

**Garrett-Evangelical Theological Seminary**  
**LTRGY 511 Worship in Ecumenical Perspective**  
**Spring 2026**  
**Online, Asynchronous**

Instructor: Andrew Wymer (he, him, his)  
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Office hours: By appointment

*Email responses can be expected within twenty-four hours from Monday-Thursday.*

### **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**

Online, asynchronous

### **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 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 of worship, worship design reflection, and final project
2. weekly assignments, reading assignments, worship design reflection, and final project
3. annotated prayers assignments, design of worship, worship design reflection, and final project
4. annotated prayers assignment, Great Thanksgiving memorization, design of worship, and worship design reflection
5. final project

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

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

Allen, Lisa. *A Womanist Theology of Worship: Liturgy, Justice, and Communal Righteousness* (Maryknoll: Orbis, 2021). ISBN 978-1626984448. \$28.00.

Duck, Ruth C. *Worship for the Whole People of God, Second Edition* (Louisville: Westminster John Knox Press, 2021). ISBN 978-0664264765. \$40.00.

Stookey, Laurence H. *Let the Whole Church Say Amen!: A Guide for Those Who Pray in Public* (Nashville: Abingdon, 2001). ISBN 0-687-090776. \$21.99.

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

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

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

Cláudio Carvalhaes, "Only One Is Holy" in *Liturgy in Postcolonial Perspectives* (New York: Palgrave, 2018), 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), 172-184.

M. Shawn Copeland. "Eucharistic Solidarity: Embodying Christ" in *Enfleshing Freedom* (Minneapolis: Fortress Press, 2010).

Kristen Daley Mosier and Andrew Wymer, "Strength Wells Up: Disrupted and Adaptive Baptismal Practices amidst the Flint Water Crisis" *Liturgy*, Vol. 37, No. 2 (2022).

Kristen Daley Mosier, Daniel Moore, Sharon Saddler, Gregory Timmons, Monica Villareal, and Andrew Wymer, "Water Brought Us Together: A Baptismal Ethic from Flint, MI," *Religions* Vol. 13, No. 7 (2022).

Siobhan Garrigan, "Queer Worship" *Theology and Sexuality*, vol. 15, no. 2 (May 2009), 211-230.

Monika Hellwig, "The Eucharist and World Hunger" *Word and World* vol. 17, no. 1 (1997), 61-66.

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

\_\_\_\_\_, "Postcolonial Practices on Eucharist" in Kwok Pui Lan, *Postcolonial Practice of Ministry: Leadership, Liturgy, and Interfaith Engagement* (Lanham, MD: Lexington, 2016), 77-89.

Lorena Parrish, "Dismantling Domination through Womanist Rituals of Resistance" *Liturgy* vol. 35 no. 1 (2020), 10-18.

*That All May Worship: An Interfaith Welcome to People with Disabilities* (Washington D.C.: Interfaith Disability Advocacy Coalition, 2009).

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" *Liturgy* vol. 35 no. 1 (2020), 3-9.

Andrew Wymer, "Bending the Eucharist: Occupation-Eucharist and the Pursuit of Eucharistic Reconciliation" *Call to Worship!* Volume 55.4 (2022).

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\_\_\_\_\_, “Wet, White Devils: Baptism, Race, and the Struggle for Baptismal Solidarity” in *T & T Clark Companion to Sacraments and Sacramentality*, ed. Martha Moore-Keish and James Farwell (London: T & T Clark). (proofs, do not distribute)

*Further additional readings will 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. Weekly assignments: On-time, thoughtful, and thorough completion of all weekly assignments is expected. (Each week, activities will be clearly identified on Moodle, and on the first week of class a weekly rhythm will be established in conversation with students.) Grade 10%
2. Reading assignments: Open book quizzes will be regularly used to assess engagement of reading assignments. Note that reading assignments are heaviest at the beginning of the term when course projects are lighter. Grade 10%
3. Annotated prayers assignment: Utilizing patterns of prayer taught in class, students will select from and write prayers reflecting three of the following five prayer forms: 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 relevant lectionary texts (as applicable) 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. Grade 20%

4. Great Thanksgiving memorization: All students must memorize in its entirety a Great Thanksgiving prayer appropriate to their tradition and recite this to a minister in their congregation. An appointment must be made with the proctor by the announced date, and the proctor should be put in contact with the instructor via email for further details. 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 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, submit that to the instructor for approval, and then recite that to the proctor. Grade 20%
5. 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 worshiping 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. Grade 40%
6. 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.

## 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” 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:**

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