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## WO 612 Practicum: Public Worship

Donald C. Boyd

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**WO612 □ PRACTICUM: PUBLIC WORSHIP**  
**ATS/Boyd**

**SCOPE :**

A three hour credit only course stressing a general methodology of liturgical theology, appreciating ritual in its aesthetic form, and creating opportunities for the performance of various acts of worship, in order to evaluate and enhance the student's ability to *plan, teach, and lead* public worship. The course design is an investment in over-learning in which the criteria for performance will not be predominately in the cognitive or affective but in the psychomotor domain of learning.

**COURSE OBJECTIVES :**

*At the end of WO612 the student/minister will be able to--*

1. Give to basic structures of worship a consistent **theological** interpretation.
2. Translate the theology into principles and practices, **planning** and **presiding**, that foster worship celebrations that express and fulfill the Church's biblical and historical tradition.
3. Orchestrate the various **ministries** of the worshipping community.
4. Enhance the formative power of the **environments** in liturgical space to help reflect and shape the Gospel.
5. Value the importance and effect of the Christian **year** and **lectionary** in the perceptions of worship.
6. Understand and implement **rubrics**.
7. Perform **manual acts** comfortably.
8. Read **ritual** in an interesting, interpretive, and faith-forming manner.
9. Lead worship with a competent presidential (presiding), pastoral, **style**.
10. Evaluate an **event** of worship against norms and expectations.
11. Appreciate **creative** possibilities for worship.
12. Set up determiners for continuation in the lifelong perfecting and upgrading the art of liturgical **servanthood**.

**ATTENDANCE :**

Because of the nature of the course, team reliability, and the demand for self-discipline in the life of the minister, more than one (1) unexcused absence will result in "no credit" for the course.

When a praxis or *lab* class is missed, the absentee must view the video tape of the event and give a 1 to 2 page type written critique to the participant(s) and a copy to the professor.

**EVALUATION:**

Acceptable work in **SEMINAR** assignments requires:

(1) Adherence to the prescribed "Format" (pp.4-5); (2) Evidence of communal perspectives, awareness of diversities, critical reflection, identity formation, and liturgical integration; and, (3) Professional quality in the papers distributed to others.

Back-formation in **PRAXIS** will be primarily on what the student can do in major liturgical situations. **Evaluations** will for the most part be "on the wing" informal observations by members of the class, as the ministry performance takes place. There will also be a more systematic report on behavior through retrospect observations by the individual performing student(s), based on the course and personal objectives (See p. 7).

There *may* also be from time to time various kinds of tests given by the professor:

- (1) to help him measure his own communicative effectiveness, and
- (2) to help the student measure his or her achievement in a given assignment.

The question of "credit" or "no credit" will be based upon:

1. Acceptable preparation and positive participation in all assignments.
2. Commendable evaluations by professor, peers, and the student's own self-evaluation within the liturgical situation.
3. Submission of all course requirements by due dates.
4. Regular attendance of all class related appointments.
5. Mutually agreed growth resulting from any assigned remedial work.

**TEXTBOOKS:**

The United Methodist **BOOK OF WORSHIP** [**BOW**]  
 Hackett and Saliers. **THE LORD BE WITH YOU** [**LBWY**]  
 Robert W. Hovda. **STRONG, LOVING AND WISE** [**SLW**]

**COLLATERAL AIDS:**

**THE BOOK OF OFFICES AND SERVICES:** After the Usage of the  
 Order of Saint Luke [**BOOS**]  
 J. G. Davies, ed. **THE NEW WESTMINSTER DICTIONARY OF  
 LITURGY AND WORSHIP** [**WDW**]  
 Hickman, Saliers, et al. **HANDBOOK OF THE CHRISTIAN YEAR** [**HCY**]  
 Andy Langford. **BLUEPRINTS FOR WORSHIP: A User's Guide for  
 United Methodist Congregations** [**BFW**]  
 Price and Weil. **LITURGY FOR LIVING** [**LL**]  
**THE WORSHIP RESOURCE OF THE UNITED METHODIST HYMNAL** [**WRUM**]  
**THE UNITED METHODIST HYMNAL: Book of U. M. Worship** [**UMH**]

**BIBLIOGRAPHY:** See W0510: *Servant As Liturgist* (SYLLABUS)

### ORDINATION

**Knowledge:** *What is ordination?* Conversant with the range of understandings of admission to the ministerial office.

**Skill:** To model the ministry of leadership and service to the Truth by a vocation that really defines a person.

**Reading:** **SLW**, v-19; and **BOW**, 670-82  
[WDW, 400-17; LL, 278-94]

**Performance:** Come to class with *two prepared questions* for discussion, representing insights or concerns from the readings.

**Evaluation:** Write out a personal *characterization* (internal consistency) in regard to ordination.  
**Due** at the time of the first Seminar.

### WORSHIP REVISITED

**Knowledge:** *What is planning and presiding?* An understanding of the theological, historical, and pastoral norms of worship, with its blending of tradition and freedom.

**Skill:** The ability to be fully aware of what is going on at every planned course in the celebration, thereby creating an atmosphere of love, acceptance, and trust.

**Reading:** *PLANNING:*

Role--	<b>SLW</b> , 21-46
Structure--	<b>BOW</b> , 13-32 [ <b>BFW</b> , 22-28; HCY, 34-48; WDW, 13-21; 314-39; 389-91; 493-97; 501-03; 505-07]
Seasons--	FALL SEMESTER: <b>BOW</b> , 409-21; 238-68 [ <b>BFW</b> , 113-16, 82-87; HCY, 16-19; 22-25; 51-84; Ch. 7] JANUARY TERM: <b>BOW</b> , 295-319 [ <b>BFW</b> , 93-95; HCY, 84-104] SPRING SEMESTER: <b>BOW</b> , 320-404; [299-319] [ <b>BFW</b> , 96-112; HCY, 16-22; 24-25; Ch. 6] JUNE/JULY TERM: <b>BOW</b> , 409-21 [ <b>BFW</b> , 113-16, 117-20; HCY, 241-246]

*PRESIDING:* **SLW**, 47-61

*PARTICULARS OF STYLE:* **SLW**, 63-85; **LBWY**, 1-8

**Performance:** Interaction and integration of readings and present belief system by:

1. *Outlining* each chapter in Hovda, **SLW**; or
2. Making a **Customary** (*a collection of rules and prescriptions which describe the Church's worship*; e.g., Index, cross-reference, or list "rubric" references from the various resources used during this course of study).

**Evaluation:** List three or four significances from the readings to date, and/or your Customary, as **Goals** to work toward during this course.

**Due** for the class on "Particulars of Style."

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## SEMINARS \*

**Knowledge:** A working understanding of the general design of worship both as a whole and in its constituent parts (*sequence, setting and sensory participation*); of the planning principles and special presiding procedures that establish the structural development and the significance of a particular service of worship; so that the spiritual, theological, and liturgical intentions might be realized.

**Skill:** The ability to (*build and*<sup>1</sup>) explain a liturgical practice appropriate to a single identifiable congregation, making the liturgical experience of the church one of the life-giving sources of the knowledge of God.

**Performance:** Since "learning to worship is essential to becoming a Christian"; and, "the teaching of Christian worship is a major part of ministry to . . . Christians" in bringing them to love and live the life of Christ; and, the ministry must be equipped to pass the tradition<sup>2</sup> on to others<sup>3</sup>, the seminar **FORMAT** is as follows:

Using a designated *Service* from **The United Methodist BOOK OF WORSHIP**, with its commentary and rubrics, along with an acquired CUSTOMARY and personal semester GOALS --

- ⌘ *INTERPRET* its significant biblical/historical, theological, and pastoral norms (PLANNING).
- ⌘ *EXPLAIN* its ritual action, presider's role, implement use, and environment factors (PREPARATION □ PRESIDING).

The seminar **PROCEDURE** will be conducted as if you were teaching a group of Lay People on a specific Service of Worship from a study guide or paper you have prepared. →

ò ò ò Specifically,

1. Give a synopsis of the introductory commentary in **BOW**.
2. Point out any essential factors of tradition, tensions,

and transitions.

3. Supplement the **BOW** [Scripture + Theology + Praxis] from other researched materials, sources, and references.

*For example, consider --*

#### ON "MIDDAY PRAYER"<sup>4</sup>

ℵ Interact with the "Introduction" in **BOW**, 568 (*e.g.*, *Where did this practice of daily prayer begin?*).

ℷ Point out essentials (*e.g.*, *what is going on in the lives of the people now gathered? Think of the **time** of day . . . the **season** of the year or of life.*) See SYLLABUS, pp. 9-10; **HCY**, 38-39 (51ff, 105ff, 241ff).

⊕ **Refresh the liturgy:**

By interpreting the Basic Pattern (**BOW**, 572-73);

By explaining the Order of Service (**BFW**, 121-24);

By applying the rubrics (**LBWY**)

4. Explain the Rite !!! (*Be able to tell or draw its "story"; e.g., HCY, 39-48*).

**In short**, be prepared to lead the seminar in the primary and significant points of --

ℵ *How we came to do what we will now do.*

ℷ *What is the meaning of what we will do.*

℞ *How the Service will lead the worshipers to the fullest and deepest level of participation.*

If the liturgical experience has more than one worship leader (concelebrants), then the seminar presentation should be parceled or conducted as a worship committee (planning group) report. (*The first person elected for a worship event will act as the chief celebrant or senior pastor.*)

**Evaluation:** Guided responses out of the seminar toward preparatory adjustments, creative forms, and content for the forthcoming worship experience.

℞ /// *Each seminar participant is to come prepared to interact with each service being investigated.*

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## PRAXIS \*

**Knowledge:** Principles and practices that have flown directly from the theology and theory of the Seminar segment of

this WO612 course; the WO510: Servant as Liturgist course; and personal observations and experience.

**Skill:** The ability to lead efficiently, smoothly, and transparently, with earnestness, respect, and beauty, the liturgy of the faith community.

**Performance:** **Workshops** and the following **events--**

**Morning Prayer** \_\_\_\_\_

[AN ORDER FOR MORNING PRAISE AND PRAYER ... BOW, 568-71]

**Midday Prayer** \_\_\_\_\_

[AN ORDER FOR MIDDAY PRAISE AND PRAYER ... BOW, 572-73]

**Evening Prayer** \_\_\_\_\_

[MONASTIC TRADITION: **BOOS**, 8-48; or, **BCP**]

**Baptism** \_\_\_\_\_

[THE BAPTISMAL COVENANT ... BOW, 81-114]

**Eucharist (Classical)** \_\_\_\_\_

[A SERVICE OF WORD AND TABLE ... BOW, 33-40]

**Eucharist (Traditional)** \_\_\_\_\_

[A SERVICE OF WORD AND TABLE IV; or, V; or, own DENOMINATION]

**Wedding/Rehearsal** \_\_\_\_\_

[A SERVICE OF {CHRISTIAN} MARRIAGE ... BOW, 115-27]

**Wedding/Proper** \_\_\_\_\_

**Funeral/Church** \_\_\_\_\_

[A SERVICE OF DEATH AND RESURRECTION ... BOW, 139-54]

**Funeral/Mortuary** \_\_\_\_\_

[AN ABBREVIATED FORM--See A FAMILY HOUR OR WAKE (BOW, 168-69); or, ABINGDON FUNERAL MANUAL, or WO510 NOTES]

**Funeral/Grave** \_\_\_\_\_

[A SERVICE OF COMMITTAL (BOW, 155-57); or, SWR7, 27-30, 68-72; or, WO510 NOTES]

**Chapel** \_\_\_\_\_

\_\_\_\_\_

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**Other Pastoral Offices** \_\_\_\_\_

[HEALING SERVICES AND PRAYERS □ OCCASIONAL SERVICES □ SPECIAL DAYS ... BOW, Sect. VIII, VII, IV.  
CHURCH MEMBERSHIP . . . Denominational Rite]

□

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φ There may be an assisting minister only once per categorical event.



**Evaluation (for all praxis)<sup>4</sup>:**

1. **External observations** by the class, based on the insights gained from the Seminar, Textbooks, developing Customary, and personal Goals (PRESENCE □ STYLE).

2. **Self observations** in a typewritten **Reaction Report** by each participating student reflecting:
  - (a) Feelings on the event, **before** viewing the video of the event;
  - (b) Impressions **during** a five-minute segment without audio to accent body-language and style; and, a two-minute segment without the visual noting phrasing, pausing, and vocal projection;
  - (c) Self-picture on the level of proficiency **after** the video playback, **measured by** the *Course Objectives and personal Goals*; and
  - (d) One or two areas for immediate growth effort.

## OTHER READING RESOURCES:

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LITURGY OF THE WORD/ A PRINCIPAL SERVICE (without Eucharist)	WDW, 23-24; 501-02; [and any other elements pertinent to the liturgy--e.g., "Ceremonial," 155-56; "Ges- tures," 247-51; "Movements in Worship," 381-82; "Music," 382-87; <u>et al.</u> ]. WRUM, 27-54 <b>LBWY</b> , 2-9; 11-17 LL, 147-59; 173-84
DAILY PRAYERS	WDW, 140-47; 152-55; ["Chants," 158-59] WRUM, 177-98; [110-26] BOOS, 2-48; LL, 160-72
BAPTISM	WDW, 55-77; ["Font," 241-45] WRUM, 95-109; 86-95 <b>LBWY</b> , 37-46, [47-53] Video: "Baby's Baptism: Sacrament of Welcome." (BV813 .M66 1990) I. Faith Journey >> II. <b>Symbols of the Rite of Baptism</b> III. Christian Parenting LL, 97-131
BAPTISTERY	WDW, 81-87; [Review your theology of baptism]
EUCCHARIST	WDW, 13-21; 227-29; ["Celebrant," 155; "Chalice and Paten," 156-58; "Vestments," 521-40] WRUM, 55-86; LL, 185-219 <b>LBWY</b> , 19-36
WEDDING	WDW, 349-64; WRUM, 127-44 <b>LBWY</b> , 55-68 ABINGDON MARRIAGE MANUAL
FUNERAL	WDW, 117-32; WRUM, 145-76 <b>LBWY</b> , 69-75 ABINGDON FUNERAL MANUAL (SWR7) A SERVICE OF DEATH AND RES.
OTHER PASTORAL OFFICES	WDW [Readings pertinent to the worship event] <b>LBWY</b> , 77-85; LL, 249-77 BOOS (Healing), 57-83 Denominational Rite on "Church Membership."
GENERAL SOURCE	B. Don Taylor. THE COMPLETE TRAINING COURSE FOR ALTAR GUILDS (Morehouse Publishing)

## END NOTES:

1. If a Service is *other than* what is prescribed in the **BOOK OF WORSHIP**; or, greatly abbreviated; or, personally developed -- the following **FORMAT** is to be used for the seminar presentation:

1. The distribution of an *OUTLINE* as a discussion or teaching guide. The outline will pinpoint the central issues from the assigned readings and point out other pertinent subjects that can be traced in collateral readings in WDW. **Due** the class day prior to the seminar presentation.
2. *PRESENTATION* of the context, construct, and content of the service of worship to be officiated.
3. If the liturgical experience has more than one worship leader (*concelebrants*), then the seminar outline and presentation should be parceled or submitted as a worship committee (planning group) report. (*The first person elected for a worship event will act as the chief celebrant or senior pastor.*)
4. **FORMAT:** (*Pay attention to the concerns of I and II by pointing out any salient parameters. Develop in depth the askings of III. The section on "Explanation and Objective" should command approximately two thirds of your time and presentation.*)

### I. ORIGIN AND DEVELOPMENT

- + The historical establishment and interpretation(s) of the basic structures of the Service/Rite/Element.
- + What are the great liturgical units that determine the content and general movements of the liturgical sign/act?
- + What are the essential factors in regard to the tradition, tensions, and transitions of this act of worship?

### II. NATURE AND MEANING

- + Translate the language of worship into the language of theology. Offer a theological synthesis of the tradition, tensions, and transitions for this Service/Rite/ Element.
- + What from its beginning has been its *shape* (definitive structure), no matter how it has been expressed in history?
- + How should this liturgical action be understood?

### III. EXPLANATION AND OBJECTIVE

- + Fix the liturgical coefficient of each element, and point its significance in the whole--giving to this worship event a consistent theological interpretation.

- + What are the **goals, criteria, and reality** of your *Order*? Consider . . .  
*What do you understand to be the theological purposes of this Order?*

[GOALS: Who is God... Who are we... Who is our neighbor... ]

**What determines [CRITERIA] the kind of material and style used?**

**Who are the people [REALITY] for whom this service is planned?**

**What passage(s) of *Scripture* are at the base of this Service?**

(State in a sentence the Theme [basic message] of the Biblical Lesson[s] in the context of both the Christian Year and the local human situation.)

**What *music* best serves this Theme and Service?**

**What is the intended aim of the *sermon/homily/meditation*?**

**What types of *prayer* are employed.**

**How does space utilization and liturgical art reflect and shape this worship event?**

**How does the movement, rhythm, and beauty of the Order demonstrate the Gospel?**

- WHAT KIND OF WITNESS IS BEING MADE? |||
- WHAT KIND OF COMMUNITY IS BEING FORMED? |||
- WHAT KIND OF MINISTRY IS BEING RENDERED? |||

+ N.B., **SLW**, 27-32; and, "Planning Principles" from WO510

#### IV. SELECT BIBLIOGRAPHY

List any beneficial resources for future reference.

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2. Paradosis: I Cor. 11:2; II Thess. 2:15, 3:6; and, paralambanō/paradidōmi: Rom. 6:17; I Cor. 11:23; 15:3; cf., II Tim. 2:2
3. See James F. White. DOCUMENTS OF CHRISTIAN WORSHIP, 1-5
4. ON "**BAPTISM**":
  - Synopsis of **BOW**, 81-85
  - Isolate salient concerns that arise with the subject of "baptism" (e.g., *theology of, mode, sponsors, paedo-, re-baptism, the valuing of the celebrating minister[s]*).
  - Refresh the liturgy.
5. Good Friday, 1942 [within four months of T. Merton's knocking at the monastery door, 12-7-41]

"In the Cathedral at Louisville, the afternoon I came here, I knew: it meant going by the way you know not, to get what you can't know. Every time you forget that, and every time you think you know where you are going, you are no longer living for God alone, for we only go to Him in darkness of self-denial, by the way we do not know.

The particular temptations I am armed for are not the ones

that will be the most important. I come to God by the way I know not -- meeting temptations I could not expect and the joys I could not expect because I never knew they existed."

Merton continues, "You give up everything -- and are happy. Then you find your happiness rests partly on something you didn't give up because you didn't ever know you had it. You give this up and are happy, but . . . and so on, through higher and purer kinds of renunciation and happiness, to the purest renunciation, **God alone, the purest joy** [bold/dcb].

- ◆ Thomas Merton. Entering Into Silence, Vol II, Journals of Thomas Merton (Harper & Row, 1995, p. 11).

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Only slowly does one become a "liturgist,"  
someone who truly celebrates the liturgy -  
to know what makes up the liturgy,  
to be able to become the liturgy.

*Therefore, nota bene,  
competence alone does not mean you can make  
the liturgy a moment in real life.*

