

PHENOMENOLOGY AND LITURGY

McMASTER DIVINITY COLLEGE COURSE SYLLABUS

Fall Term 2022

MS 5PL5 / 6PL6

MS 3PL3 (CS / CW / PS)

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Wednesdays 2:00 – 3:50 p.m.

This class meets in person.

Live-stream (synchronous) attendance is available
by prior indication to the Registrar at the time of registration.

The course begins Wednesday, September 14.

The final class day is Wednesday, December 7.

Permission to use your email address openly in class-wide communications, as needed, will be assumed unless you let the instructor know your preference for blind copy.

Course Description

This course is designed to lead towards broader and deeper understanding of phenomenology and its application in theological research, and towards broader and deeper perceptions of and appreciation for Christian liturgy in its various forms. The course is open to all MDC students who wish to investigate (1) phenomenology as a philosophy, as an informed practice, and as a tool for research, and (2) Christian liturgy through both their own experience and that of others, whether contemporary or historical. It is hoped that this course will enrich understanding for all class members in their practices of engagement with God and with each other in their respective churches, in other churches, and in their life in the world outside the formal walls of the church. The second half of the term will involve seminar-style interaction, which is a signature of advanced research, with all students engaged in and responding to each other's learning and investigations. Students are expected to function at the level of their degree program, but are encouraged to expand their horizons as much as they are able and willing to do so.

Learning Outcomes

By the end of this course, through thoughtful engagement with the course content, reading, assignments, focused research, student interactions, and personal reflection on your own learning, you should...

Knowing:

1. develop a grasp of the field of phenomenology as it relates to the life of the Church, and

2. have greater appreciation for the various forms of liturgy that identify the Church and that form our understanding of and response to God.

Doing:

1. have surveyed an area of phenomenology and/or liturgy that interests you,
2. have done in-depth study of an aspect of phenomenology and/or liturgy that is important to you, and
3. be able to bring phenomenological awareness to liturgical and/or theological research in future study.

Being:

1. have thoughtfully reflected on your role in liturgy and how liturgy shapes you, and
2. have greater awareness of God's presence in your life, in the Church, in formal and informal liturgy, and in the world around you.

A Learning Community

My hope is that we will be a mutual learning community, where each of us grows through encouragement, constructive input, and active engagement with each other, Scripture, intellectual ideas, and practice-based insights. I encourage you to take risks in what you explore, share, and submit, and I will try to foster an environment where we can trust each other with those outcomes. Each of us is in process, so come with an openness to be challenged, reshaped, or reformed, and to grow through our mutual learning experience. I will try to empower each of you to develop as much as you are willing to, and to treat each of you with respect and dignity. I ask for this in return, for I am a fellow learner in this community. I will attempt to offer information, reflection, experience, and questions for each of us to process together, and to shape a welcoming environment for your contributions. I will try to give thoughtful evaluation and feedback to your thinking and writing and encourage your growth through our collaboration. As a responsible member of our learning community, I expect you to commit yourself to the class throughout the term that we are together. This means that you will endeavor to treat each person with respect and dignity, and that you will be prepared for and fully engaged in and with the class each week. Your participation is required and critical for our learning community to function at an optimal level.

I try to keep class correspondence to weekdays where possible. Nevertheless, I can be reached outside these times and certainly in a crisis. I welcome the opportunity to communicate with you by email, online, or in person.

Textbooks

Textbooks for this course include a mix of required books along with alternative books under the specific areas. As a graduate-level student, you are expected to read widely to become familiar with our topics on a broad level and then to read more in-depth in areas of personal interest, at the level of your degree program. Where possible, draw on these for your research in the course. I encourage you to invest in physical copies of books that have potential to be significant and valuable for your hands-on working library for life, research, and ministry.

Gschwandtner, Christina M. *Welcoming Finitude: Toward a Phenomenology of Orthodox Liturgy*. New York: Fordham University Press, 2019. (308 pp.) **Required book.**

Horner, Robyn. “Towards a Hermeneutic-Phenomenological Methodology for Theology.” *International Journal of Practical Theology* 22.2 (2018) 153–73.

<https://doi.org/10.1515/ijpt-2017-0026> Consult this article for specific ways to think about how phenomenology assists you in theological research. **Required article.**

Senn, Frank C. *Introduction to Christian Liturgy*. Minneapolis: Fortress, 2012. (244 pp.) If you have never read an introduction to liturgy, start here. If you are already familiar with the study of liturgy, then choose one or more books from the list below or propose alternatives.

Zahavi, Dan. *Phenomenology: The Basics*. London and New York: Routledge, 2019. (169 pp.) This book is an excellent introduction to phenomenology (not making any claims to be theological). If phenomenology is already familiar to you, then consider choosing a book by one of the leading contributors to phenomenology (e.g. Edmund Husserl, Martin Heidegger, Jean-Paul Sartre, Maurice Merleau-Ponty, Emmanuel Levinas, or more recent contributors such as Jean-Luc Marion)—or you may choose other more extensive introductions to or applications of phenomenology, such as from the brief list below, or elsewhere. Choose this in consultation with the course instructor.

General Reference

Consult these two books as reference, one on phenomenology and the other on worship and liturgy. Both are available electronically to MDC students.

De Santis, Daniele, Burt C. Hopkins, and Claudio Majolino, eds. *The Routledge Handbook of Phenomenology and Phenomenological Philosophy*. London and New York: Routledge, 2021. Use this handbook for dedicated chapters on specific aspects of the history of phenomenology, issues and concepts, major figures, intersections between phenomenology and other areas of study, or what phenomenology looks like in various parts of the world. Available to MDC students as e-book or full download.

Wainwright, Geoffrey, and Karen B. Westerfield, eds. *The Oxford History of Christian Worship*. Oxford: Oxford University Press, 2005. Consult this highly-regarded reference book on a wide range of topics, including historical eras or geographical areas of liturgy in worship, the liturgical movement, liturgical music, etc. Available to MDC students as e-book.

Liturgy

This is a selective (not exhaustive) list of possible alternative choices. Some are considered classics, some focus on a narrow range of practice or time-period or a specific liturgical tradition, while some have a unique perspective on liturgy. Many do not use the word “phenomenology,” so bring your own developing awareness of phenomenology to your reading. You are welcome to find and propose other works on liturgy.

Benson, Bruce Ellis. *Liturgy as a Way of Life: Embodying the Arts in Christian Worship*. The Church and Postmodern Culture. Grand Rapids, MI: Baker Academic, 2013. (160 pp.)

Chupungco, Anscar J., ed. *Introduction to the Liturgy*. Handbook for Liturgical Studies 1. Collegetown, MN: Liturgical, 1997.

- Dix, Gregory. *The Shape of the Liturgy*. Westminster, UK: Dacre, 1945.
- Jasper, David, and R. C. D. Jasper, eds. *Language and the Worship of the Church*. Basingstoke, Hampshire, UK: Macmillan, 1990.
- Jungmann, Josef A. *The Early Liturgy: To the Time of Gregory the Great*. Translated by Francis A. Brunner. Liturgical Studies 6. Notre Dame, IN: University of Notre Dame Press, 1959.
- Junker, Tércio Bretanha. *Prophetic Liturgy: Toward a Transforming Christian Praxis*. Eugene, OR: Wipf & Stock, 2014.
- Mitchell, Nathan D. *Meeting Mystery: Liturgy, Worship, Sacraments*. Maryknoll, NY: Orbis, 2006.
- Schmemmann, Alexander. *Introduction to Liturgical Theology*. The Library of Orthodox Theology 4. Translated by Asheleigh E. Moorhouse. London: Faith; Bangor, ME: American Orthodox, 1966.
- Shepherd, Massey Hamilton, Jr. *The Living Liturgy*. New York: Oxford University Press, 1946.
- Turner, Harold W. *From Temple to Meeting House: The Phenomenology and Theology of Places of Worship*. The Hague, The Netherlands: Mouton, 1979. (420 pp.)
- Verheul, Ambrosius. *Introduction to the Liturgy: Towards a Theology of Worship*. Wheathampstead, Hertfordshire, UK: Anthony Clarke, 1972.
- von Allmen, J.-J. *Worship: Its Theology and Practice*. Translated by Harold Knight and W. Fletcher Fleet. London: Lutterworth, 1965.
- Wakefield, Gordon S. *An Outline of Christian Worship*. Edinburgh: T. & T. Clark, 1998.

Phenomenology

This very short list includes contemporary writers on phenomenology and its application in research. You are welcome to find others. But you are also encouraged to consult original writings by leading philosophers who have shaped the philosophy of phenomenology and its application. Do your own research to find the leading works by one of the following: Husserl, Heidegger, Merleau-Ponty, Levinas, Sartre, Marion, or others.

Vagle, Mark D. *Crafting Phenomenological Research*. 2nd ed. New York and London: Routledge, 2018.

van Manen, Max. *Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing*. London and New York: Routledge, 2014. Consult this book for some introduction to phenomenology as well as how to engage it in your work.

Textbook Purchase

You are encouraged to buy physical copies of books, when possible. Build your working library with hard copies of books that you can consult throughout your lifetime of reading and research and ministry. Some copies of required textbooks for this class are available from the College's book service, READ On Bookstore, located in the new Hurlburt Family Bookstore at McMaster Divinity College. For advance and electronic purchase, contact Bernice Quek at READ On

Bookstore, 5 International Blvd, Etobicoke, Ontario M9W 6H3: phone 416.620.2934; fax 416.622.2308; email books@readon.ca. Bernice makes every effort to provide MDC students with books at reasonable and competitive prices, so please make this your first stop.

Schedule

This class meets in person at MDC on Wednesdays from 2:00–3:50 p.m. Live-stream (synchronous) attendance is available by prior indication to the Registrar at the time of registration. Students normally attending in person should not expect to attend any class through live-stream without prior arrangement with the instructor, because this impacts the instructor’s plans for any given class day. Thank you for your consideration of this important detail. If a student is ill, you should **not come to class in person**. If you are well enough to participate through live-stream, please contact the instructor about this as soon as possible.

Sept. 14	Liturgy as Phenomenal
Sept. 21	Liturgy in Time and Space
Sept. 28	Liturgy through Bodies and Senses
Oct. 5	Liturgy through Emotions and Expressions Due: Paper 1.
Oct. 12	In-Class Discussions of Paper 1
Oct. 19	Liturgy in Community and Solitude
Oct. 26	NO CLASS during Hybrid Intensive Week
Nov. 2	Liturgy as Manifestation and Intentionality Due: Paper 2 Drafts
Nov. 9	Paper 2 Responses and Discussions #1 (of 2)
Nov. 16	NO CLASS during ETS/SBL conferences in Denver
Nov. 23	Paper 2 Responses and Discussions #2 (of 2)
Nov. 30	Phenomenology and Liturgy Re-Viewed Due: Revised Paper 2 Due: Phenomenological-Liturgical Responses to Visits
Dec. 7	In-Class Discussion of Phenomenological-Liturgical Responses to Church Visits

Assignments

Note 1: The “word count” in papers includes all the words in the document: body of the text, footnotes, charts or illustrations or descriptions, bibliography, appendices, any other text. Include the final word count on the first page of your paper.

Note 2: Include your name on all assignments and all versions of assignments, including the saved name of your assignment. Use this format: Surname, Title of Assignment. Example: Porter, Paper 1 (or) Porter, Paper 2 Draft. Insert page numbers on all assignments.

PhD/MA assignments

Students at these degree levels should dive widely and deeply into the literature and take in all that they can in their exploration of various authors and their approaches. Draw on these writers to inform and expand your own research. Use these assignments as opportunities to become genuine scholars as well as thoughtful reflective believers. PhD students are encouraged to write publishable papers. MA students should work towards this, as well.

1. Paper 1. Breadth (Survey) Paper. 30%. 6000 words. Survey an area of phenomenology and/or liturgy that interests you. Possibilities include development of a church tradition's liturgy (including informal liturgy, such as Pentecostal or many evangelical churches in North America) or an aspect of liturgy in any era or geographical location of the Church, or the range of phenomenological expression in contemporary churches, or development of phenomenology itself or its use in research by artists, musicians, theologians, or other practitioners or pastoral theologians. This is by no means a comprehensive list. Please be in conversation with the instructor about your area of interest.

Paper 1 due: Wednesday, October 5, with in-class informal discussion the following week.

2. Paper 2. Depth Paper. 45%. 9000–10,000 words. Aim for publishable quality. (You may want to have a specific academic journal in mind.) Choose an area of phenomenology and/or liturgy to investigate as deeply as possible and bring your own unique contribution to it. Be in conversation with the instructor about your proposed topic. This assignment includes brief in-class summary as well as thoughtful responses to questions and comments from a primary responder and from other students.

Paper 2 Drafts due: Wednesday, November 2. This draft will be read by the Peer Responder and by the other students prior to the discussion. However, you may continue to revise your paper up until its final submission.

Paper 2 Final Revised Version due: Wednesday, November 30.

3. Peer Response. 15%. Respond to one other student's draft paper (to be assigned), including some of your own brief research into their topic. (That is, bring at least one unique perspective or idea or bibliographical resource that is not presented or cited by the writer of the paper.) All students are to read each other's papers prior to presentations. Presentations will consist of a couple minutes summary of the paper by the author (because everyone will have already read the paper), and then the writer's responses to observations and questions from the peer responder, and to questions from the other students in the class. Meanwhile, each student is to come prepared with at least one question for each author, whether there is time to ask the question or not. Presentation dates will be confirmed once the course begins. These will be spread over two separate weeks, but due dates are the same for all.

Due: Wednesday, November 9.

4. Phenomenological-Liturgical Response to a Church Visit. 10%. 2000 words or equivalent artistic/creative project response. Visit a high liturgical church (not your own) and provide a phenomenological-liturgical response. If you already worship in a high liturgical context, choose a church that has a less formal liturgy.

Due: anytime in the term up to **Wednesday, November 30.** Informal discussion of these will take place on the final class day.

DPT assignments

Students in the DPT program should be attentive to how any aspect of this course may contribute to and support your research and writing for your dissertation. Please be in touch with the instructor as to how you may shape assignments to work towards your goals in the program, but also use them to expand your own horizons. Aim for publishable work in the second paper, if possible.

1. Paper 1. Breadth (Survey) Paper. 30%. 4000 words. Survey an area of phenomenology and/or liturgy that interests you. Possibilities include development of a church tradition's liturgy (including informal liturgy, such as Pentecostal or many evangelical churches in North America) or an aspect of liturgy in any era or geographical location of the Church, or the range of phenomenological expression in contemporary churches, or development of phenomenology itself or its use in research by artists, musicians, theologians, or other practitioners or pastoral theologians. This is by no means a comprehensive list. Please be in conversation with the instructor about your area of interest.

Paper 1 due: Wednesday, October 5, with in-class informal discussion the following week.

2. Paper 2. Depth Paper. 45%. 7000 words. Aim for publishable quality. Choose an area of phenomenology and/or liturgy to investigate as deeply as possible and bring your own unique contribution to it. Be in conversation with the instructor about your proposed topic. This assignment includes brief in-class summary as well as thoughtful responses to questions and comments from a primary responder and from other students.

3. Peer Response. 15%. Respond to one other student's draft paper (to be assigned), including some of your own brief research into their topic. (That is, bring at least one unique perspective or idea or bibliographical resource that is not presented or cited by the writer of the paper.) All students are to read each other's papers prior to presentations. Presentations will consist of a couple minutes summary of the paper by the author (because everyone will have already read the paper), and then the writer's responses to observations and questions from the peer responder, and to questions from the other students in the class. Meanwhile, each student is to come prepared with at least one question for each author, whether there is time to ask the question or not. Presentation dates will be confirmed once the course begins. These will be spread over two separate weeks, but due dates are the same for all.

Due: Wednesday, November 9.

4. Phenomenological-Liturgical Response to a Church Visit. 10%. 1500 words or equivalent artistic/creative project response. Visit a high liturgical church (not your own) and provide a phenomenological-liturgical response. If you already worship in a high liturgical context, choose a church that has a less formal liturgy.

Due: anytime in the term up to **Wednesday, November 30.** Informal discussion of these will take place on the final class day.

MDiv/MTS assignments

Students in either of these programs should note that if you are taking this course to count towards your specialization (CS, CW, or PS), then you must write a paragraph to accompany one assignment outlining how and why it should count towards your specialization. This is not included in the word count for the assignment.

1. Paper 1. Breadth (Survey) Paper. 30%. 2000 words. Survey an area of phenomenology and/or liturgy that interests you. Possibilities include development of a church tradition's liturgy (including informal liturgy, such as Pentecostal or many evangelical churches in North America) or an aspect of liturgy in any era or geographical location of the Church, or

the range of phenomenological expression in contemporary churches, or development of phenomenology itself or its use in research by artists, musicians, theologians, or other practitioners or pastoral theologians. This is by no means a comprehensive list. Please be in conversation with the instructor about your area of interest.

Paper 1 due: Wednesday, October 5, with in-class informal discussion the following week.

2. Paper 2. Depth Paper. 45%. 3500 words. Choose an area of phenomenology and/or liturgy to investigate as deeply as possible and bring your own unique contribution to it. Be in conversation with the instructor about your proposed topic. This assignment includes brief in-class summary as well as thoughtful responses to questions and comments from a primary responder and from other students.

3. Peer Response. 15%. Respond to one other student's draft paper (to be assigned), including some of your own brief research into their topic. (That is, bring at least one unique perspective or idea or bibliographical resource that is not presented or cited by the writer of the paper.) All students are to read each other's papers prior to presentations. Presentations will consist of a couple minutes summary of the paper by the author (because everyone will have already read the paper), and then the writer's responses to observations and questions from the peer responder, and to questions from the other students in the class. Meanwhile, each student is to come prepared with at least one question for each author, whether there is time to ask the question or not. Presentation dates will be confirmed once the course begins. These will be spread over two separate weeks, but due dates are the same for all.

4. Phenomenological-Liturgical Response to a Church Visit. 10%. 1000 words or equivalent artistic/creative project response. Visit a high liturgical church (not your own) and provide a phenomenological-liturgical response. If you already worship in a high liturgical context, choose a church that has a less formal liturgy.

Due: anytime in the term up to **Wednesday, November 30**. Informal discussion of these will take place on the final class day.

Academic Honesty

Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one's academic transcript, and/or suspension or expulsion from the College. Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty: <https://mcmasterdivinity.ca/rules-regulations/>.

Gender Inclusive Language

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive

version such as the following: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), TNIV (2005), and the Common English Bible (CEB 2011).

Style

All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses <http://mcmasterdivinity.ca/wp-content/uploads/2018/02/mdcstyleguide.pdf>. Failure to observe appropriate form will result in grade reductions.

Deadlines and Late Submission Penalty

Assignments should be submitted on time and in good order. Late assignments may be docked incrementally up to 2% per calendar day. Assignments are to be submitted electronically either to Avenue to Learn or directly by email. If there are any issues that could prevent your timely or successful completion of an assignment, please be in touch with the instructor immediately to discuss possible alternatives. Be proactive—do not leave this to the last minute.

Disclaimer

This syllabus is the property of the instructor and is prepared with currently available information. The instructor reserves the right to make changes and revisions as necessary.