summative feedback provided by the instructor in conversation with critical self-assessment and communal assessment of the learning process by students. The only letter or number grade for the course will be the final grade. Final grades will be determined by each student in conversation with the professor. In assigning their grade, each student will critically reflect on their achievement of the course learning outcomes attending to instructor assessments, self-assessments, and communal assessments in conversation with the instructor. While the final power of grade selection ultimately rests with the student, it should be noted that students' approach to critically reflecting on achievement of the course learning outcomes attending to instructor assessments, self-assessments, and communal assessments will also be assessed by the instructor and a data point for any potential future assessments such as references.

## Course Schedule

**Week 1 [Thursday, Feb. 8]:** Introduction: Liturgy and the Contestation of Power, Public Liturgy

**Readings:** TBD

**Week 2 [Thursday, Feb. 15]:** The Body in Social and Liturgical Context, Review of Participant Observation Protocols

**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 1; Ph.D. Reading Presentation 1

**Week 3 [Thursday, Feb. 22]:** Contemporary Theories of Resistance

**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 2

**Week 4 [Thursday, Feb. 29]:** Contemporary Theories of Reparation  
**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 3

**Week 5 [Thursday, Mar. 7]:** Recentering Liturgical History as Resistance and Repair

**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 4

**Week 6 [Thursday, March 14]:** Liturgy and Colonialism  
**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 5

**Week 7 [Thursday, Mar. 21]:** Liturgy and Post-, De-, Anti-Colonialism  
**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 6

**March 28 – Spring break**

**Week 8 [Thursday, Apr. 4]:** Rituals of Acknowledgement / Rituals of Repair  
**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 7; Observation Report Due

**Week 9 [Thursday, Apr. 11]:** Secular Ritualization and Protest  
**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 8; Interview Report Due

**Week 10 [Thursday, Apr. 18]:** Resistance Arts  
**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 9

**Week 11 [Thursday, Apr. 25]:** Constructive Liturgical Theology  
**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 10; Final Project Due

**Week 12 [Thursday, May 2]:** Constructive Ritualization and Liturgies  
**Readings:** TBD

**Class Assignments:** Weekly Reflexivity Journal 11 *submitted with all earlier journal entries in one document.*

**Week 13 [Thursday, May 9]:** Revisiting Liturgy and the Contestation of Power

**Class Assignments:** Final Project Presentations; Individual Meetings with Instructor

### **Academic Policies**

All students are required to abide by the academic policies detailed in the Academic Handbook for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

#### **Writing**

- Academic integrity and plagiarism: (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- Writing and citations: The Turabian Manual for Writers and the Chicago Manual of Style footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here. In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA). (19-20 Handbook, 84)
- Writing Support: The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See <https://www.garrett.edu/studentlife/student-services> "Writing Center" for more detailed information.

#### **Attendance and Class Participation**

- Inclusivity/Diversity: The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course

assignments, persons are always to be respected and ideas are to be freely discussed... All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues. (See 19-20 Handbook, 9)

- Attendance and lateness policies: Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, a proportionate amount for other class formats) should not expect to pass the class. (19-20 Handbook, 19)
- Some faculty may limit on the usage of electronic devices such as cell phones during class. At the least, all cell phones should be silenced during the whole of a class session.

### **Academic Accommodations**

- Student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the Accessibility, Special Needs, and Disabilities policy and process set out in the Academic Handbook (19-20 Handbook, 12). Such accommodations are developed in consultation with the Registrar.
- Extensions: For Masters students, extensions, if granted, are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term. (19-20 Handbook, 20)

### **Syllabus Sources:**

This syllabus is influenced by a course taught by one of my professors, Dr. Ruth Duck, Liturgies of Anointing and Reconciliation. I am also grateful to Dr. Chris Baker for providing the mental health policy.

### **Supplemental Readings: TBD**