

Revised June 2021

**Garrett-Evangelical Theological Seminary  
LTRGY 511 Worship in Ecumenical Perspectives  
Fall 2021**

**Mode: On campus**  
**Time: Thursdays, 1:00 pm – 4:00 pm**  
**Location: TBD**

Instructor: Andrew Wymer (he, him, his)  
Email: andrew.wymer@garrett.edu  
Telephone: 847-866-3891 (office)  
502-974-5413 (cell)  
Office hours: By appointment

Teaching Assistant: Renee Smithback (she, her, hers)  
Email: renee.smithback@garrett.edu

### **Course Description**

This course is designed to enable students to plan, lead, and analyze Christian worship with pastoral and theological integrity. It will enable students to understand their denominational and local church traditions in larger ecumenical, historical, and socio-cultural contexts.

### **Course Delivery Methods**

TBD

### **Course Learning Outcomes and Assessment Instruments**

Students completing this course will:

1. develop a foundational awareness of and ecumenical sensitivity to the diverse theologies and practices of Christian worship;
2. reflect theologically and anthropologically on worship in socio-cultural context;
3. engage in critical reflection on and creatively employ traditional patterns of prayer and worship;
4. practice planning and leading worship in cooperation with diverse individuals, attending to time (with an emphasis upon the Christian year), language, space, and the body;
5. articulate an understanding of the meaning and significance of the sacraments within their tradition and socio-cultural context.

These outcomes will be assessed by these respective assessment instruments:

1. weekly assignments, reading assignments, design and leadership of worship, leadership reflection papers, and final project
2. weekly assignments, reading assignments, leadership reflection papers, and final project

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3. annotated prayers assignments, design and leadership of worship, leadership reflection papers, and final project
4. annotated prayers assignment, Great Thanksgiving memorization, design and leadership of worship, and leadership reflection papers
5. final project

**Required Textbooks and Materials** (Student must purchase.)

Carvalhoes, Cláudio. *What's Worship Got to Do with It?: Interpreting Life Liturgically* (Eugene: Cascade, 2018). ISBN 978-1620320719. \$33.00.

Costen, Melva. *African American Christian Worship*, 2<sup>nd</sup> edition (Nashville: Abingdon, 2007). ISBN 978-0687646227. \$9.99.

Duck, Ruth C. *Worship for the Whole People of God* (Louisville: Westminster John Knox Press, 2013). ISBN 978-0664234270. \$23.56.

Liu, Gerald and Williams, Khalia. *A Worship Workbook: A Practical Guide for Extraordinary Christian Liturgy* (Nashville: Abingdon, 2021). ISBN 978-1501896569 \$26.99

Stookey, Laurence H. *Let the Whole Church Say Amen!: A Guide for Those Who Pray in Public* (Nashville: Abingdon, 2001). ISBN 0-687-090776. \$22.99

Student's denominational worship book, documents, and resources (as applicable)

**Additional Required Readings** (Digitally provided by the instructor)

Tony Alonso, "A Not-So Universal Language: What Neuroscience Can Teach Us about Worship" *Liturgy* vol. 30, no. 4 (2015).

*Baptism, Eucharist, and Ministry* (Geneva: World Council of Churches, 1982).

Teresa Berger, @*Worship: Liturgical Practices in Digital Worlds* (New York: Routledge, 2018), chapters 2 and 6.

Brad Braxton, "Baptism and Holy Communion: Affirming that Black Lives Matter" in Antonia Michelle, *T&T Clark Handbook of African American Theology* (New York: Bloomsbury, 2019), pp. 197-206.

Stephon Burns, "Ordination Services, After the Abuse: Postcolonial Perspectives" in *Liturgy* vol. 34, no. 1 (2019).

Cláudio Carvalhoes, "Only One Is Holy" in *Liturgy in Postcolonial Perspectives* (New York: Palgrave, 2018), pp. 13-15.

Victor Codina, "Sacraments" in Jon Sobrino and Ignacio Ellacura, *Systematic Theology: Perspectives from Liberation Theology: Readings from Mysterium Liberationis* (Maryknoll: Orbis Books, 2015), pp. 172-184.

Nelson Cowan, "Lay-Prophet-Priest: The Not-So-Fledgling "Office" of the Worship Leader" *Liturgy* vol. 32, no. 1 (2017).

HyeRan Kim-Cragg, "Baptism as Crossing Beyond Belonging?" in Cláudio Carvalhoes, *Liturgy in Postcolonial Perspectives* (New York: Palgrave, 2018), pp. 201-214.

\_\_\_\_\_, "Through Senses and Sharing: How Liturgy Meets Food," *Liturgy* vol. 32, no.2 (2017).

George Garrelts, "Black Power and Black Liturgy" *The Journal of Religious Thought*, vol. 39, no. 1 (Spring-Summer 1982), pp. 34-45.

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- Siobhan Garrigan, “Queer Worship” *Theology and Sexuality*, vol. 15, no. 2 (May 2009), pp. 211-230.
- Monika Hellwig, “The Eucharist and World Hunger” *Word and World* vol. 17, no. 1 (1997), pp. 61-66.
- Sandra K. Jones, “Liturgy, Pastoral Ministry, and the Bivocational Pastor” *Liturgy* vol. 32, no. 4 (2017).
- Gerald Liu, “Christian Worship and the Question Concerning Technology” *Liturgy* vol. 30, no. 2 (2015).
- Kimberly Long, “Marriage and the Church’s Mission” *Liturgy* vol. 21, no. 4 (2006).
- Mary McGann. “Troubled Waters, Troubling Initiation Rites” presented at Institute of Sacred Music, Yale University (June 19, 2018), pp. 1-21.
- Melinda A. Quivik, “Learning Together to Let Death Come” *Liturgy* vol. 33, no. 1 (2019).
- Elaine Ramshaw, “Making (Ritual) Sense of Our Lives” in Kujawa-Holbrook and Montagno. *Injustice and the Care of Souls* (Minneapolis: Fortress Press, 2009), pp. 291-304.
- Elyssa Salinas-Lazarski, “Care at the Site of the Dead: A Theology of Restoration” *Liturgy* vol. 35, no. 1 (2020), pp. 38-43.
- Rebecca Spurrier, “Disabling Eschatology: Time for the Table of Our Common Pleasure” *Liturgy* vol. 21, no. 3 (2006).
- Nancy Lynne Westfield, “Doing Womanist Theology with Dear Sisters” in: *Dear Sisters a Womanist Practice of Hospitality* (Cleveland: Pilgrim Press, 2007), ch. 4.
- Khalia Williams, “Love Your Flesh: The Power and Protest of Embodied Worship” in *Liturgy* vol. 35 no. 1 (2020), pp. 3-9.
- Andrew Wymer, “The Word of God “Enfleshed Anew”: The Implications of a Latent Baptist Sacramental Sensibility for the Lord’s Supper” *Worship* vol. 89, no. 5 (2015), pp. 425-447.
- Andrew Wymer and Chris Baker, “Drowning in Dirty Water: A Baptismal Theology of Whiteness” *Worship* vol. 90, no. 4 (2016), pp. 319-344.

*Further additional readings may be added by the instructor as needed.*

### **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.

### **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. Note that reading assignments are heaviest at the beginning of the term when course projects are lighter.
2. **Annotated prayers assignment:** Utilizing patterns of prayer taught in class, students will write five prayers: a collect, a litany, a prayer of confession, a pastoral prayer, and an interreligious prayer. Students will annotate each prayer providing information on the envisioned liturgical setting complete with particular lectionary texts and the place of the prayer in the service. In the annotation for each prayer, students will also report and critically reflect on their process of writing the prayer.
3. **Great Thanksgiving memorization:** All students must memorize a Great Thanksgiving prayer appropriate to their tradition and recite this to the instructor or teaching assistant. An appointment must be made with the professor by the announced date. Students will ideally recite in the first language of the context in which they already serve or a context in which they plan to serve. Students will notify the instructor in advance, if the first language is not English. Students from traditions which do not utilize written prayers or liturgies will write out a detailed accounting of the entirety of the Eucharistic service with attention to traditioned language and patterns and recite that to the instructor. With the permission of the instructor and with the assent of the student, another proctor may be assigned.
4. **Design and leadership of a worship service:** Students will share with three to four other class members in planning and leading a type of service drawn from the list provided in class. (These will be prayer services and will not include celebration of the sacraments or preaching.) Assigned students may invite others not assigned to the group to take on additional roles; however, the assigned students are responsible for the content and delivery of the service in its entirety. Apart from biblical texts and hymns or spiritual songs and unless approved in advance by the instructor, the content of the service should be entirely original to the assigned students.

Students will plan their worship with care to ensure the health of all, particularly those at the greatest risk, and the course will be guided by any applicable institutional and civic guidelines about gathering in groups. Unless otherwise approved, services must be

planned for the ecumenical setting of the Garrett community. As part of the weekly assignments, the class and instructor will respond to each service. Each service should last twenty to twenty-five minutes. The criteria by which the service will be evaluated will be provided in class before the assignment.

5. Leadership reflection papers: Students will critically reflect on the worship service which they helped design and lead. As soon as possible after the service, leaders will meet to evaluate the service (without the instructor). Then each student will write a (1,500 - 1,750 words) critical reflection paper (due one week following the service) about one's learnings. Questions to address are:
  - a. How did you incorporate course learnings in this worship service?
  - b. What did you learn about worship through planning and leading this service?
  - c. What did you learn about yourself as a worship planner and leader?
  - d. What went well? What might you have done differently?
  - e. What theological and anthropological themes and issues were important in developing and leading this service?

Students should focus on learnings, more than being defensive or blaming others.

6. Final project: Students will write a 3,250 - 3,750 word *theological position paper* in which they answer the question, "What is the meaning and significance of the sacraments for my worshipping community?" In this paper students will critically communicate their theology of the sacraments in conversation with the sacramental history and theology of their ecclesial context, drawing connections to the realities of their socio-cultural context. This project must significantly draw on and be supported by the assigned readings for the course as well as liturgical resources, denominational documents or resources, theologies, and histories appropriate to the students' context.
7. Alternative final project: Students may consult with the instructor on the possibility of an alternative project that creatively engages the contours of the final project. Alternative projects will be accompanied by a critical reflection paper of no more than 750 words. Alternative projects will be evaluated by rubric.
8. Grades: This course will utilize an ungrading approach in which the instructor will not assign any 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 grade for the course will be the final grade. Final grades will be determined by each student. 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.

## Course Schedule

TBD

## **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\"](https://www.garrett.edu/studentlife/student-services/\) 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:**

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This syllabus is influenced by and employs elements from courses taught by two of my former professors, Dr. Ruth Duck and Dr. Ron Anderson. I am also grateful to Dr. Chris Baker for providing the mental health policy.

**Supplemental Readings:** TBD