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**From Smoke Machines and Livestreams to Lectionaries and the Latin Mass:  
Transformations of Christian Worship in the Twentieth and Twenty-First Centuries  
July 11-15<sup>th</sup>, 2022 (2-5pm) Available in person or via Zoom**

**DESCRIPTION:**

Whether you worship at a megachurch in Korea, an Anglican cathedral, a small congregation on the prairies, or a Roman Catholic campus ministry, the way your community worships has been impacted by the multiple movements that have transformed Christian worship over the past century. In this course, we explore the liturgical movement, ecumenical movement, charismatic movement, inculturation, contemporary worship, new monastic and contemplative practices, movements reclaiming medieval traditions, online worship, and more to understand why we worship the way we do today, and what this might mean for the future. In addition to recent liturgical history, we examine the deeper cultural and theological dynamics shaping modern liturgical change, and present-day applications in a diversity of settings.

**PREREQUISITES:** None

**COMPETENCE OBJECTIVES:**

Students will be able to:

- 1) Describe the histories, theologies, and practices associated with movements that have shaped Christian worship through the twentieth and twenty-first centuries.
- 2) Interpret points of connection between these movements and the present-day practices of diverse worshipping communities in students' localities.
- 3) Make intentional decisions about how to engage with these movements drawing on theologies of worship and understandings of contemporary culture.

**FORMAT AND CONTENT:**

This one-week intensive course is worth 1.5 credit hours. Each class session will consist of lectures, discussions, and practical exercises. Students may participate synchronously in-person or online.

**COURSE POLICIES**

**1. Attendance**

For an intensive course, VST requires 100% attendance.

**2. Reading and assignments**

Students are expected to read all required texts before class, submit fieldnotes on two worship services before the course begins, and submit a final project.

**3. Academic honesty**

Students are expected to adhere to VST's requirements for academic honesty as published in the Student Handbook.

**4. Inclusive language**

In speaking and writing, inclusive language is expected when making reference to humans and a variety of metaphors are anticipated when making reference to God.

## 5. Assignment and Course Evaluation

Course evaluations at VST combine a letter grade system (A+ to B-; course failure is “Not Approved”) including narrative comments based on the competencies of the course. No number grades or weights of assignments are calculated, nor are final grades given numerical equivalents. For a passing grade, all assignments must be Approved.

## 6. Accessibility

VST is committed to creating a safe space and an inclusive learning environment. If you have a diagnosed or suspected learning disability, chronic condition, mental health concern, or physical requirement which you anticipate may impact your participation in this class, you are encouraged to discuss your needs with the instructor and the Dean within the first week of classes.

## EXPECTATIONS, ASSIGNMENTS AND EVALUATIVE CRITERIA

### Assignments:

- **Class participation:** Students are expected to participate in class discussions. Evaluative criteria: comments and questions show adequate preparation, an understanding of the assigned readings, and a readiness to apply readings to interpretive questions and insights.
- **Fieldnotes:** Students are required to engage in participant observation and write fieldnotes about *two contrasting worship services prior to the beginning of course*. For example, a student could observe a Roman Catholic mass and a prayer service that draws on the patterns of the Taizé community, a contemporary worship service at an evangelical church plant and an Anglo-Catholic Eucharist, or worship in a large urban Latinx Pentecostal community and a small rural Dutch Reformed congregation. One of these services may be in the student’s own community, with the other chosen as an intentional contrast. Both services may be in unfamiliar settings. Participant observation may take place in person or online. Students who do not have prior experience with the Roman Catholic tradition are encouraged to attend a Roman Catholic mass as one of their participant observation experiences. Further instructions for selecting communities and writing fieldnotes are provided ‘My Courses’ in your student portal, Populi .
- **Final project or paper:** Students are encouraged to do a creative final project that engages the course material in ways that are applicable in their own community. For example, students could plan a worship service or event, write a song, create a series of visual art works, produce a short documentary, etc. A written or verbal analysis engaging the course material must accompany the creative project and demonstrate research depth and analysis appropriate to the level of the course. Students also have the option of writing a final academic paper on a subject related to the course material. MATS and ThM students are encouraged to consider writing a paper on a topic that connects the subject matter of the course with their broader research interests. Further instructions are provided under ‘My Courses’ in your student portal, Populi.

### VST Guidelines for course requirements for a 1.5 credit hour course:

- **Audit students:** Audit students are expected to do all the reading and participate in the class discussions and exercises but not required to do the fieldnotes or final project.
- **Certificate students:** Certificate students are required to do all the reading, the fieldnotes, and a final 3-5 page reflection paper that demonstrates the ability to

thoughtfully engage the material and reading for the class. No additional research required.

- **Diploma, MA and MDiv students:** Basic degree students are required to do all the reading, the fieldnotes, and final project or paper. The final project should demonstrate a research depth of 5 entries beyond the course texts. If writing a final paper, it should be 6-8 pages in length.
- **ThM students:** Advanced degree students are required to do all the reading, the fieldnotes, and final paper. Additional reading may be assigned. The final paper should demonstrate a research depth necessary for the topic selected and at least 10 entries beyond the course texts. The paper should be 12-15 pages in length.

### **Deadlines:**

All students must *propose* a final project or paper by the Friday following the conclusion of the course. Further instructions will be provided under ‘My Courses’ in your student portal, Populi.

***For Certificate and Basic Degree students, final projects and papers must be submitted by August 31. For ThM students, final projects and papers must be submitted by September 30.***

### **THEMES AND READINGS**

#### **Optional**

- Gail Ramshaw, *Christian Worship: 100,000 Sundays of Symbols and Rituals* (Minneapolis: Fortress Press, 2009). \*If you have limited familiarity with Christian worship, consider reading this introductory textbook. It is not required reading.

#### **Framing Readings**

- Robert Emerson, Rachel Fretz, and Linda Shaw, *Writing Ethnographic Fieldnotes, Second Edition* (Chicago: Chicago University Press, 2011), 1-9.
- Nathan Mitchell, “Prologue” and “Chapter 1: Ritual’s Roots: Rhizome, Web, Word, and World,” *Meeting Mystery: Liturgy, Worship, Sacraments* (Maryknoll: Orbis, 2006), xi-47.
- James, K. A. Smith, “Chapter 1: You are What You Love: To Worship Is Human” and “Chapter 2: You Might Not Love What You Think: Learning to Read ‘Secular’ Liturgies,” *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos Press, 2016), 1-56.

#### **Monday – The Second Vatican Council and the Ecumenical Movement**

- Pope Paul VI, *Sacrosanctum Concilium—Constitution on the Sacred Liturgy*, 1963.
- World Council of Churches, *Baptism, Eucharist, and Ministry* (Geneva: World Council of Churches, 1982), 5-15.

#### **Tuesday – The Charismatic Movement and Contemporary Worship**

- Swee Hong Lim and Lester Ruth, “Chapter 1: What is Contemporary Worship?” “Chapter 7: The Bible and Preaching in Contemporary Worship,” and “Chapter 8: The Sacramentality of Contemporary Worship,” *Lovin’ On Jesus: A Concise History of Contemporary Worship* (Nashville: Abingdon Press, 2017), 1-24, 105-140.

### Wednesday – Inculturation, Globalization, and Postcolonialism

- Lorraine S. Brugh, “Anscar J. Chupongco: The Praxis of Liturgical Inculturation” and Anscar J. Chupongco “The Theological Principle of Adaptation” in *Primary Sources of Liturgical Theology: A Reader*, ed. Dwight Vogel (Collegeville: Liturgical Press, 2000), 243-252.
- Lutheran World Federation, *Nairobi Statement on Worship and Culture: Contemporary Challenges and Opportunities* (Geneva, 1994).
- Cláudio Carvalhaes, “Liturgy and Postcolonialism: An Introduction,” *Liturgy in Postcolonial Perspectives: Only One Is Holy* (New York: Palgrave MacMillan, 2015), 1-17.

### Thursday – Anglo-Catholicism, the Extraordinary Form of the Roman Rite, the Reception of “Liturgy” in Evangelicalism, and Community-Based Movements

Choose TWO of the following readings:

- Dirk G. Lange, “Rediscovering Communal Prayer: The Witness of the Community of Taizé,” *Liturgy* 30, no. 4 (2015): 28-35.
- C. Michael Hawn, “The Wild Goose Sings: Themes in the Worship and Music of the Iona Community,” *Worship* 74, no. 6 (2000): 504-521.
- Mary Ellen Konieczny, “Chapter 1: Worship,” *The Spirit’s Tether: Family, Work, and Religion among American Catholics* (Oxford: Oxford University Press, 2013), 19-59.
- Sara Miles, “Prologue,” “Chapter 7: Crossing,” “Chapter 9: Crossing II,” “Chapter 21: Rites,” *Take This Bread* (New York: Ballantine Books, 2008); AND *Celebrating the Eucharist with St. Gregory of Nyssa Episcopal Church* ([https://www.saintgregorys.org/uploads/2/4/2/6/24265184/sgn\\_worship\\_book.pdf](https://www.saintgregorys.org/uploads/2/4/2/6/24265184/sgn_worship_book.pdf)).
- Emily Scott, *For All Who Hunger: Searching for Communion in a Shattered World* (New York: Convergent, 2020), excerpts; AND explore the resources on the St. Lydia’s website (<https://stlydias.org/learn/>).
- John Nash, “Chapter 8: Anglo-Catholicism Today,” *The Sacramental Church: The Story of Anglo-Catholicism* (Eugene: Wipf and Stock Publishers, 2011).
- Shane Claiborne, Jonathan Wilson-Hartgrove, and Enuma Okoro, “Introduction” and “Evening Prayer,” *Common Prayer: A Liturgy for Ordinary Radicals*, (Grand Rapids: Zondervan, 2010), 9-44.
- Winfield Bevins, “Young, Restless, and Liturgical: Young Adults and the Search for Identity,” *Liturgy* 35, no.2 (2020): 18-24.
- Robert Webber, “My Journey Toward Ancient Future Worship” and “Chapter 8: Prayer: Transformed by Recovering the Style of Ancient Worship,” *Ancient-Future Worship: Proclaiming and Enacting God’s Narrative*, 2008.

### Friday – Online Worship

- Teresa Berger, “@Worship: Exploring Liturgical Practices in Cyberspace,” *Questions Liturgiques* 94 (2013): 266–86.
- Sarah Kathleen Johnson, “Online Communion, Christian Community, and Receptive Ecumenism: A Holy Week Ethnography during COVID-19,” *Studia Liturgica* 50, no. 2 (September 2020): 188–210.