

NORTH ✕ PARK ✕ THEOLOGICAL ✕ SEMINARY

Autumn Term 2009 ✕ Season of Pentecost through Advent



THEO 7203 - Foundations of CHRISTIAN WORSHIP



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August 25 – December 8 ✕ Tuesdays ✕ 8-9:15 am lecture*
✕ *Group A: 10:45 am-Noon or *Group B: 1-2:15 pm ✕ Nyvall

*“Worship is the gift of participating through the Spirit in the incarnate
Son’s communion with the Father.” ~ James Torrance*

WELCOME TO THE COURSE

This course is about our practice of corporate, gathered worship. The mission of the Triune God of Scripture is to draw human creatures into the eternal life (love, communication, and covenant faithfulness) shared by the Father, the Son, and the Holy Spirit. Therefore, worship is the most basic action for creatures and the most meaningful action of believers in Christ. Recognizing that, for the Christian, all of life is worship, this course begins with the premise that Christian discipleship and ethics (the topics of other courses) are foundationally formed first by encounter with God within the worshipping redeemed community (the topic of this course). I pray that you are eager to discuss the Scriptural roots of worship, as well as the development of Christian practice through history, even as we consider the current worshipping life of the Church of Jesus Christ. We come from different worshipping traditions, but we share in common “one Lord, one faith, one baptism,” so that we can not only celebrate our diversity, but we can also discover a common ground in our Biblical faith. Our primary goal is to develop a distinct Christian theology of worship as the basis for our practice, and learn to shape and evaluate worship on these Scriptural terms. I look forward to growing together as a learning community from diverse backgrounds and cultures, as we discover what it means to worship the Triune God of Scripture. If you ever have questions or concerns about this course, please contact me by e-mail (first) or by phone (please use personal phone sparingly).

CATALOG DESCRIPTION:

This course introduces the students to the interdisciplinary field known as liturgical studies. The course will explore the history of Christian worship, liturgical theology, the place of ritual in the life of faith, as well as the application of a praxis-theory-praxis model to the worship concerns of pastoral ministry. Three hours.

TEXTBOOKS:

Please note that each student should acquire the books listed below. The reading is essential and supplemental to lecture and class discussion. Please attempt to get the latest editions of each text and commit yourself to faithful reading and reflection.

1. A Brief History of Christian Worship by James F. White. Nashville: Abingdon Press ISBN: 0687034140
2. Christ, Baptism and the Lord's Supper: Recovering the Sacraments for Evangelical Worship by Leonard J. Vander Zee. Downers Grove, IL: InterVarsity Press ISBN: 0830827862
3. Foundations of Christian Worship by Susan White. Westminster John Knox Press ISBN-10: 0664229247
4. Covenant Book of Worship, Covenant Church Publications, Chicago: 2003.
(This book is a good ecumenical resource and will be required for class work. If you are from another Christian tradition and would also like a recommendation of a worship book from your own community, the professor may have a suggestion or two).
5. Selling Out the Church: The Dangers of Church Marketing by Philip D. Kenneson, James L. Street. Eugene, Oregon: Wipf & Stock Publishers ISBN: 159244296X

RECOMMENDED (not required) WORSHIP RESOURCES:

1. A New Zealand Prayer Book, San Francisco: HarperCollins, 1997
2. A Wee Worship Book, Wild Goose Worship, Chicago: GIA, 1999
3. Alternative Services, Anglican Church of Canada, Anglican Book Centre, 1985
4. Alternative Worship: Resources from and for the Emerging Church, Jonny Baker and Doug Gay, Grand Rapids: Baker Books, 2003
5. An African Prayer Book, by Desmond Tutu, Image Press, 2006
6. Hallelujah for the Day: An African Prayer Book Anthony Gittins, ed. Liguori, 2002
7. Liturgical Year: Supplemental Resource 7, Louisville, KY: Westminster/John Knox, 1992
8. Praise in all Our Days: Common Prayer at Taizé: Liturgies for the Entire Year, Taizé Community, Faith Press, 1975
9. The Book of Common Prayer - Ireland, Dublin: Columba, 2006
10. The Iona Abbey Worship Book, Publisher: Wild Goose Publications, 2001
11. Words for Worship, by Arlene M. Mark, Publisher: Herald Press (PA), 1999
12. Worship Sourcebook, Baker Books, 2004

FOCUS & GOALS OF THIS COURSE

This aim of this course is to introduce seminary students to the interdisciplinary field known as worship studies (or liturgics). The course will explore the theology, history, practice and reform of Christian worship, with the goal of improving our creation, direction and practice of worshipping the Triune God of Scripture within the body of the Church. In summary, the goals of this course are listed below:

1. To provide an overview of the history, theology and practice of Christian worship.
2. To explore the relationship between corporate worship and the life of faith.
3. To develop a methodology of pastoral worship leadership that reflects on current praxis and evaluates it using history and theology, and re-appraises current praxis.
4. To be able to articulate the relationship and distinctions between corporate and private prayer/worship, as well as corporate prayer and evangelism.
5. To develop skills in identifying pastoral issues in contemporary worship practice as well as appreciating worship as a context for pastoral care.
6. To develop an operative theological understanding of worship and a desire to shape worship on those theological convictions.
7. To be able to apply theology to pastoral rites such as Baptism, Dedication, Eucharist, Weddings and Funerals, etc.

COURSE REQUIREMENTS

1. Students will be required to be present, on time, and alert for scheduled class times. Class lecture and discussion are a significant aspect of the learning process. Students must come prepared to interact consistently with the class materials and with others in the class. One of the goals of the class is to have regular discussions of ideas and issues in the history of the church. It is *critical* to stay current with readings and assignments. The instructor will not fastidiously keep attendance (preferring to treat graduate students as adults), however do not be misled into thinking that habitual lateness or absence are irrelevant to one's final grade. Quizzes may be implemented if it is deemed that students are not reading the texts, are late or not present for lecture, or are failing to pay attention.
2. Students will evaluate two church worship services as an observer and participant (two worship services from dramatically dissimilar Christian traditions than your own). Your evaluation is far more than a summary of your experiences or your feelings. It must be an informed, fair, reflective, theological assessment of the experience, based on the theological principles discussed in this course. Evaluation criteria are at the back of the syllabus. Answers must be full, thoughtful, fair, and analytical. You may choose to evaluate your own church's worship service (last) as a source of extra credit. Recommendations for those with Sunday morning obligations: Services on Saturday or Sunday evening or Wednesday night; Special services for Reformation Day, All Saint's Day, Thanksgiving, Advent, or, in extreme cases, Wedding, Funeral, etc.
3. Students will be placed on one of four worship planning teams with the goal of working together to craft and participate in a 35 minute Word and Table worship service for Seminary chapel (Tuesday mornings). Students will seek to share the work load equally, making good and fitting use of personal gifts, learning to humbly negotiate worship planning with a team of gifted people, finally presenting a worship service according to the theological criteria developed in this course – God-centered (Trinitarian narrative), Scripture-based proclamation, corporate and priestly, sensory (holistic) and participatory, etc. Service will make fitting use of the variety of gifts given to the Church (ancient and contemporary, globally and denominationally diverse) within the boundaries of the worship of the Christian God, specific to the given season. Scripture from the weekly or daily lectionary is strongly encouraged.

These are the chapel dates offered:

Group Alpha:	October 6 th	- Week of World Communion
Group Beta:	November 3 rd	- Week of All Saints
Group Gamma:	November 24 th	- Thanksgiving Week
Group Delta:	December 2 nd	- First Week of Advent

You may request an ordained member of the faculty to celebrate communion, and a pre-approved preacher (student or faculty) for the 8-10 minute homily. Evaluation of these services will be done by fellow classmates based on the theological criteria from the course. We will discuss what seemed sound and effective, what might have been done differently, and what we have learned in the process. Students unable to attend any of the three chapel services may complete an additional church worship evaluation (as above) for each missed, or an extra book summary, as approved by professor.

4. Students will write a summary of the 4 assigned textbooks (excluding Book of Worship) demonstrating that he or she has thoughtfully and carefully read the assigned work. Student should be able to identify the main theme of the book and the main points of each particular chapter. Summary should be single-spaced (hard copy please), with at least one or two solid and informed paragraphs for each chapter. *One* final paragraph can be committed to student reflections. The remainder should be summary of the author's main ideas. All comments must be demonstrable and fair-minded.
5. Final Project (two options):

***Worship Service Creation (option A):** Students will create a full Christian worship service appropriate to their own tradition or local church experience. This service ought to be a full, user-friendly, creative liturgy (in attractive bulletin form* with supplemental notations, explanations, bibliography of resources, etc., or some other appropriate visual form) for a specific Sunday service in the Church year (Advent, Epiphany, Ash Wednesday, Maundy Thursday, Good Friday, Easter Sunday, Ascension Sunday or Pentecost Sunday or other event, Healing Service, Service of Lament, Baptism, Funeral, Confirmation, Wedding, etc.). Service should fully apply those principles and theology of worship learned in this course (corporate proclamation/response, priestly congregational action, shaped by biblical narrative, Trinitarian in form, etc.). Service should show both creativity and interdependence on existing forms.

Prayers and liturgy and sacred actions ought to be spelled out fully. Scripture should be listed, and sermon titled (with brief explanation of sermon theme in supplemental notes). Music from Covenant Hymnal need only include page numbers, other songs should include words. Consider appearance and practical use of bulletin (*or whatever technological form which includes a visual public element) for worshipping community – considering the ease of use by your congregation with minimal extraneous explanation within the service. Consider the use of call to worship, inclusion of confession of sin and pardon, acts of reconciliation and fellowship, Scripture, song, communion or some other sacred action.

Bulletin ought to be in “normal size” and appearance for a worshipping community, supplemental notes should be written for the benefit of the instructor and should offer at least 4-6 pages of explanation (you should be able to identify the theme, goals, distinctives,

flow and purpose of the service (what response do you expect from the congregation?).

*Presentation may also be done in power point, submitted on disk, as appropriate to your worshipping community. Liturgical resources used must be listed in a bibliography.

***Research Paper (option B):** Students who are interested in a more scholarly project, may compose a final research paper of no less than 10, no more than 12, pages in length on some topic related to the history, theology or practice of worship. This paper should be properly researched, annotated, etc. according to standard expectations of the Seminary. Course textbooks can be used as research, but at least an additional 5 books and journal articles (no less than two books, or more than three articles) should be part of the research for this work. All subjects must be pre-approved by the instructor.

DUE DATES

J. White review – *September 15 * (beginning of class)*

Kenneson/Street review – *October 6 **

S. White review – *October 27 **

VanderZee review – *November 24 **

Chapel Service – *Assigned dates*

Church Visit – *December 1 **

Final Project – *December 8 (last day of class) **

GRADING AND CLASS ETIQUETTE

The course grade is determined by class participation/quizzes (15%), 2 reports on congregational visits (20%), 4 reading reports (20%), chapel team participation (20%), final research paper, project or worship service creation (25%).

All papers must be typed, in proper form (with notations and bibliography), with necessary information on cover (student name and box # on top right corner, title (and/or name of book reviewed when pertinent), date, etc., stapled or appropriately attached together. Appearance does matter. Please be warned that absence of any of these details will affect grade, as will grammar, spelling, clarity, fairness and style. Students are strongly encouraged to keep a copy of all assignments (both electronic and hard copy), to ensure self-protection against loss. A writing rubric is attached to the back of the syllabus, and will be used by the professor to assess all papers.

Use of computers in class: Students are permitted to bring laptop computers to class for the sole purpose of note-taking and ordering online gifts for the professor. Online access will be prohibited except at the express direction of the professor. Any use of computers for e-mail, text-messaging, doing extraneous projects, playing Pac-Man (or whatever it is you kids do nowadays) or other forms of entertainment during class will result in the banishment of your computer to outer darkness, where there will be much weeping and wailing and gnashing of teeth – or some other suitable judgment. You will be next.

Academic dishonesty (plagiarism or cheating) will be taken as a serious offense (note that this includes items taken from online sources). You must *always* cite borrowed ideas or words. Please refer to the NPTS Academic Handbook for policies regarding this matter.

“Worship is the practice of interactive creaturely response to what God does and requires and promises: it is neither human manipulation nor God-magic, but it is two-sided conversation, dialogue, with the God of Grace.” ~ James Wm. McClendon

Class Calendar:

Week One: August 25 - First Day of Class, Syllabus review

Week Two: September 1

Week Three: September 8

Week Four: September 15 – J. White Review due.

Week Five: September 22

Week Six: September 29

Week Seven: October 6 – *Alpha Worship (World Communion)* – Kenneson/Street due.

Week Eight: October 13

Week Nine: October 20 (Mid Term)

Week Ten: October 27 – S. White due

Week Eleven: November 3 – *Beta Worship (All Saint’s Day)*

Week Thirteen: November 10

Week Fourteen: November 17 –

Week Fifteen: November 24 – *Gamma Worship (Thanksgiving)* - VanderZee due.

Week Sixteen: December 1 – *Delta Worship (Advent)* - Church visits due

Week Seventeen: December 8 (Last Day of Class) – Final Project due.

PROPOSED LECTURES:

I. GOD AT CENTER: A THEOLOGY OF WORSHIP

- A. Introduction; What is “Worship”?
- B. Biblical-Theological Foundations of Worship
- C. The Who of Worship? Trinitarian Worship
- D. God’s story/ our story
- E. The Goal of Worship: Telling God’s Story for Us – The Shape of Biblical Narrative
- F. God as Center – the holy God of Redemptive History as the True Seeker

II. THE PEOPLE OF GOD: A THEOLOGY OF WORSHIPPERS

- A. A Community of Priests – Holy People, Holy Actions
- B. The How of Worship – Historical Trends & Developments
- C. Worship as Community Formation, the Priority of God’s Word/Deed
- D. Worship as World-Formative, the *Missio Dei*.
- E. Beyond Personal Preference – Proclamation & Response

III. THE PRACTICE OF WORSHIP: THEOLOGY & DOXOLOGY

- A. Where We Worship – Grounded in Creation (against gnosticism)
- B. “This is Holy Ground” – Sanctified Space: Space that Creates
- C. Art, Icons, Images & Color (against dualism and docetism)
- D. “Redeeming the Time” – Sanctified Time, the need for Sabbath
- E. The Deep Wisdom of keeping the Christian Year
- F. “...It was very good” – Sanctified Things: Water, Bread, Wine, Oil, Light, etc.

V. THE RATIONALE OF THE HISTORIC SHAPE OF THE LITURGY

- A. Preparation & Gathering
- B. Call to Worship & Invocation
- C. Confession, Pardon & Peace
- D. Praise
- E. The Reading of Scripture
- F. Preaching
- G. The Creed/Affirmations of Faith
- H. The Offering & Prayers of the People
- I. The Lord’s Table or other Responses
- J. Benediction & Sending

IV. SACRAMENTS, SACRAMENTALS & SIGNS: THEOLOGICAL RESPONSE

- A. Christian Initiation: Baptism – Divergent Views: Credobaptism? Paedobaptism? *A tertium quid?*
- B. The Covenant Church’s Via Media: Solution or Problem?
- C. The Practice of Baptism & Confirmation (and Renewal of Baptism)
- D. The Centrality of Baptismal Practice and Ethics
- E. “...It was very good” – Sanctified Things: Bread, Wine
- F. Christian Celebration: Eucharist– Divergent Views: Is Jesus Present, and How?
- G. Does the Covenant have a position? Lutheran and Evangelical.
- H. The Practice of Communion
- I. Pastoral practices and concerns
- J. “...the Word became flesh” – Sanctified Actions
- K. Healing, Ordination, Confession, Reconciliation, etc.
- L. Other Sacramental actions: Gestures, dance, anointing, altar calls, kneeling, etc.

VI. SPECIAL SERVICES

- A. Special Services: Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Pentecost & Ordinary Time
- B. What About National or “Secular” Holidays? (Thanksgiving, Labor Day, Independence Day, New Years Day, Memorial Day, etc.)
- C. Weddings as worship?
- D. Funerals as worship?
- E. Worship through the Transitions of Life

SELECT BIBLIOGRAPHY:

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- _____, Reaching Out Without Dumbing Down, Grand Rapids, MI: Eerdmans, 1995
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- C. Michael Hawn, One Bread, One Body: Exploring Cultural Diversity in Worship, Bethesda: The Alban Institute, 2003
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Church Worship Service Evaluation Form

*(Please address all questions below in a thorough and theologically informed manner.
Do not assume the spaces below indicate length of response.)*

Place of Worship (denomination, etc.) _____

Student name _____ Date of service _____

Season or type of service _____

1. Did the worship service have a clear and unified theme throughout? Can you identify it?
2. Did all the elements (music, prayers, sermon, etc.) of the worship service relate to the theme? How?
3. Were the transitions smooth? Did the service flow well? Was the whole service thoughtful and consistent? Explain.
4. Was the worship service God-centered and Bible-based (was Scripture used throughout? Was the focus clearly on God of Scripture?) What elements lead you to make this judgment?
5. Was the whole congregation engaged as a passive audience or actively involved as a community of priests? Explain.
6. Did the worship call for a response from those gathered? Was there clear application? What did the service call you to do?
7. Did the setting and space “invite” you to worship? What mood did the space effect? What worked? What could change for the better?
8. Was there a good balance between celebration and reflection (praise and meditation)? Was there silence? Was there confession of sin? Proclamation of forgiveness? Celebration of grace?
9. Did the worship evoke joy? What about other responses (penitence, lament, hope, patience, submission, remembrance, fear, awe, etc.)?

10. Did you feel welcomed? Would visitors and guests be able to follow the worship service meaningfully? Why or why not?

11. Did the worship leaders seem prepared for their roles? Did leaders ramble or did they clearly, succinctly and directly communicate?

12. Did worship leaders or the musicians help the community come into God's presence, or did they "get in the way"? Did the leaders and musicians seem like priests leading the community to God, or did they seem like entertainers performing?

13. Evaluate the pace of worship--was it appropriately-paced, hurried, or did it drag?

14. Was there some form of sacramental action? (baptism, communion, confirmation, prayers for healing, etc.)

15. Was this worship service Trinitarian (did it clearly proclaim the unique God of Christian Scripture?).

16. How might you describe this service to an outsider?

17. Comment on what was helpful and what was not. What was meaningful and what might you suggest to change? Why?

Seminary Chapel Service Evaluation Form

*(Please address all questions below in a thorough and theologically informed manner.
Do not assume the spaces below indicate length of response.)*

Student name _____ Date of chapel _____

Season or type of service _____

1. Did the chapel service have a clear and unified theme throughout? Can you identify it?
2. Did all the elements (music, prayers, sermon, etc.) of the worship service relate to the theme? How?
3. Were the transitions smooth? Did the service flow well? Was the whole service thoughtful and consistent? Explain.
4. Was the worship service God-centered and Bible-based (was Scripture used throughout? Was the focus clearly on God of Scripture?) What elements lead you to make this judgment?
5. Was the whole congregation engaged as a passive audience or actively involved as a community of priests? Explain.
6. Did the worship call for a response from those gathered? Was there clear application? What did the service call you to do?
7. Did the setting and space “invite” you to worship? What mood did the space effect? What worked? What could change for the better?
8. Was there a good balance between celebration and reflection (praise and meditation)? Was there silence? Was there confession of sin? Celebration of grace?
9. Did the worship evoke joy? What about other responses (penitence, lament, hope, patience, submission, remembrance, fear, awe, etc.)?
10. Would visitors and guests be able to follow the worship service meaningfully? Why or why not?

11. Did the worship leaders seem prepared for their roles? Did leaders ramble or did they clearly, succinctly and directly communicate?

12. Did worship leaders or the musicians help the community come into God's presence, or did they "get in the way"? Did the leaders and musicians seem like priests leading the community to God, or did they seem like entertainers performing?

13. Evaluate the pace of worship--was it appropriately-paced, hurried, or did it drag?

14. Was there some form of sacramental action? (communion, prayers for healing, etc.)

15. Was this worship service Trinitarian (did it clearly proclaim the unique God of Christian Scripture?).

16. How might you describe this service to an outsider?

17. Comment on what was helpful and what was not. What was meaningful and what might you suggest to change? Why?

Final Evaluation the faithfulness of this worship service on the criterion set out in class:

LOW			MIDDLE				HIGH		
1	2	3	4	5	6	7	8	9	10