

**Course Syllabus**  
**TRP3102/6102 – Orthodox Eucharistic Liturgies and Liturgical Theology**  
**Trinity College**  
**Toronto School of Theology**  
**January to April (Winter/Spring) 2025**

***Instructor Information***

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***Course Identification***

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Course Number: TRP3102/6102 (*formerly TRP2123*)  
Course Format: *In-class or Online*  
Course Name: Orthodox Eucharistic Liturgies and Liturgical Theology  
Course Location: Divinity Common Room (North) (*and online section*)  
Class Times: Wednesdays 11am to 1pm  
Prerequisites: None

***Course Description***

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This course will explore through classroom lectures and seminar discussions the texts and pastoral practice of the core liturgical rites for the Divine Eucharist in the Byzantine (Orthodox and Eastern Catholic) churches, including the historical evolution and theological meaning of those rites. Guest lectures will also cover the Eucharistic liturgies of the Oriental Orthodox churches, specifically the Coptic and Ethiopian rites. The course will also explore liturgical theology and liturgical enactment of the life of the age to come.

## ***Expanded Course Description***

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This course includes reading, basic knowledge and pastoral practice of the core liturgical rites for the Divine Eucharist in the Byzantine (Orthodox and Eastern Catholic) churches, and also includes an overview of the liturgical history of the evolution of those rites. Guest lectures will also cover the Eucharistic liturgies of the Oriental Orthodox churches, specifically the Coptic and Ethiopian rites.

The course's aim includes not only historical knowledge or simple encounter with these texts and rubrics, but also theological grasp of the significance, the reasons, the deep exegetical meanings, and also the 'poetics', which underlie the present form and practice of Eucharistic rites. In the Orthodox Way, in Liturgy, the Orthodox faithful discover the reality of church as community and the final reality of *theosis*, the way toward God.

This course offers a first introduction to Fr Alexander Schmemmann's concept of liturgical theology; but it is also necessary to ground Schmemmann's modern contribution in historical roots, viz., the patristic 'mystagogical' writings about the Liturgy from the 2nd-14th centuries.

By the end of this course students should know reasonably well the Liturgies of St John Chrysostom and St Basil the Great, and the Presanctified Liturgy, and they should have a reasonable grasp of how these liturgies came to have their present structure. Students will need to have attended at least two celebrations of the Divine Liturgy, because awareness of liturgical prayer requires experiential wholeness – sound, sight, smell, words, light and dark, movement in the worship space, and human company.

One of the key themes of the course is the dynamic quality of liturgical form and action, and its responsiveness to social and pastoral context. It is to this end that elements of the historical development of Orthodox liturgical worship will be an important aspect of the course, together with the theological, social, and ecclesiological issues which contextualise that historical development. Modern problematics in liturgical practice and the discussion of liturgical reform and renewal will also be engaged in this context.

There will be some treatment of the development of church architecture as 'worship space', but this is covered more fully in the *Orthodox Iconology: Iconography in a Worship Context* and *Proclaiming the Kingdom: Homiletics and Liturgical Celebration* courses. Also the cycles of the daily liturgical offices and church year are introduced, but these are the main subject of the *Sanctification of Time: Orthodox Liturgy of the Hours and Liturgical Year* course. Further treatment of the holy mysteries (sacraments) of the Orthodox tradition is the subject of the *Sanctification of Life: The Orthodox Mysteries* course.

There are no prerequisites for this course, though students who take this course should have a good grounding in both Old and New Testament. Students without such a background should speak to the instructor who will provide some remedial reading prior to beginning the course.

Some familiarity with Greek (New Testament or Patristic) will be helpful for in-depth study of the liturgical texts and patristic commentaries, though all texts will be studied in English translation.

## **Course Resources**

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### **Required Texts**

The following books should be acquired for this course as they will be read in their entirety. Copies will also be placed on reserve at Trinity College Library.

- Alexander Schmemmann, *The Eucharist* (SVS Press)
- Hugh Wybrew, *The Orthodox Liturgy* (SVS Press)

### **Required Course Readings**

In addition to the above required books, course readings will be provided via the course portal, which students can choose to view online or download and print.

Included will be the following texts:

- Selections from Lucien Deiss, *Springtime of the Liturgy* (Liturgical Press)
- *Liturgy of St John Chrysostom* and *Liturgy of St Basil the Great*, including hierarchical rubrics and additional texts, *Liturgy of the Presanctified Gifts*, and *Liturgy of St James* (all in English translation, but with some Greek texts for reference)
- Selections from Coptic and Ethiopian Orthodox Eucharistic Liturgies
- Patristic mystagogy: selected texts from Germanus of Constantinople, Dionysius, and Maximus the Confessor
- Selections from Alexander Schmemmann, *For the Life of the World; Liturgy and Tradition; Great Lent* (all SVS Press)
- Robert Taft, selected essays
- Selections from Thomas Pott, *Byzantine Liturgical Reform: A Study of Liturgical Change in the Byzantine Tradition* (SVS Press)

Please note that the readings in the course pack represent only a minimal selection; students are strongly encouraged to pursue further reading from the following list, as time permits.

### **Recommended Books**

The following books are recommended for this course, both to supplement in-class / online discussion and for the preparation of research papers.

- Georges Barrois, *Jesus Christ and the Temple* (SVS Press)
- René Bornert, *Les commentaires byzantins de la divine liturgie du VIIe au XVe siècle* (Institut français d'études byzantines)
- Nicholas Cabasilas, *Commentary on the Divine Liturgy* (SVS Press)
- Jean Corbon, *The Wellspring of Worship* (Ignatius Press)
- Nicholas Denysenko, *The People's Faith: The Liturgy of the Faithful in Orthodoxy* (Fortress Academic)
- David Fagerberg, *Theologia Prima: What Is Liturgical Theology?* (Hillenbrand Books)
- Lawrence Farley, *Let Us Attend: A Journey Through the Divine Liturgy* (Ancient Faith)

- Hieromonk Gregorios, *The Divine Liturgy: A Commentary in the Light of the Fathers* (Newrome Press)
- Emmanuel Hatzidakis, *The Heavenly Banquet: Understanding the Divine Liturgy* (Orthodox Witness)
- Edith Humphrey, *Grand Entrance: Worship on Earth as in Heaven* (Brazos Press)
- Eugene LaVerdiere, *The Eucharist in the New Testament and Early Church* (Liturgical Press)
- Juan Mateos, *La célébration de la parole dans la liturgie byzantine : étude historique* (Pontificium Institutum Studiorum Orientalium)
- Thomas Matthews, *The Early Churches of Constantinople: Architecture and Liturgy* (Pennsylvania State University Press)
- Stelyios Muksuris, *Economia & Eschatology: Liturgical Mystagogy in the Byzantine Prothesis Rite* (Holy Cross Press)
- Walter Ray, *Tasting Heaven on Earth: Worship in Sixth-Century Constantinople* (Eerdmans)
- Alexander Schmemmann, *Introduction to Liturgical Theology* (SVS Press)
- Hans-Joachim Schulz, *The Byzantine Liturgy* (Pueblo)
- Stephen Wilbricht, *Rehearsing God's Just Kingdom: The Eucharistic Vision of Mark Searle* (Pueblo)
- Robert Taft, *The Byzantine Rite: A Short History* (Liturgical Press)
- Robert Taft, *The Great Entrance: A History of the Transfer of Gifts and Other Pre-Anaphoral Rites* (Pontificium Institutum Studiorum Orientalium)
- Robert Taft, *Through Their Own Eyes: Liturgy as the Byzantines saw it* (InterOrthodox Press)
- Archimandrite Vasileos, *Hymn of Entry: Liturgy and Life in the Orthodox Church*
- Kallistos Ware, *Communion and Intercommunion* (Light and Life)
- Stephen Wilbricht, *Rehearsing God's Just Kingdom: The Eucharistic Vision of Mark Searle* (Pueblo)
- Benjamin Williams and Harold Anstall, *Orthodox Worship: A Living Continuity with the Synagogue, the Temple and the Early Church* (Light and Life)
- John Zizioulas, *Being as Communion: Studies in Personhood and the Church* (SVS Press)
- John Zizioulas, *The Eucharistic Communion and the World* (T&T Clark)
- John Zizioulas, *Remembering the Future: Towards an Eschatological Ontology* (Sebastian Press)

## Course Portal

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> .

## ***Course Learning Objectives/Outcomes***

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### **Basic Degree Level**

Students successfully completing this course will be able to demonstrate the following learning outcomes.

#### **(A) IN RESPECT OF GENERAL ACADEMIC SKILLS**

Students successfully completing this course will be able to demonstrate the following learning outcomes:

- the ability to distinguish primary sources from secondary sources
- the ability to provide a plausible analysis of a primary source in theological studies according to its genre, purpose, assumptions or tendency, and intended audience
- the ability to give an accurate summary of the substance of a secondary source in theological studies, to give a plausible account of its place in the discussions or controversies of an academic or faith community, and to evaluate whether its approach to solving a problem is appropriate
- the ability to pose a clear substantial question for reflection or research in Biblical studies, history, and doctrine
- the ability to gather information in theological studies
- the ability to apply learning from one or more areas outside theological studies
- an understanding of the limits to his or her own knowledge and ability, and an appreciation of the uncertainty, ambiguity and limits to knowledge and how these might influence analyses and interpretations
- qualities and skills necessary for ministry, further study, and community involvement
- the ability to exercise initiative, personal responsibility, and accountability in both personal and group contexts
- the ability to work effectively with others
- the ability to manage his or her own learning
- behaviour consistent with academic integrity and social responsibility

#### **(B) IN RESPECT OF THE UNDERSTANDING OF THE CONTENT OF ONE OR MORE THEOLOGICAL DISCIPLINES**

Students successfully completing this course will be able to:

- recall the significant milestones in the historical development of Orthodox Eucharistic Liturgies
- describe the three main Byzantine rites – used by the Orthodox and Eastern Catholic churches – for the Eucharistic Liturgy, including hierarchical rubrics, as well as some distinctive aspects of Oriental Orthodox Eucharistic Liturgies
- describe and analyse the major pastoral and eschatological themes of modern liturgical theology, and compare them to the patristic tradition of mystagogical exegesis of the liturgical experience

**(C) IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION**

Students successfully completing this course will be able to:

- read and interpret liturgical texts, not just as ritual rules but as expressions of lived theology, spirituality, and ecclesiology

**(D) IN RESPECT OF MINISTERIAL AND PUBLIC LEADERSHIP**

Students successfully completing this course will be able to:

- evaluate contemporary liturgical practice in relation to this historical context, and assess the need for liturgical reform/renewal today

**Advanced Degree (Graduate) Level**

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
<p><b>EXPECTATIONS:</b>  <i>In this course students are expected to demonstrate the following:</i></p>		
<p><b>1. Depth and Breadth of Knowledge</b> is defined as a set of increasing levels of understanding within a student’s area of specialization, methodologies, primary &amp; secondary sources, historical developments and inter-disciplinarity.</p>	<p>To recall the significant milestones in the historical development of Orthodox Eucharistic Liturgies.</p> <p>To describe the three main Byzantine rites – used by the Orthodox and Eastern Catholic churches – for the Eucharistic Liturgy, including hierarchical rubrics, as well as some distinctive aspects of Oriental Orthodox Eucharistic Liturgies.</p>	<p>Class discussions/participation Seminar presentation</p>
<p><b>2. Research and Scholarship</b> is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research &amp; assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.</p>	<p>To describe and analyse the major pastoral and eschatological themes of modern liturgical theology, and compare them to the patristic tradition of mystagogical exegesis of the liturgical experience.</p>	<p>Class discussions/participation Seminar presentation</p>

<p><b>3. Level of Application of Knowledge</b> is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.</p>	<p>To read and interpret liturgical texts, not just as ritual rules but as expressions of lived theology, spirituality, and ecclesiology.</p>	<p>Class discussions/participation Seminar presentation Research paper</p>
<p><b>4. Professional Capacity or Autonomy</b> is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.</p>	<p>To demonstrate an ability to summarise and evaluate theoretical work and communicate this learning in a clear and accurate manner.</p>	<p>Class discussions/participation Seminar presentation Research paper</p>
<p><b>5. Level of Communication Skills</b> is defined as the ability to communicate complex and/or ambiguous ideas, issues, and conclusions clearly and effectively.</p>	<p>To communicate the ideas and conceptual and methodological frameworks of Orthodox sacramental and liturgical theology to a variety of audiences (including to basic degree students and advanced degree peers).</p>	<p>Class discussions/participation Seminar presentation Research paper</p>
<p><b>6. Awareness of the Limits of Knowledge</b> is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and insights from other disciplines.</p>	<p>To evaluate contemporary liturgical practice in relation to this historical context, and assess the need for liturgical reform/renewal today.</p>	<p>Class discussions/participation Research paper</p>

## Evaluation

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### Basic Degree Requirements

The final grade for the course will be based on the following areas:

- **Class participation (25%):** most sessions will include a period of discussion of primary sources and liturgical texts. All students are expected to read all texts thoroughly. Students will be assigned a grade based upon their preparedness for and participation in these sessions. *Asynchronous online students will participate via online activities and discussion forums on the course portal.*
- **Text commentary (25%):** students will prepare and deliver a maximum 10-minute presentation (in person or online) during week 2 or 3, summarising and commenting on an assigned liturgical text or primary source commentary. *Asynchronous students may submit a recorded video presentation. Due 15 or 22 January 2025.*
- **Liturgical reflections (25%):** students will write two 400-500 word reflections following a visit to one of the liturgical services (the class visits to participate in the Divine Liturgy of St John Chrysostom, Divine Liturgy of St Basil the Great, or Presanctified Liturgy, or a self-arranged visit). **Due (first) 26 February 2025 and (second) 2 April 2025.**
- **Oral final exam (25%):** students will be assigned a take-home exam sheet requiring commentary on liturgical or other primary source texts and responses to essay questions. Having prepared their responses at home they will present them orally to the instructor during an examination appointment during the exam week. **Exam week runs from 7 to 11 April 2025.**

### Advanced Degree (Graduate) Requirements

The final grade for the course will be based on the following areas:

- **Class participation (20%):** most sessions will include a period of discussion of primary sources and liturgical texts. All students are expected to read all texts thoroughly. Advanced degree students will need to demonstrate in class discussion an ability to summarise and evaluate theoretical work and communicate this learning in a clear and accurate manner. *Asynchronous online students will participate via online activities and discussion forums on the course portal.*
- **Seminar presentation (30%):** students will prepare and deliver a 20-25 minute lecture presentation (or for online students, a video recording of slide presentation) focusing on a particular liturgical text or historical liturgical development. An element of creative and original engagement with the themes and connection with a wider theological perspective will be expected of advanced degree students. Note that the presentation must be done within the week (or one of the weeks) assigned to that topic. **Due date TBD.**
- **Research paper (50%):** students will write a 2,500 to 3,000 word research paper or critical book review on a topic of their choice to be agreed with the instructor. Advanced degree students will need to demonstrate in their papers a fluency with the main liturgical theological themes of the course, including engagement with the main authors and ideas discussed. **Due 11 April 2025.**



## Grading System – Basic Degree Level

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter	Other qualities expected of students
<b>A RANGE: Excellent: Student shows original thinking, analytic and synthetic ability, critical evaluations, and broad knowledge base.</b>				
A+	90-100	4.0	Profound and Creative	Strong evidence of original thought, of analytic and synthetic ability; sound and penetrating critical evaluations which identify assumptions of those they study as well as their own; mastery of an extensive knowledge base
A	85-89	4.0	Outstanding	
A-	80-84	3.7	Excellent	Clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations; broad knowledge base
<b>B RANGE: Good: Student shows critical capacity and analytic ability, understanding of relevant issues, familiarity with the literature.</b>				
B+	77-79	3.3	Very Good	Good critical capacity and analytic ability; reasonable understanding of relevant issues; good familiarity with the literature
B	73-76	3.0	Good	
B-	70-72	2.7	Satisfactory at a post-baccalaureate level.	Adequate critical capacity and analytic ability; some understanding of relevant issues; some familiarity with the literature
FZ	0-69	0	Failure	Failure to meet the above criteria

## Grading System – Advanced Degree (Graduate) Level

All 5000, 6000 and 7000 level courses use the following alpha grading scale:

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

**Late work (Basic Degree).** Basic Degree students are expected to hand in assignments by the date given in the course outline. Penalties will not be applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is the examination day scheduled for the course. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested

from the registrar's office in the student's college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

**Late work (Advanced, Graduate Degree).** The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

## **Policies**

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**Accessibility.** Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>). A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges [http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/plag.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>.

**Back-up copies.** Please make back-up copies of essays before handing them in.

**Obligation to check email.** At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at [www.utorid.utoronto.ca](http://www.utorid.utoronto.ca). The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses

sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

**Email communication with the course instructor.** The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

**Generative AI tools.** In this course, you may use generative artificial intelligence (AI) tools, including ChatGPT, Microsoft Copilot, and GitHub Copilot, as learning aids and to help complete assignments. Whilst some generative AI tools are currently available for free in Canada, please be warned that these tools have not been vetted by the University of Toronto and might not meet university guidelines or requirements for privacy, intellectual property, security, accessibility, and records retention. Generative AI may produce content which is incorrect or misleading, or inconsistent with the expectations of this course. These tools may even provide citations to sources that don't exist—and submitting work with false citations is an academic offence. These tools may be subject to service interruptions, software modifications, and pricing changes during the semester.

Throughout the course there will be opportunities to explore the use of generative AI in relation to the critical skills and thinking required for our class discussion and assignments. Note, however, that generative AI is not required to complete any aspect of this course, and we caution you to not rely entirely or too heavily on these tools to complete your coursework. Instead, we recommend treating generative AI as a supplementary tool only for exploration or drafting content. Ultimately, you (and not any AI tool) are responsible for your own learning in this course, and for all the work you submit for credit. It is your responsibility to critically evaluate the content generated, and to regularly assess your own learning independent of generative AI tools. Over-reliance on generative AI may give you a false sense of how much you've actually learned, which can lead to poor results in this course, in later courses, or in future work or studies after graduation.

## Course Schedule

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Please note that alternative and additional liturgical experience opportunities may be made besides the class visits listed below to accommodate different schedules and commitments, including those of online students not based in the greater Toronto area.

### Week 1 – Introduction to the course and liturgical theology

- Course overview and expectations
- Introduction to liturgical theology, methodology and terminology
- Patristic and scholastic approaches, and the meaning of *lex orandi est lex credendi*
- Introduction of readings and methodology

#### Readings

- Thomas Pott, *Byzantine Liturgical Reform*, pp 78-80: “What is liturgy?”
- Fr Alexander Schmemmann, *Liturgy and Tradition*, pp 11-20: “Theology and liturgical tradition”

### Week 2 – Early history and development of Eucharistic liturgies

- Survey of the history of the Liturgy from the Old Testament to the end of the 4th century
- Worship in the Bible, both Old and New Testament
- Worship in the early church, including within its eschatological worldview
- Development of liturgical tradition and of the structure of Eucharistic liturgies
- Study of early liturgical sources and commentaries
- The meaning of 'typology' and 'allegory'

#### Readings

- Hugh Wybrew, *The Orthodox Liturgy* pp 13-66
- Peter Galadza, “Review: *The Orthodox Liturgy*”

#### Primary Sources

Primary texts drawn from Lucien Deiss, *Springtime of the Liturgy*.

Students will be assigned and focus on different primary texts within this collection as follows:

#### Biblical sources

- *OT and Jewish liturgy*, pp 3-19
- *Institution of the Eucharist*, pp 22-26
- *NT hymns*, pp 29-69

#### Early church (first three centuries)

- *Didache*, pp 73-77
- *Clement of Rome to the Corinthians*, pp 81-85
- *Justin Martyr*, pp 89-94
- *Apostolic Tradition of Hippolytus of Rome*, pp 123-153

#### Early church (fourth century)

- *Apostolic Constitutions*, pp 213-240
- *Catecheses of Cyril of Jerusalem*, pp 269-289

Early oriental Orthodox tradition

- *Anaphora of Addai and Mari*, pp 157-163
- *Euchology of Serapion of Thmuis*, pp 183-208
- *Euchology of Der Balyzeh*, pp 243-248

### **Text Commentaries (Weeks 2 and 3)**

The rough format for this 10-minute class presentation should be something along the lines of:

- introduction (date, provenance, context of text) = 1 minute
- summary of key liturgical themes (highlighting key quotations) = 6 minutes
- commentary/reflection on meaning = 3 minutes

The online version of this would have the same structure in the form of a 10-minute video blog (nothing fancy — a smartphone-taken video is fine) or a 500-word commentary blog article posted to the online discussion forum.

### **Week 3 – Historical development of the Liturgy from the early centuries to the 8th century**

- Continued study of early liturgical sources and commentaries
- Historical development of the Eucharistic liturgies from 4th century to the 8th century (including in relation to wider liturgical development)
- Study of patristic ‘mystagogical’ commentaries on the Divine Liturgy
- Development of church architecture and liturgical appointments
- The meaning of ‘symbol’ and ‘sacred’

#### **Document**

- Chart of the historical development of the Orthodox Divine Liturgy from the 4th to 14th centuries

#### **Readings**

- Hugh Wybrew, *The Orthodox Liturgy* pp 67-102
- Alexander Schmemmann, *For the Life of the World* pp 135-151: “Sacrament and Symbol”
- Robert Taft, “The Liturgy of the Great Church: An Initial Synthesis of Structure and Interpretation on the Eve of Iconoclasm”

#### **Primary Sources**

- Dionysius, *The Ecclesiastical Hierarchy*
- Maximus the Confessor, *The Church's Mystagogy*
- Germanus of Constantinople, *On the Divine Liturgy*

#### **Week 4 – Historical development of the Liturgy: 9th century to the present**

- Historical development of the Eucharistic liturgies from 9th century to its final shape in the 14th century
- Continued study of patristic ‘mystagogical’ commentaries on the Divine Liturgy

#### **Readings**

- Hugh Wybrew, *The Orthodox Liturgy* pp 103-183

#### **Week 5 – In-depth study of the Liturgy of St John Chrysostom: The Liturgy of the Catechumens**

- The text and theological significance of the first part of the Divine Liturgy will be studied under the following topics:
  - The Sacrament of the Assembly
  - The Sacrament of the Kingdom
  - The Sacrament of Entrance
  - The Sacrament of the Word
- NB: the in-depth study will consider both normal and ‘hierarchical’ (or pontifical) texts/rubrics

#### **Readings**

- Alexander Schmemmann, *The Eucharist*, pp 9-80

#### **Primary Sources**

- *Enacting the Age to Come: The Orthodox Divine Liturgy*, pp 25-48  
OR
  - “Divine Liturgy of St John Chrysostom” from *Service Books of the Orthodox Church*, pp 31-47
  - *Divine Liturgy of St John Chrysostom in Greek*, pp 1-9

#### **Week 6 – In-depth study of the Liturgy of St John Chrysostom: The Liturgy of the Faithful (part I)**

- The text and theological significance of the central part of the Divine Liturgy will be studied under the following topics:
  - The Sacrament of the Faithful
  - The Sacrament of Offering
  - The Sacrament of Anaphora
  - The Sacrament of Thanksgiving
  - The Sacrament of Remembrance

#### **Readings**

- Alexander Schmemmann, *The Eucharist*, pp 81-211

#### **Primary Sources**

- *Enacting the Age to Come: The Orthodox Divine Liturgy*, pp 49-60  
OR
  - “Divine Liturgy of St John Chrysostom” from *Service Books of the Orthodox Church*, pp 47-68
  - *Divine Liturgy of St John Chrysostom in Greek*, pp 9-22

## Reading Week

### Week 7 – In-depth study of the Liturgy of St John Chrysostom: The Liturgy of the Faithful (part II)

- The text and theological significance of the final part of the Divine Liturgy will be studied under the following topics:
  - The Sacrament of the Holy Spirit
  - The Sacrament of Communion
- Reflection on the Divine Liturgy of St John Chrysostom following visit
- Review and re-evaluation of patristic mystagogy

#### Readings

- Alexander Schmemmann, *The Eucharist*, pp 213-245
- Taft, "Was the Eucharistic Anaphora Recited Secretly or Aloud? The Ancient Tradition and What Became of It"

#### Primary Sources

- *Enacting the Age to Come: The Orthodox Divine Liturgy*, pp 61-86  
OR
  - "Divine Liturgy of St John Chrysostom" from *Service Books of the Orthodox Church*, pp 69-93
  - *Divine Liturgy of St John Chrysostom in Greek*, pp 22-36

### Week 8 – Divine Liturgy of St Basil the Great

- The distinctive features of the Liturgy of St Basil (compared to the Liturgy of St John Chrysostom)
- Evening 'Vesperal' Liturgies (Nativity, Theophany and Pascha)

#### Primary Sources

- "Divine Liturgy of St Basil the Great" from *Service Books of the Orthodox Church*

### Week 9 – The Liturgy of St James and the Liturgy of the Presanctified Gifts

- History, development and themes of the Liturgy of St James, and modern efforts to renew it
- History, development and themes of the Orthodox Lenten Liturgy of Presanctified Gifts

#### Readings

- Alexander Schmemmann, "Presanctified Liturgy," from *Great Lent*

#### Primary Sources

- *Liturgy of St James*
- *Liturgy of St Mark*
- "Liturgy of the Presanctified Gifts" from *Service Books of the Orthodox Church*

### Week 10 – Eucharistic Liturgies in the Oriental Orthodox Traditions

- Further reflection on the Liturgy of Presanctified Gifts (following visit)
- Guest lectures to explore the history and development of the Coptic, Ethiopian, Syriac, and Armenian liturgical rites and the distinctive features of their Eucharistic liturgies
- The Eucharist 'outside' the Liturgy

#### **Primary Sources**

- *The Liturgy of the Ethiopian Church*
- *Coptic Orthodox Liturgy of St Basil*

#### **Week 11 – Worship in a Secular Age, and Liturgical 'Renewal' in the Orthodox Church**

- Building on themes discussed throughout the course, an exploration of the question of worship today, the need for liturgical 'renewal' as well as its countercurrents within the Orthodox Church

#### **Readings**

- Alexander Schmemmann, *For the Life of the World*, pp 117-134: "Worship in a Secular Age"
- Alexander Schmemmann, *Great Lent*, pp 107-133: "Holy Things for the Holy"
- Paul Meyendorff, "Liturgical Life in the Parish: Present and Future Realities"
- Peter Galadza, "Restoring the Icon: Reflections on the Reform of Byzantine Worship"
- Thomas Pott, *Byzantine Liturgical Reform*, pp 37-77 and 261-271

#### **Optional Readings**

- Nicholas Denysenko, "Liturgical Innovations in the Ukrainian Autocephalous Orthodox Church of 1921-1936"
- Nicholas Denysenko, "A Proposal for Renewing Liturgy in the Twenty-First Century"

#### **Week 12 – Course Review**

- Review of course themes and preparation for the final exam

#### **Readings**

- John Zizioulas, *Remembering the Future: Towards an Eschatological Ontology*, Introduction, pp 1-61

**Please note that this syllabus is subject to change in accordance with the regulations in the TST *Basic Degree Handbook* and TST *Graduate Conjoint Degree Handbook*.**