

PLEASE NOTE: This syllabus outlines the course in “The Theology of Liturgical Ministries” as that syllabus was prepared in 2005. NOTE THAT THIS SYLLABUS IS SUBJECT TO CHANGE. THE 2008 SYLLABUS WILL BE AVAILABLE TO STUDENTS WHEN THE COURSE BEINGS IN JULY, 2008.

Theo 60-413: The Theology of Liturgical Ministries Summer Song 2005

Instructor: Nathan Mitchell, Ph.D. Course Syllabus and Calendar

***NB:** *This course runs for two weeks; July 11-22, 2005; it meets three hours each day.*

Week I: <i>Liturgical Ministries: Their Origins, History, and Development since Vatican II</i>

•**July 11:** *Christian ministers and ministries: An historical overview*

During this class period, we will examine the biblical bases of Christian ministry, the development of worship and ministries in the early church, the eventual “monopolizing” of liturgical ministry by ordained clergy, and the renewal of lay ministries at and after the II Vatican Council.

Read: Edward P. Hahnenberg, *Ministries: A Relational Approach* (New York: The Crossroad Publishing Company, 2003), 1-38.

•**July 12:** *The theological roots of ministry: the Mystery of God*

The importance of trinitarian theology for our understanding of Christian ministry; God’s life as “kenotic communion;” the impact of trinitarian theology on our understanding of service and ministry among Christians.

Read: Hahnenberg, *Ministries*, 39-98.

•**July 13:** *The ecclesiological roots of ministry: Church as Koinonia*

The mystery of the church as the historical mystery of the People of God (Vatican II; *Lumen Gentium*); the single vocation of humankind and the church's role of service in, to, and for the world (Vatican II, *Gaudium et Spes*, especially # 22); a model of ministry based on *koinonia* and mutual service rather than power relations.

Read: Hahnenberg, *Ministries*, 99-150.

• **July 14:** *The Mystery embodied: Liturgy and Sacrament*

The symbolic and sacramental character of Christian revelation: ritual (public worship, liturgy) as revelation (Vatican II, *Dei Verbum* 8); Christian liturgy as both "constituting" and "constituted;" baptism as a fundamental "sacrament of ministry" at Vatican II.

Read: Hahnenberg, *Ministries*, 150-175.

• **July 15:** *The liturgical and sacramental ordering of ministry*

Both baptism and "holy orders" (together with marriage) as "sacraments of vocation;" the variety of ways in which liturgical ministry may begin; "official" lay ministries and their liturgies of "installation."

Read: Hahnenberg, *Ministries*, 176-214.

Week II: *Music Ministry: Serving the Song of the Christian Assembly*

• **July 18:** *A Christian Theology of Music for Celebration*

Music as "integral" and "normative" in the liturgical life of Christians; music as itself a "ritual symbol;" how "sound and silence" shape celebration

Read: *Music in Catholic Worship* (2nd or revised edition, 1983); Joseph Gelineau, *Liturgical Assembly, Liturgical Song*, trans. B. Gasslein (Studies in Church Music and Liturgy; Portland: OCP / Pastoral Press, 2002), 81-121.

•**July 19:** *The Assembly as “Primary Musician”*

The primacy of the assembly in both ritual music and liturgical ministry; *who* the assembly is and *why* it sings

Read: Jeremy Gallet, “Whose Music is it Anyway? Assemblysong: Rites and Rights,” in Michael R. Prendergast, ed., *Full, Conscious and Active Participation* (Portland: OCP, 2003), 67-79; Gelineau, *Liturgical Assembly, Liturgical Song*, 5-57.

•**July 20:** *What the Assembly Sings—and Why*

The assembly’s ritual song as an intrinsic part of its liturgical ministry; how that song “enacts” and “performs” particular portions of the liturgy; the role of other ministers (e.g., cantors, instrumentalists, choirs) in serving the the assembly’s ritual song..

Read: Gelineau, *Liturgical Assembly, Liturgical Song*, 59-77; Clara Dina Hinojosa, “Full, Conscious and Active Participation,” in Prendergast (see above, July 19), 5-11; Victor Balke, “Sacrament of Unity: Catholic Common Ground,” in Prendergast, 23-29; Owen Cummings, “Sacrament of Unity, Community of Christian Faithful, Unity in the Parish,” in Prendergast, 33-37; Mary Jo Quinn and Edward Hislop, “Sacrament of Unity, Ministry of Collaboration, Unity between Pastor and Musician,” in Prendergast, 82-87; Dolores Martinez, “Sacrament of Unity, The Singing Assembly,” in Prendergast, 91-96.

•**July 21:** *Ritual functions of music, musical styles, and those who minister*

When it comes to worship music, one size does not fit all; diversity and variety in both music (functions, styles, significance) and ministries (the principle of GIRM: each minister does “only and all” those tasks that belong to that ministry)

Read: Gelineau, *Liturgical Assembly, Liturgical Song*, 103-161 + 171-176; Prendergast, 169-216 (essays by Byer, Malloy, Detscher, Sandstrom, Joncas).

• **July 22:** *Beyond Sunday Mass: Ministries in Sacraments and Liturgy of the Hours*

All liturgy (and not just eucharist) is musical, “lyrical;” how and why music belongs to the structure (and hence to the embodied performance) of every sacramental celebration and every “office;” liturgical “texts” as *tablature* (i.e., “scores to be performed,” not mere recitations).

Read: Gelineau, *Liturgical Assembly, Liturgical Song*, 25-29 + 167-170; Prendergast, 133-160 (essays by Prendergast, Malloy, Mernagh) + 231-244 (Prendergast, Malloy, Leonard).

Note: Each class meeting will consist of approximately two hours of lecture / presentation by the instructor; the final 45-50 minutes will be specifically devoted to classroom discussion of the material assigned to be read for each day.