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WO 510 Worship Leadership in the Church

Donald C. Boyd

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WO510: WORSHIP LEADERSHIP/CHURCH

ATS: Donald C. Boyd, Instructor

SYLLABUS

DOCTRINE

The work of worship is the work of the whole church in joint venture with Jesus Christ in hope of the Kingdom of God.

PURPOSE

WO510 is a three-hour graded course primarily dealing with cognitive and affective aspects of worship:

T to develop competent ministers for the celebrating Christian community;

T to demonstrate sacred behavior in all forms of worship, by valuing the sanctity of the times and places of worship and the liturgical elements of order, rite, and rubrics.

(Performance aspects of WO510 are primarily implemented by other courses and means.)

INSTRUCTIONAL OBJECTIVES

At appropriate times during and at the end of the course the student should be prepared and able to do any or all of the following:

1. To be able to interpret an established Order of Worship, as well as to construct an Order of Worship within a stated context, by writing **commentary** (ORDO) that displays a general knowledge of the historical, theological, and practical *significances* of each element, differentiates the *sequences*, describes the integrity of each part with the *whole*, and gives evidence of following the planning principles espoused in WO510.

[SUPPLEMENTARY: pp. 15 – 17]

2. To be able to *accurately* identify and explain, as well as personally compose, the prayers of the Church according to their literary and theological forms, such as the **Collect**, **Prayer of Great Thanksgiving**, and any of the primary **prayer types** (e.g., Prayers of Adoration, Confession, Thanksgiving, Supplication; litany and versicle).

[S: 16 – 19]

3. To demonstrate an understanding of the church year, the lectionary, and principles of liturgical planning by being able to develop a worship/preaching **scheme** covering a 12 week segment in the Revised Common Lectionary and developing at least one of those parts into an Order of Worship, *so that it all may be readily explained by the planner and clearly understood by both the professor and a parish layperson.*

[S: 20 – 21]

4. To demonstrate an understanding of **liturgical etiquette** and pastoral responsibility in the space of common worship and primary sacraments, by listing personal observations of strengths and weaknesses in the responsibility of ushering people into the presence of God. These inductive observations are to be drawn from at least 5 different worship services, reflecting on the (1) the use of eyes, face, voice, hands, movements, posture, words, silence, and attire; (2) the skills in reading, singing,

praying, and handling; and, (3) the sensitivity to the numinous and to others, hospitality, convention, and preparations. This listing should be *adequate for parity discussion and a group 3 check-off on the day the subject is scheduled for class attention* (usually week 8 of the Spring/ Fall Semester and week 4 of J-Term).

[S: 22–23]

5. To demonstrate comprehension of the readings and lectures of WO510 and the ability to integrate the same by answering *correctly* questions in a **mid-term graded exam** on “A Service of Word and Table I” (*as found in THE UNITED METHODIST HYMNAL, pages 2, 6-11*); and, in a **final graded exam** on a pre-announced subject area and on any of the intended outcomes, terminal and accepted behaviors, delineated in Objectives 1-4. These exams will be graded *according to the qualitative degrees in the current ATS Catalog* [*See Syllabus, p. 3*].

6. **Other essential outcomes.**

- ; To recite at the level of pastoral catechesis a theology of the Church, Worship, Time, Space, Prayer, Music, Sacraments, and Passages of Marriage and Burial. This competency should be evident in all the course work submitted and lived out in future ministry.
- ; To show a competent understanding of basic principles in regard to selecting and reading of Holy Scripture in public, by rendering an accurate oral interpretation of the intellectual, emotional, and aesthetic entirety of a lection before the class or in exam questions.
- ; To be mindful of the why and how of music as a means of enhancing the worshipping assembly’s opportunity to experience God.
- ; To relate theological meaning, ritual norms, and pastoral rubrics of the sacraments and life’s passages:

In baptism.-- to rehearse the 5 key NT baptismal metaphors; the rationale offered for the practice of infant baptism; and, an identification and explanation of the various parts of the rite.

[S: 25]

In eucharist.—to rehearse the 5 NT images as well as other dimensions that give exposition to its meaning; the basic structure and meaning of the Prayer of Great Thanksgiving; and the pastoral actions in regard to preparations, settings, presiding, disposition, and education of the sacrament.

[S: 25–26]

In the wedding.—to identify and explain the 6 movements of the “Service of Christian Marriage” (WRUM, 131-44; or UMH, 864-69), or interpret one’s own denominational rite; to explain the difference between a secular and Christian marriage; and, to state and follow the norms and procedures of a wedding rehearsal.

[S: 26]

In the funeral.—to rehearse the rationale for a funeral and an overview of the steps in the total process of pastoral tending to death and resurrection; to collate the planning and presiding of the funeral with a Christian understanding of death, key-note criteria, and an established basic pattern for the funeral and grave services [S: 26–27]

In the turn-of-the-century church.---to reflect on the contemporary culture and worship wars (traditionalists/contemporaryists; unitarian view/trinitarian views) and answer the questions of *Why did God become human?* and *How does that answer define the nature of worship?*

All the above are subject to written examination.

REQUIREMENTS

QUALITY

All work by an evangelical pastor or *Christian* worker must be of the highest quality in neatness, correctness, and form. **All work submitted must be typewritten, except written exams.** Any work that is late or does not meet a high quality of general appearance and editing either will not be accepted or will be accepted with a reduction in grade.

ATTENDANCE

Attendance is to be a *model* of that expected from future parishioners and colleagues in ministry.

GRADING

1. The **measurement** procedures of WO510 will test outcomes according to the course Objectives. Grading will follow the qualitative degrees explained in the current ATS Catalog as follows (these are not numerical grades):

3.9-4.0	A	SURPASSING achievement
3.6-3.8	A-	
3.2-3.5	B+	
2.9-3.1	B	SUBSTANTIAL achievement
2.6-2.8	B-	
2.2-2.5	C+	
1.9-2.1	C	ESSENTIAL achievement.

2. The **reading** is a personal contract of cumulative grades of **C + B + A**. These levels represent textbook, cross-reference, and extrinsic reading values. The reading assignments are found in the READING SCHEDULE, pages 6 -11. These reading assignments are to be reported on the last day of class on the READING REPORT form, page 5.

3. The **testing** is designed to assist the student toward good study habits, to appraise achievement of the course objectives, to diagnose strengths and weaknesses, to provide practice for skills, and to define what the professor deems important.

The **liturgical etiquette paper** will be graded "*Pass/Fail*" using the criteria assigned in the Instructional Objectives.

The **mid-term** is a graded exam that will be given on "A Service of Word and Table I," as found in THE UNITED METHODIST HYMNAL, pages 2, 6-11. (*Usually in Week 9 in the Spring/Fall semesters and Week 3 in J-Terms.*)

The **final exam** is a graded exam over a pre-announced content area. This exam will always reflect one or more of the aspects stressed in the Instructional Objectives.

Final Grade Values:

READINGS	33.(3)* (Failure to do the ☐ Special Assignment will result in a half-grade point reduction on the Final Grade calculation.)
MID-TERM	33.(3)*
FINAL	33.(3)*
Liturgical Etiquette	(Failure to receive a 3“Pass” on this assignment will result in a half-grade point reduction on the Final Grade calculation.)

** Any Pop-Quizzes given at fitting times will be calculated as “.3” in one of the above appropriate categories.*

TEXTBOOKS

James F. White, DOCUMENTS OF CHRISTIAN WORSHIP [DOC]
 James F. White, INTRODUCTION TO WORSHIP [ICW]
 Rob L. Staples, OUTWARD SIGN AND INWARD GRACE [OSIG]
 Hoyt L. Hickman, THE WORSHIP RESOURCES OF THE UNITED METHODIST HYMNAL [WRUM ... a primary source for the mid-term examination]



Special Assignment

☐ *UM students contracting for a reading grade of "A" must read from THE UNITED METHODIST BOOK OF WORSHIP [BOW]*


☐ *Special Assignment books [choose one]:*

AUTHENTIC WORSHIP IN A CHANGING CULTURE (CRC Publicatons)
 James Bell. BRIDGE OVER TROUBLED WATER [BOTW]
 Marva J. Dawn. REACHING OUT WITHOUT DUMBING DOWN [ROOD]
 A. Daniel Frankforter. STONES FOR BREAD [SB]
 Os Guinness. DINING WITH THE DEVIL [DD]
 Long, Thomas G. BEYOND THE WORSHIP WARS: Building Vital And Faithful Worship
 Thomas C. Oden and Leicester R. Longdon, eds. THE WESLEYAN THEOLOGICAL HERITAGE
 Timothy R. Phillips & Dennis L. Okholm. CHRISTIAN APOLOGETICS IN THE POSTMODERN WORLD [CAPW]
 Gail Sheehy. PASSAGES: Predictable Crises of Adult Life
 _____ . NEW PASSAGES: Mapping Your Life Across Time
 James B. Torrance. WORSHIP, COMMUNITY & THE TRIUNE GOD OF GRACE
 A. W. Tozer. WHATEVER HAPPENED TO WORSHIP?
 Webber, Robert E. PLANNING BLENDED WORSHIP: The Creative Mixture Of Old & New
 James F. White. A BRIEF HISTORY OF CHRISTIAN WORSHIP [BH]

Collateral Books:

Hoyt L. Hickman. WORSHIPING WITH UNITED METHODISTS [WWUM]
 Hoyt L. Hickman, et al. HANDBOOK OF THE CHRISTIAN YEAR [HCY]
 Charles D. Hackett and Don E. Saliers. THE LORD BE WITH YOU: A Visual Handbook For Presiding In Christian Worship [TLBWY]
 THE UNITED METHODIST HYMNAL: Book of United Methodist Worship [UMH]
 J. G. Davies, ed. THE NEW WESTMINSTER DICTIONARY OF LITURGY AND WORSHIP [WDW]
 William H. Willimon. WORSHIP AS PASTORAL CARE [WPC]

FIRST CLASS email system: makes available Professor Boyd's course materials, handouts, and Power Points.

 *PP slides may or may not precisely reflect the current lecture slides as they are constantly being updated.*

[FC – Intranet – School of Theology – Lecture PP – “Boyd, D”]

WEB Readings: house materials from Dr. Lester Ruth's WO510 class.

[http://fc.asburyseminary.edu/~wo510_db]

Reading Substitutions: **Level A** readings in the Syllabus may be substituted by choosing three corresponding items from the WEB site for each reading assignment. *Exception:* BOW readings for United Methodist Students.

PROFESSOR'S AVAILABILITY: by appointment on sign up sheet at room BC219 ... or, by arranged lunch times.

READING ASSIGNMENTS / REPORT

Students will contract for an "A", "B", or "C" grade for each of the required readings.
(The READING SCHEDULE section of this syllabus details the reading requirements for each grade level.)

This reading report is due on the last day of class.

NAME _____ **S.P.O.** _____

READING REPORT

<u>WEEK</u>	<u>Reading Grade</u>	<u>Date Due Fall/Spring</u>	<u>J-Term</u>	<u>Completed On Time</u>
1 Timeless Substance	_____	(week 1)	(week 1)	YES NO
2 Past Patterns	_____	(week 2)	(week 1)	YES NO
3 Present Expression	_____	(week 3)	(week 1)	YES NO
4, 5, 6 Acts of Worship Proper Parts	_____	(week 5)	(week 2)	YES NO
7 Language of Time	_____	(week 7)	(week 2)	YES NO
Language of Space	_____	(week 7)	(week 2)	YES NO
8 Individual Expression	_____	(week 8)	(week 3/4)	YES NO
Liturgical Etiquette/ Ordination	_____	(week 8)	(week 3/4)	YES NO
9 Sacramental Theology	_____	(week 9)	(week 3)	YES NO
10 Baptism	_____	(week 10)	(week 3)	YES NO
11 Eucharist	_____	(week 11)	(week 3)	YES NO
12 Wedding	_____	(week 12)	(week 4)	YES NO
13 Funeral	_____	(week 13)	(week 4)	YES NO
CUMULATIVE READING GRADE:	_____	÷ 13	=	GRADE Average _____

[PLEASE do your own calculations!]

☐ Title of *completed* Special Assignment: _____

READING SCHEDULE

~~~~~ TOWARD A THEOLOGY OF WORSHIP

WEEK 1 TIMELESS SUBSTANCE

Grade C: ICW, 7-51 and DOC, 1-13.

Grade B: OSIG, 11-39; 287-89.

Grade A: 25 pages from extrinsic reading of the subject area.

Strongly Suggested--

I Corinthians 11-15.

Hoyt L. Hickman, WWUM, 5-28

Paul Waitman Hoon. THE INTEGRITY OF WORSHIP, 270-91.

Thomas C. Oden & Leicester R. Longden, compilers,

THE WESLEYAN THEOLOGICAL HERITAGE: Essays of Albert C. Outler, 211-26; 241-50; 253-62.

Wolfhart Pannenberg. THE CHURCH, 9-22.

John Wesley. "Of the Church." WORKS, VI, 392-401; "On Schism."

Ibid., 401-10; "On Attending the Church Service." WORKS, VII, 174-85;

"Catholic Spirit." WORKS, V, 492-504; "An Earnest Appeal To Men Of Reason and Religion." WORKS, VIII, 30-37.

Robert E. Webber. EVANGELICALS ON THE CANTERBURY TRAIL, 5-17; 21-85; or, 89-161.

William H. Willimon. WPC, 9-51.

OR, for all "A" readings, *here and hereafter*, refer also to larger Bibliography selections on the FIRST CLASS/ "Intranet," WEB, and WO510 library reserve.

WEEK 2 PAST PATTERNS

Grade C: ICW, 122-64 and DOC, 7, 11-13, 75-117 (*et passim*; **bold print only**)

Grade B: Reflect on the matter of *Diversity* [37-44; 122-40; 141-56] in Christian worship, especially that of the Methodist tradition as found in ICW, 43-44; 153-56 and OSIG, 15-16; 21-39; **or**, read WWUM, 29-76.

Grade A: 25 pages from extrinsic reading of the subject area.

Suggested--

John Bishop. METHODIST WORSHIP IN RELATION TO FREE CHURCH WORSHIP, 66-162, *et passim*.

Paul F. Bradshaw and Lawrence A. Hoffman, eds. THE MAKING OF JEWISH AND CHRISTIAN WORSHIP.

Lucien Deiss. SPRINGTIME OF THE LITURGY, *et passim*.

Dom Gregory Dix. THE SHAPE OF THE LITURGY, 36-47, *et passim*.

Cheslyn Jones, *et al.* THE STUDY OF LITURGY, 277-80; 495-509.

Oden & Longden, compilers. THE WESLEYAN THEOLOGICAL HERITAGE: Essays of Albert C. Outler, 145-57, 159-73.

THE UNITED METHODIST BOOK OF WORSHIP, 568-80.

E. H. Van Olst. THE BIBLE AND LITURGY, 56-94.

David Peterson. ENGAGING WITH GOD: A Biblical Theology of Worship.

Robert E. Webber, ed. Vol. 1. The Biblical Foundations of Christian Worship. THE COMPLETE LIBRARY OF CHRISTIAN WORSHIP

William H. Willimon. PECULIAR SPEECH: Preaching to the Baptized, 75-94.

-or- See the movie "Saving Private Ryan," or "A Man for All Seasons," and meet in a group with no less than 3 persons and discuss the film in light of the present culture's world-view of pluralism, relativism, individualism, and hedonism. What bearing does the Creed have on your discussion declaring the Church as "one, holy, catholic, and apostolic" and therefore a countercurrent to the present age? What does all this have to do with liturgy and the present "worship wars"?

WEEK 3 PRESENT EXPRESSION

Grade C: UMH, 2-5; with either WRUM, 5-28; 178-84; or, HCY, *et passim*.

Grade B: Review ICW [156-64]; **-or-** read WWUM, 77-95; **-or-** WPC, 53-99.

Grade A: **United Methodist students** (and others who may choose), **BOW**, 13-32; 33-50, *et passim*.

All other students may read either 25 pages from extrinsic reading of the subject area, or from listings under the proper "Notes" and "For Further Reading" in ICW, 298-312;

-or- from one's own denominational book on ritual aids to help understand and use its service book [e.g., ICW, 17-19; as boxed in 137, 156].

-or- from a book in the Special Assignment list in the Syllabus (p. 4).

Strongly Suggested--

Andy Langford. BLUEPRINTS FOR WORSHIP: A User's Guide for United Methodist Congregations.

Jerome W. Berryman. TEACHING GODLY PLAY: The Sunday Morning Handbook

Robert E. Webber. RENEW YOUR WORSHIP: A Study in the Blending of Traditional and Contemporary Worship

~~~~~ ACTS OF WORSHIP

WEEKS 4, 5, and 6 PRAYERS, LESSONS, PRAISE, PREACHING, AND PROPER PARTS

Grade C: WRUM, 27-54; 110-26; 199-205; or, HCY, *et passim*.

Grade B: ICW, 81-87; 93; 109-16 with a review of 128-29; 139-40; 145-49; 157-64; **-or-** read UMH, viii-x; 934-54; **-or-** WWUM, 96-130, 152-57; **-or-** Thomas C. Oden. Vol. Two: Ministry Through Word & Sacrament. CLASSICAL PASTORAL CARE, 7 - 106.

Grade A: **UM students**: BOW, 445-567; 227-37; 172-223; 239, 270, 295, etc.

Students from other denominations or traditions are to read 50 pages from extrinsic reading of the subject area, or from appropriate material from ICW, 298-312; **-or-** from one's own denominational germane literature; Salvation Army students: Virginia Talmadge: EXPLORING WORSHIP; **-or-** *Suggested--*

Webber, ed. Vol. 4. Music and the arts in Christian Worship. THE COMPLETE LIBRARY OF CHRISTIAN WORSHIP [BV290.M87].

~~~~~ OTHER

ELEMENTS

WEEK 7 LANGUAGE OF TIME

- Grade C: ICW, 52-87 and DOC, 17-39 (*et passim*; **bold print and tables**)  
Grade B: UMH, 937-38 and HCY, 13-48; *et passim* (51-57; 105-110;236-37; 241-43; 252; 258-60; 266-70; 277); **-or-** Webber. Vol 5. The Services of the Christian Year. BIBLICAL FOUNDATIONS [BV30.S47]  
  
Grade A: **UM students:** BOW, 224-26; 238-421, *et passim*.  
**Other students:** 25 pages from extrinsic reading of the subject area.  
*Suggested--*  
Marion Soards, Thomas Dozeman, and Kendall McCabe. PREACHING THE REVISED COMMON LECTIONARY.  
Egeria. DIARY OF A PILGRIMAGE, pp. 11, 15, 17-18, 23, 26-27, 97-118 (BR60.A35 No 38 248.2/9)  
Leonard Griffith. GOD'S TIME AND OURS.  
Dieter T. Hessel. SOCIAL THEMES OF THE CHRISTIAN YEAR.  
Anselm Hufstader. GOD'S TIME IS THE BEST TIME.  
Kevin Irwin. SUNDAY WORSHIP: A Planning Guide to Celebration  
Lawrence J. Johnson, ed. THE CHURCH GIVES THANKS AND REMEMBERS.  
Hans-Joachim Kraus. THEOLOGY OF THE PSALMS, pp. (31-49), 51-71; 77-78.  
Robert E. Webber. REDISCOVERING THE CHRISTIAN FEASTS: A Study in the Services of the Christian Year.  
Herman Wouk. THIS IS MY GOD: The Jewish Way of Life.  
**-or-** from unread selections in the above Grade B list; or BV30 –125 books in the library stacks; or [www.schmemann.org/byhim/index.html](http://www.schmemann.org/byhim/index.html)

WEEK 7 LANGUAGE OF SPACE

- Grade C: ICW, 88-121 and DOC, 41-74  
Grade B: HCY, 281-86 and 25 pages from either David Philippart. CLOTHED IN GLORY: Vesting the Church; **-or-**, Webber. Music and Arts [BV290.M87].  
Grade A: **UM students:** BOW [From this resource identify and list 21 structures of Christian worship which communicate through the use of **space**. E.g., "Hanging of the Greens," 258, and the use of "water," 113-14.]  
**Other students:** 25 pages from extrinsic reading of the subject area.

~~~~~ OTHER LITURGIES

WEEK 8 INDIVIDUAL EXPRESSION

- Grade C: ICW, 254-68; 286-88; 224-26; review (63-71; 79-81; 122-40) and DOC, 214-25 (*et passim*; **bold print only**).
Grade B: WRUM, 81-85; 177-98 and UMH, 876-79.
Grade A: **UM students:** BOW, *et passim* in 422-43; 581-651; 714-43.
Other students: 25 pages from extrinsic reading of the subject area.

WEEK 8 LITURGICAL ETIQUETTE † Ordination

- Grade C: II Cor. 6:3; Eph. 4:14-15; Titus 2:1-10 † ICW, 279-86; and DOC, 229-33.

Grade B: TLBWY, 2-17; **-or-** WPC, 195-218; **-or-** Robert W. Hovda. STRONG, LOVING AND WISE: Presiding in Liturgy, 63-85; **and** † Oden. "Ordination." Volume One. Becoming a Minister. CLASSICAL PASTORAL CARE, 102-36.
-or- "Ordination." WDW, 400-19; **-or-** WPC, 195-218;
-or- Audio: Bishop Finas A Crutchfield. "Orders Are Holy" [BV4070.A869, 1978].
-or- Mt.10:1, 7-8, 40; Lk. 10:1; Jn. 20:21-23; Acts 6:6; 13:3; 4:23; I Tim. 4:14; 5:22; II Tim. 1:6.

Grade A: **UM students:** BOW, 670-71; 683-99; 711-13 and Wesley. Sermon CXV: "The Ministerial Office." WORKS. VII, 273.

Other students: 50 pages from extrinsic reading of the subject area.

Suggested—

B. Don Taylor. The Complete Training Course for ALTAR GUILDS.

Hoyt L. Hickmman. UNITED METHODIST ALTARS

(See page 87 "For Further Reading").

Dennis Campbell. THE YOKE OF OBEDIENCE.

Leslie Houlden, ed. "Walking Sacraments." AUSTIN FARRER: THE ESSENTIAL SERMONS.

Suggested videos--

"An Insider Look at the WILLOW CREEK WORSHIP SERVICE"

"Baby's Baptism: Sacrament of Welcome," II.

"Becoming the Beloved," Nouwen

"Kwanglim Methodist Church of Seoul, Korea," Kim

"The Living Eucharist"

Or-- other video aids from the media circulation files; and, *from Dr. L. Ruth*

~~~~~ SACRAMENTAL THEOLOGY

**WEEK 9 DEVELOPING A SACRAMENTAL THEOLOGY**

Grade C: ICW, 165-91 and DOC, 119-44 (*et passim; bold print only*).

Grade B: OSIG, 41-118; 265-68.

Grade A: 25 pages from extrinsic reading of the subject area.

*Suggested--*

The Apostolic Tradition of Hippolytus; or any of the other liturgies in Max Thurian and Geoffrey Wainwright, eds. BAPTISM AND EUCHARIST: Ecumenical Convergence in Celebration.

BAPTISM, EUCHARIST AND MINISTRY. Faith and Order Paper No. 111. World Council of Churches, Geneva, 1982.

G. C. Berkouwer. The Sacraments. STUDIES IN DOGMATICS.

T Ole E. Borgen. JOHN WESLEY ON THE SACRAMENTS: A theological Study.  
 Robert L. Browning and Roy A. Reed. THE SACRAMENTS IN RELIGIOUS EDUCATION AND LITURGY.

George A. Maloney, S.J., ed. PILGRIMAGE OF THE HEART, 96-101; 169-75; 213-15.

Patricia Smith, R.S.M. TEACHING SACRAMENTS

James F. White. SACRAMENTS AS GOD'S SELF GIVING.

John Wesley. "The Means of Grace." WORKS, V, 185-201.

## WEEK 10 BAPTISM

Grade C: ICW, 192-218 and OSIG, 119-200; 268-79 and DOC, 145-78 (*et passim*; **bold print only**).

Grade B: UMH, 32-54 with WRUM, 86-109.

Grade A: **UM students:** BOW, 81-94; 95-114, *et passim*, and John Wesley. "A Treatise on Baptism." WORKS, X, 188-201.

**Other students:** 25 pages from extrinsic reading of the subject area.

*Suggested--*

Donald Bridge and David Phipers. THE WATER THAT DIVIDES: The Baptism Debate.

John Bishop. METHODIST WORSHIP IN RELATION TO FREE CHURCH WORSHIP, 101-12.

Geoffrey W. Bromiley. CHILDREN OF PROMISE.

St. Cyril of Jerusalem's Lectures on the Christian Sacraments (BX 2200. C99 C9).

Gayle Carlton Felton. THIS GIFT OF WATER: The Practice of Baptism Among Methodists in America.

Michael Green. BAPTISM: Its Purpose, Practice & Power.

Oden. Volume Two. Ministry Through Word & Sacrament. CLASSICAL PASTORAL CARE, 107-33.

Laurence Hall Stookey. BAPTISM: Christ's Act in the Church. TLBWY, 38-53.

Video: "Baby's Baptism: Sacrament of Welcome." II. Symbols of the Rite of Baptism (BV813. M66, 1990)

Robert E. Webber. CELEBRATING OUR FAITH.

WPC, 147-65.

**-or-** write a commentary (Ordo) on your denomination's liturgical pattern for baptism.

## WEEK 11 EUCHARIST

Grade C: ICW, 219-53 and OSIG, 201-64; 279-85 and DOC, 180-213 (*et passim*; **bold print only**).

Grade B: UMH, 6-31; with either WRUM, 55-81; **-or-** WWUM, 130-51; **-or-** Dunkle and Quillian, Jr. COMPANION TO THE BOOK OF WORSHIP, 51-71.

Grade A: **UM students:** BOW, 27-31; 46-80, *et passim*, and **either** John Wesley. "The Duty of Constant Communion." WORKS, VII, 147-57; Journal. "June 27, 28, 1740." WORKS, I, 279-80; Letters. "Answer to the Rev. Mr. Church." WORKS, VIII, 403-04; and, "A Letter to the Right Rev. the Lord Bishop of London." *ibid.*, 486-88; **-or-** 50 pages of J. Ernest Rattenbury. THE EUCHARISTIC HYMNS OF JOHN AND CHARLES WESLEY.

**Other students:** 25 pages from extrinsic reading of the subject area.

*Suggested--*

"Anaphora," 13-21; "Liturgies," WDW, 314-39.

John Bishop. METHODIST WORSHIP IN RELATION TO FREE CHURCH WORSHIP, 112-34

John C. Bowmer. THE SACRAMENT OF THE LORD'S SUPPER IN EARLY METHODISM.

T Romano Guardini. MEDITATIONS BEFORE MASS.

Eugene LaVerdiere. DINING IN THE KINGDOM OF GOD: The Origins of the Eucharist according to Luke.  
 Oden. Volume Two. Ministry Through Word & Sacrament. CLASSICAL PASTORAL CARE, 134-64.  
 Alexander Schmemmann. THE EUCHARIST.  
 Laurence Hull Stookey. EUCHARIST: Christ's Feast With The Church. "The Sacrament of the Lord's Supper," SWR 1, *et passim*.  
 "At the Lord's Table," SWR 9, *et passim*.  
 TLBWY, 20-36.  
 Geoffrey Wainwright. EUCHARIST AND ESCHATOLOGY  
 John Wesley, *supra*.  
 William H. Willimon. SUNDAY DINNER: The Lord's Supper and the Christian Life  
 WPC, 166-99.

## WEEK 12 WEDDING

Grade C: ICW, 268-79 and DOC, 225-29.

Grade B: UMH, 864-69 with WRUM, 127-44.

Level A: **UM students:** BOW, 115-38 (*rubrics only*) and TLBWY, 56-68.

**Other students:** 25 pages from extrinsic reading of the subject area.

*Suggested--*

Donald C. Boyd. "Notes" (Library Reserve and Intranet)

"Marriage." WDW, 349-64; 94-95.

Perry Biddle, Jr. ABINGDON MARRIAGE MANUAL.

"A Service of Christian Marriage." SWR 5.

TLBWY, 56-68.

WPC, 122-46.

**-or-** Attend a wedding. Submit a one page Reaction Paper with the final READING REPORT, reflecting an integration-interaction of Level C and B readings with the event.

## WEEK 13 FUNERAL

Grade C: ICW, 288-97 and DOC, 233-36.

Grade B: UMH, 870-75 with either WRUM, 145-76, or "The Death of a Christian: The Order of Christian Funerals" excerpt on the Intranet.

Grade A: **UM students:** BOW, 139-71 (*rubrics only*) and TLBWY, 70-75.

**Other students:** 25 pages from extrinsic reading of the subject area.

*Suggested—*

Andrew W. Blackwood. THE FUNERAL: A Source Book for Ministers.

"Burial." WDW, 117-32.

Perry Biddle, Jr. ABINGDON FUNERAL MANUAL.

Paul E. Irion. THE FUNERAL AND THE MOURNERS: Pastoral Care of the Bereaved

"A Service of Death and Resurrection." SWR 7.

TLBWY, 70-75.

WPC, 100-21.

**-or-** attend a funeral. Submit a one page Reaction Paper with the final READING REPORT, reflecting an integration-interaction of Level C and B readings with the event.

# SUPPLEMENTARY HELPS



WO510:  
WORSHIP LEADERSHIP / CHURCH  
Donald C. Boyd

ASBURY THEOLOGICAL SEMINARY

## HELPS ON THE INSTRUCTIONAL OBJECTIVES

### #1. COMMENTARY (ORDO)



In writing a commentary on your denominational or local church's Principal Service, note the historical, theological, and practical significances of each act. Also, include in your commentary the following fundamental questions:

- ✓ What do you understand to be the theological purposes [GOALS: *Who is God...Who are we...Who is our neighbor...*] of this Order?
- ✓ 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; cf. ICW, 77, 83*).
- ✓ What **music** best serves this Theme and Service?
- ✓ What is the intended aim of the **sermon**?
- ✓ What types of **prayer** are employed?
- ✓ How does space utilization and art media reflect and shape this worship event?
- ✓ How does the movement, rhythm, and beauty of the Order demonstrate the Gospel? (*cf. ICW, 90; 160-64.*)

Conclude your commentary by addressing the questions of --  
WHAT KIND OF WITNESS IS BEING MADE?  
WHAT KIND OF COMMUNITY IS BEING FORMED?  
IS THE church BECOMING THE CHURCH?

1. *Collect and classify from diverse Christian traditions and ages their acts and aids to worship (e.g., Scripture Sentences, Calls to Worship, Prayer spectra, Creeds, Versicles, Ascriptions, Offertory Sentences, Service Music, Benedictions, Dismissals, Drama, Dance, Lectors, Acolytes, Servers, Ushers, Ritual Notes, Liturgical Art [ICW, 116-21].*
2. *Collect bulletins from sundry churches and highlight creative designations, contents, and styles.*
3. *Write out in a bulletin format the various "Orders" cited in ICW, 156, 142-160, noting their unity and diversities. Distinguish between the Liturgy of the Word and Liturgy of the Hours patterns.*
4. *Superimpose the successive layers of liturgical strata (ICW, 149; and your findings in suggestion No. 3) on your own denominational or local church Pattern and Order.*
5. *Gather information to help answer the following:*
  - What is the role, the ministry, of the **congregation** at worship?*
  - What makes for good **space** and placements for the celebrating community (design, furniture, vessels, books, centers)?*
  - How can a **presider** enable the celebrating community to bring itself alive and to the activities of gathering around, speaking up, singing out, paying attention, looking at and touching one another, looking inside oneself, and sorting out feelings through silence?*

How many individual **ministries** or other ministerial roles, other than the ministry of the congregation, are essential for making an effective celebration? What standards of competence can you establish for these roles?

6. Write for a catalog from:  
*Creative Communications for the Parish*  
 10300 Watson Road  
 St. Louis, MO 63127.

## ORDER OF WORSHIP / Sample

### SERVICE OF CONSECRATION

|                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                        |
|------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|
| PRELUDE                | "I saw the Lord"                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                        |
| GREETING               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                        |
| COLLECT                | O LORD, whose majestic splendor fill the whole earth, enable us to see with our eyes, hear with our ears, and turn with our whole hearts toward you; so that through our willing and obedient acts that people everywhere may seek after you and find you, that dispositions as well as behaviors will have your peace, and that the day of your coming again will be hastened; through Jesus Christ, your Son, who reigns with you and the Holy Spirit, now and forever. <b>Amen.</b> |                        |
| OT LESSON              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Isaiah 6:1-8           |
| HYMN OF AWARENESS      | "Before Jehovah's Awful Throne"                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Insert                 |
| NT LESSON              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Luke 1:68-79...No. 208 |
| HYMN OF ADORATION      | "Holy, Holy, Holy!"                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | No. 64                 |
| MORNING PRAYER         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Isaiah 6:5             |
| CHORAL ASSURANCE       | "Come, Christians, Join to Sing"                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                        |
| SERMON                 | PREREQUISITES FOR SERVICE                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                        |
| HYMN OF MISSION        | "Here I Am, Lord"                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | No. 593                |
| PRAYER OF CONSECRATION |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                        |
| CHORAL BENEDICTION     | "Make Me a Blessing"                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                        |
| DISMISSAL              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                        |
| POSTLUDE               | "Go and tell the people"                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                        |
|                        | γ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                        |

### COMMENTARY

- A. (*Differentiate the sequences/movements*)  
 The ORDER follows the sequence of Isaiah 6:1-8: Awareness of God, the occasion, self and the people (vs. 1ff); adoration of the holy (vs. 3); confession of personal and corporate sin (vs. 5); assurance of pardon and purification (vs. 7); challenge of God's word to mission (vs. 8); response of oneself in humble service; and commission to do and say (vs. 9).

□



B/C. (*Distinguish theological, historical, and pastoral significances.*

*Describe the integrity of each part.)*

The GREETING and the COLLECT reflect (Isa. 1:18-19) the summons to heaven and earth to listen, understand, and be willing to participate in God's Salvation. The worshipping community is an ATS chapel where S. Min. students are to receive prayer for their upcoming placements.

The OT LESSON stresses that one's call and commission is in the context of God's holy majesty.

The first HYMN sets a rhythm of call-and-response for the entire worship event.

The NT LESSON is the Benedictus. It emphasizes that our mission is to prepare the hearts of people to receive the redemption of God through Jesus Christ. It is done responsively to allow the opportunity for those who assemble to offer a positive voice concerning the nature of partnership in the bringing of salvation.

The HYMN OF ADORATION is a "Sacrament of the Trinity," reflecting Isa. 6:8, bringing to a climax this priority movement of . . . **ETC.**

## #2. PRAYER



In working out a theology of prayer, it is important to be able to respond to the following questions:



1. **Is all prayer Christian? If not what distinguishes *Christian* prayer?**
2. **Is all *Christian* prayer intended to be from the "overflow" of moralistic or pietistic, *measuring or feeling*, preoccupations? If not, how would you arrange the following matters in forming a theology and practice of prayer—**

**awareness** of God in all things  
**giving** to God an offering  
**receiving** of God Himself  
**cooperating** with God's will  
**asking** whatsoever we will ?

3. **Is there any difference between popular/private prayer (maybe even in some forms of daily public prayer) and corporate/liturgical prayer in the principal worship service of the church? If yes, in what ways?**



# THE COLLECT

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Oratio ad collectam: “The prayer ... for the gathering together.” A prayer of one sentence in 6 distinct parts to invoke the *collective* petition of the people.

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- 1. The Address to Deity** [Invocation ... address sometimes with an adjective]  
{E.g., “Almighty God . . .”}
- 2. The Relative Clause** [Acknowledgment ... “who...” grounds of approach ... a reference to an attribute or act of God or praise of Him as a reason for the prayer]  
{Should be simple, single, specific, and Biblical}
- 3. The Prayer Proper** [Petition ... prayer itself, expressing the deep need of the heart ... Must grow out of the Relative Clause, the request being related to the quality or attribute of God mentioned.]  
{Adoration or Confession or Thanksgiving, or Intercession, or Dedication}
- 4. The Clause of Consequence** [Aspiration ... “(so) that...” Must grow out of #2 and #3 and state “why” the request is made.]  
{The desired end sought; the motive. Frequently begins “that we may . . .”}
- 5. The Formal Conclusion** [Plea ... “through...” our only acceptance with God is through the merits of our Savior ... a concluding doxology]  
{“Through Jesus Christ our Lord.”}
- 6. The Amen** [Assent of the congregation]  
{This act belongs to the congregation. They should say it with one heart.}

# PRAYER OF GREAT THANKSGIVING

I (IDENTIFICATION)

II (EXPLANATION)

**DIALOGUE**

*A mutual salutation setting the dominant theme and intention.*

**PREFACE**

*(Prayer of Blessing)*

**CONGREGATIONAL ACCLAMATION**

*(Sanctus/Benedictus)*

**POST-SANCTUS**

*(Thanksgiving;  
cont. of Prayer of Blessing)*

**WORDS OF INSTITUTION**

*(Verba)*

**ANAMNESIS**

*(Oblation)*

**EPICLESIS**

*(Invocation)*

**CONGREGATIONAL AFFIRMATION**

*(Doxology/Amen)*

## PRAYER OF GREAT THANKSGIVING

‡ *A Brief Prayer Without Responses* ‡

Lift up your hearts  
and give thanks to the Lord our God.

Blessed are you, Lord our God,  
Creator and Sovereign of the universe.  
You loved the world so much  
you gave your only Son Jesus Christ  
to be our Savior.  
He suffered and died for the sin of the  
world.

You raised him from the dead  
that we, too, might have new life.  
He ascended to be with you in glory  
and, according to his promise,  
is with us always.

On the night  
he offered himself up for us  
he took bread,  
gave thanks to you,  
broke the bread,  
gave it to his disciples,  
and said: "Take, eat:  
this is my body which is given for you.  
Do this in remembrance of me."

When the supper was over  
he took the cup,  
gave thanks to you,  
gave it to his disciples,  
and said: "Drink from this, all of you;  
for this is my blood of the new covenant,  
poured out for you and for many,  
for the forgiveness of sins.  
Do this, as often as you drink it,  
in remembrance of me."

Therefore,  
in remembrance of all your mighty acts  
in Jesus Christ,  
we ask you to accept this our sacrifice  
of praise and thanksgiving,  
which we offer  
in union with Christ's sacrifice for us,  
as a living and holy surrender of  
ourselves.

Send the power of your Holy Spirit on us  
and on these gifts  
that  
in the breaking of this bread  
and the drinking of this wine  
we may know  
the presence of the living Christ;  
be one body in him, cleansed by his  
blood;  
faithfully serve him in the world;  
and look forward to his coming  
in final victory.

Through him, with him, in him,  
in the unity of the Holy Spirit,  
all honor and glory is yours,  
Almighty God,  
now and for ever.

**AMEN.**

*The [Brief] Great Thanksgiving is intended for  
use in home or hospital settings or in other  
situations where brevity is essential.*

THE LORD'S SUPPER † *SWR 9, p. 27*

[See also BOW, 52, 80]

### # 3. WORSHIP/PREACHING SCHEME PLAN



Study the Lectionary texts to be used, noting general themes that emerge, interpretations of the texts, and moods of the text and season(s). Develop a **Scheme** for preaching for the time period designated. If the rationale for the preaching scheme is not self evident, accompany the plan with a graphic or clarifying short paragraph. (See the next page.)

For example:

| SEASON {Theme}                                                            | DATE                | PRIMARY TEXT                | SUBJECT                                              | PREDICATE or THEOLOGICAL THEME                                       |
|---------------------------------------------------------------------------|---------------------|-----------------------------|------------------------------------------------------|----------------------------------------------------------------------|
| AFTER PENTECOST<br>{Growth in grace}                                      | 9/23                | Phil. 1:27-30               | CHRIST                                               | the soul of<br>Christian unity [ <u>psychē</u> , v.27]               |
|                                                                           | 9/30                | Phil. 2:1-13                | LORD (v. 11)<br>v. 5]                                | of all [ <u>phroneite</u> ,<br>v. 5]                                 |
| {Worldwide<br>Communion}                                                  | 10/7<br>(15, 20-21) | Phil. 3:4-14                | SAVIOR (v. 20)<br>heaven [ <u>phronomen</u> , v. 15] | from<br>heaven [ <u>phronomen</u> , v. 15]                           |
| {Laity Sunday}                                                            | 10/14               | Phil. 4:1-9                 | GOD (vv. 6, 7, 9)<br>[ <u>phronein</u> , v. 2]       | of peace<br>[ <u>phronein</u> , v. 2]                                |
| {Praise . . .<br>summing up Phil.<br>and anticipating<br>the coming King} | 10/21<br>10/28      | Psalm 99<br>Psalm 99        | †<br>The Lord                                        | who reigns in awesome<br>holiness<br>who moves us on in hope         |
| ALL SAINTS                                                                | 11/4                | Rev. 7:9-17                 | The Lamb                                             | who will be our<br>eternal Shepherd                                  |
| {Watchful<br>Preparation}                                                 | 11/11<br>11/18      | Mt. 25:1-13<br>Mt. 25:14-30 | Watch<br>Watch                                       | in regard to inward<br>grace<br>in management of God's<br>endowments |
| CHRIST THE KING                                                           | 11/25               | Mt. 25:31-46                | Watch                                                | in works of love and mercy                                           |

**ADVENT** (Year B)

12/2



**ETC.**

## PREACHING SCHEME/PLAN ALTERNATIVE

### SEASON AFTER EPIPHANY + YEAR B

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1. **SCHEMA:** Epiphany is a season of new vision. It is a time for asking, Who knows about God's creation? Who is Jesus in the world? What is God really like? How are we to know the will of God today? Therefore, the first four Sundays in the Epiphany season will focus on the following nuances of "revelation":

*Revealings of God (Gen. 1:1-5)*  
*Responses to God (John 1:43-51)*  
*Restorations by God (Jonah 3:1-5, 10)*  
*Representatives for God (Deut. 18:15-20).*

2. **SERMONS:**

First Sunday After Epiphany . . .

**Title:** God's Face Has Many Guises

**Text:** Genesis 1:1-5

**Subject:** GOD

**Theological Issue:** Revelation and *Kairos*

**Thesis:** GOD [ manifests himself through his creation ].

**Purpose:** To cause the hearers to reflect on experiences and ways when God actually appeared to them.

Second Sunday After Epiphany

**Title:** "Everybody Ought to Know" (*chorus*)

**Text:** John 1:43-51

**Subject:** JESUS

**Theological Issue/Theme:** *Receivers* of Divine Revelation

**Thesis:** *Testimony* to JESUS [ is attested by the quality of his followers' response to him ].

**Purpose:** To assist the hearers by instructional unfolding of the text to leave all and follow the Son of God.

Third Sunday After Epiphany . . . **ETC.**

Fourth Sunday After Epiphany . . . **ETC.**



LITURGICAL ETIQUETTE

---

**WHAT A PERSON *DOES*** is an expression of what s/he *IS*.

**A PERSON'S *ETHOS*** is reflected in his or her *ETIQUETTE*.  
PURPOSE ... PRINCIPLES ... PATTERN ... *of etiquette*

**WORSHIP IS** our response to the actions of **GOD**  
... in the **CHANCEL**



**PRE-CHANCEL** ... *PREPARATION AND HEART*  
ALL WEEK  
ALL PERSONS  
ALL SYSTEMS  
WITH YOUR WHOLE HEART

**IN THE CHANCEL** ... *OFFERING AND CELEBRATION*  
ENTRANCE  
PROCLAMATION AND RESPONSE  
HYMNS  
SCRIPTURE  
SERMON  
PRAYERS  
THANKSGIVING AND COMMUNION  
SENDING FORTH  
Special Arts  
Other Ministers  
Announcements  
The People

**POST-CHANCEL** ... *CONSUMMATION AND WITNESS*  
THE MINISTER  
AT THE DOOR  
WITH THE SPOUSE  
AMONG THE CHILDREN  
AS THE HEARER



## Liturgical Etiquette Observation Form

| <b>USE OF</b>          | <b>Strengths</b> | <i>Weaknesses</i> |
|------------------------|------------------|-------------------|
| <b>Eyes</b>            |                  |                   |
| <b>Face</b>            |                  |                   |
| <b>Voice</b>           |                  |                   |
| <b>Hands</b>           |                  |                   |
| <b>Movements</b>       |                  |                   |
| <b>Posture</b>         |                  |                   |
| <b>Words</b>           |                  |                   |
| <b>Silence</b>         |                  |                   |
| <b>Attire</b>          |                  |                   |
| <b>SKILLS IN:</b>      |                  |                   |
| <b>Reading</b>         |                  |                   |
| <b>Singing</b>         |                  |                   |
| <b>Praying</b>         |                  |                   |
| <b>Handling</b>        |                  |                   |
| <b>SENSITIVITY TO:</b> |                  |                   |
| <b>Numinous</b>        |                  |                   |
| <b>Others</b>          |                  |                   |
| <b>Hospitality</b>     |                  |                   |
| <b>Convention</b>      |                  |                   |
| <b>Preparations</b>    |                  |                   |

**QUESTIONS TO CONSIDER**  
*on Past Patterns and from Tradition*

1. **What tensions has the traditions represented by ATS inherited from the past?**
2. **What happened to American Methodism in the nineteenth century?**
3. **What is "the Wesleyan dilemma"?**
4. **What does this Wesleyan dilemma have in common with the Protestant Reformation of the 16th Century and with current American religion (OSIG, 32; 36)?**
5. **How does Philip Schaff's analysis of American Christianity compare to Staple's analysis of the Wesleyan/Holiness movement, and White's appraisal of Methodism (OSIG, 27-28; ICW, 153-55)?**
6. **What are the balances White deems important in worship regarding the totality of the Christian life (ICW, 137-39)?**
7. **How do you know when you have an unimpeachable tradition, and when a simple abnormality?**

E

**WHAT DO WE LEARN FROM LITURGICAL HISTORY?**

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## #5. OTHER SUBJECT AREAS: Guides for present study and future growth.



### **BAPTISM** (ICW, 192-218).--

1. List the various sacramental traditions and tensions, showing your tentative approach to the various values by beginning to organize your system of belief (e.g., *In baptism, primarily is it we who speak or is it God who comes to meet us with His divine authority?*).
2. Analyze a standard denominational service of baptism for its ritual norms, liturgical sequences, and essential actions. (*How would you explain the theological, historical, and practical meanings of the rite in counseling, preaching, or during the administration of the rite?*)
3. Collect alternative rituals of Baptism, Confirmation, and Renewal of Baptismal Vows.
4. Give attention to the practical matters of utensils, holding of the infant, placement of the font, the gathering of sponsor(s) and family, participation of the community of faith, manual acts of the celebrant, music, placement in the Basic Pattern/Order, manner and forms of sprinkling, pouring, and immersion, the sensual significances of the water, and the disposition of the same.
5. Interpret the various uses of water-symbols in the OT, in Jesus' life, and in the NT.
6. Prepare an approach for postbaptismal instruction and follow-up, *mystagogia*. What is the concern of the NT toward a new convert? What concerns of the Early Church are revealed by the Apostolic Tradition of Hippolytus, 48? What should an infant in the faith know about the Eucharist, the church, and the world?
7. Consider a third-century form of evangelical and catholic evangelism used effectively in the context of a secular and pagan society. For steps in this "*liturgical evangelism*," see Robert E. Webber. CELEBRATING OUR FAITH.

### **HOLY EUCHARIST** (ICW, 219-53).--

1. List the various sacramental traditions and tensions, showing your tentative approach to the various values by beginning to organize your system of belief (e.g., *Presence of Christ, efficacy of the Rite, proper administration [administrator, liturgy, elements, frequency, appropriate recipients]*).
2. Create a Study-Discussion curriculum for laypeople on the Prayer of Great Thanksgiving.

3. Gather sundry Communion Services, noting their common characteristics and their creative differences and distinctions.
4. Give attention to principles and suggestions on space and place for The Lord's Supper (*e.g., furniture design and arrangement, community and presiding space, vessels, decorations, light and sound*).
5. Spell out the general principles and practical roles for each of the ministries exercised at the Breaking of the Bread (*e.g., Pastor/Celebrant, Reader, Servers, Musicians, and Ushers*).
6. Recreate the Judeo-Christian context of The Service of the Table. See Thomas J. Talley's articles in *WORSHIP* 50 (1976): 115-37; and *WORSHIP* 58 (1984): 404-20.)

### **WEDDING.--**

1. Take a standard Order for a Service of Marriage and show by its structure, words, and actions what it declares about God, love, and marriage.
2. Gather information and forms that will give understanding to the processes and patterns of wedding policy and requirements, pre- and post-marital counseling, and the wedding rehearsal.
3. Note the complex, creative, and delicate resources and specific actions that help make the Christian wedding a warm, dynamic, and participating act of worship.
4. Explain the basic pattern of the marriage rite, noting the differences between a civil marriage, a welcomed civil marriage, and a Christian/Sacramental marriage.
5. Write out a Wedding Procedure, that may be used by the wedding party.
6. Compile a list of music for the Christian wedding--  
(*Preludes, Processionals, Recessionals, Collections, Vocal, Congregational*).

### **FUNERALS.--**

1. Have a Basic Pattern for which resources can be gathered and filed (*e.g., Opening Sentences, OT/NT Lessons, Psalms, Prayers, Music, Committals, Benedictions, Sermon texts, ideas, illustrations, models*).
2. State major purposes of a funeral service, showing how these necessities can be met by fulfilling the pastoral office.
3. Collect helps for special circumstances (*e.g., fraternal groups, veterans, problem deaths, local customs, children, prenatal/ infant*), Memorial Service, cremation,

grief-recovery programs, education on death and dying, and funeral arrangements.

4. Write out steps in the process of tending to death and resurrection as a pastor and/or a faith community.
5. Trace the history of the Eucharist and Christian burial.
6. Write to:           KAIROS  
                          Box 24306  
                          Minneapolis, Minnesota 55424

## **REVIVALS.--**

1. B. L. Fisher Library --  
    "A Design for Local Church Evangelism," Dr. Roderick E. Barnett  
    The Key Event (or, see Dr. Ron Crandall)  
    Lay Witness Introduction (Kit BV4509.5 L3)  
    "Second Sunday Strategy," George Hunter  
    COMPUTER: w/Revivals
2. Section on Evangelism  
    General Board of Discipleship  
    P. O. Box 840  
    Nashville, TN 37202  
    ***And/or your own [or other] Denominational Headquarters.***
3. Arthur Davenport Associates, Inc.  
    P. O. Box 73118  
    Oklahoma City, Oklahoma 73118
4. Integrate your ATS "ME" courses.
5. Consider evangelism through worship: (1) Through the "Planning Principles" given in WO510; (2) Through "Liturgical Evangelism" as set forth in Robert E. Webber. CELEBRATING OUR FAITH; and, (3) Through the sacred text of Scripture and the teaching within the Church -- for guidance here parley with Beverly Roberts Gaventa. FROM DARKNESS TO LIGHT: Aspects of Conversion in the New Testament and Peter Toon. BORN AGAIN: A Biblical and Theological Study of Regeneration.

## **Computer slides and Hardcopies**

. . . for notetaking are copy available  
. . . from the Media First Class email "Intranet".

