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WO 510 Worship Leadership in the Church

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PURPOSE/DESCRIPTION

This course lays the foundation for the ministry of the whole congregation in corporate worship. Biblical, theological, historical, and practical focus is brought to bear on the elements of prayer, Scripture, music, and proclamation in terms of the design of services, the keeping of time, and worship space. Attention is given to interpreting, planning and presiding at the church’s principal worship services, sacraments/ordinances, weddings, and funerals.

COURSE OBJECTIVES

This course will seek to equip students to:
1. glorify God and edify the church through the liturgical life of the community;
2. develop competencies in gracious worship leadership;
3. discern issues in relation to Christian worship in such a way as to make sound liturgical decisions based on historical, theological, and pastoral norms;
4. expand their liturgical repertoire in terms of both language and forms;
5. explore new ways to enrich congregational worship in prayer, word, and sacraments/ordinances; and
6. analyze contextual situations in such a way as to gain perspective on the present practice of worship within the diversity of approaches to Christian liturgy.

SCHEDULE/OUTLINE

Mon  June 10 a.m.  Foundations of Christian Worship
The Roots of Ritual
Toward a Definition, Norms and Forms of Christian Worship
The Jewish Heritage of Worship
Early Christian Worship: Word & Table

   Reading:  White, chap. 1; Anderson 1:37-42; 2:5-11

p.m.  The Sanctification of Time and Space
Times and Seasons in the Christian Year
The Incarnational and Paschal Cycles
Liturgical Spaces and Centers
Architecture: Buildings Shape Worship Shapes Buildings

   Reading:  White, chaps. 2 & 3; Anderson 1:155-59; 2:85-116
Tue  June 11 a.m.  Practicum: Prayer & Praise
Our Senses and the Arts in Worship
Embracing Our Senses as Gifts
Litururgical Arts
Litururgical Dance

Reading:   Anderson 1:160-76; 2:65-81; [White, chap. 3]

p.m.  Practicum: Liturgy of the Hours (Psalter)
The Word: Prayer, Preaching, Psalter
Jewish Antecedents
The Liturgy of the Hours
The Ministry of the Word
Prayer and the Word

Reading:   White, chaps. 5 & 6; Anderson 1:30-36; 2:23-27

Wed  June 12 a.m.  Practicum: Baptismal Theme
The Sacramental Principle - Toward a Definition of Sacrament
Sacraments/Ordinances: Baptism/Initiation
Biblical Roots/Historical Routes
Divergent Traditions
Emerging Consensus
Baptism & Confirmation

Reading:   White, chap. 8; Anderson 1:51-57; 2:93-100, 134-41

p.m.  Practicum: Eucharistic Theme
Sacraments/Ordinances: Eucharist
Biblical Roots/Historical Routes
Theological Dimensions
New Directions

Reading:   White, chap. 7; Anderson 1:43-49, 58-62, 137-54; 2:54-60

Thr  June 13 a.m.  Practicum: Rites of Passage Theme
Life Passages: Weddings/Funerals
Liturgy & Learning (Worship & Discipleship)
Liturgy & Loving (Worship & Pastoral Care)
Liturgy & Living (Worship & Christian Ethics)

Reading:   White, chap. 10; Anderson 1:63-69; 2:119-25

p.m.  Practicum: Taizé Service
Worship Design and Leadership
Project
Examination

Reading:   Anderson 1:23-28, 80-92, 123-36; 2:15-22, 155-64, 177-84
Fri June 14 a.m.  Practicum: Musical Service
“To Sing is to Pray Twice”: Worship & Music
Chanting and Singing the Faith
A Heritage of Song: The United Methodist Hymnal

Reading: White, chap. 4; Anderson 2:47-53, 126-33, 142-47

p.m. Practicum: Diversity Theme
Contemporary & Contextual Worship
Evangelistic Worship
A Global Church at Worship
The Dancing Church
Closing Eucharist

Reading: Anderson 1:15-22, 73-79, 93-119; 2:165-76

RESOURCES

Required Texts:
UM Book of Worship/The UM Hymnal OR comparable denominational resources for non-UM students

Suggested Supplemental Texts for Book Reports:

Choose ONE book from the following list:
Melva W. Costen, African American Christian Worship (Abingdon, 1993)
Justo Gonzalez, !Alabadle! Hispanic Christian Worship (Abingdon, 1996)
Marjorie Procter-Smith, In Her Own Rite (Akron: Order of St. Luke, 2000)

Choose ONE book from the following list:
Don Saliers, Worship Come to Its Senses (Abingdon, 1996)
Laurence Stookey, Baptism: Christ's Act in the Church (Abingdon, 1982)
Gayle Felton, By Water and the Spirit (Discipleship Resources, 1997)
Laurence Stookey, Calendar: Christ's Time for the Church (Abingdon, 1996)
Laurence Stookey, Eucharist: Christ's Feast for the Church (Abingdon, 1993)
Rob Staples, Outward Sign and Inward Grace (Beacon Hill Pr, 1991)
Robert Webber, Planning Blended Worship (Abingdon, 1998)
Marva Dawn, A Royal "Waste" of Time (Eerdmans, 1999)
Dan Benedict and Craig Miller, Contemporary Worship for the 21st Century (Discipleship Resources, 1994)

REQUIREMENTS AND EVALUATION

1. **Practical Liturgical Assignments (30%)**

Each student will be required to complete six practical liturgical assignments as follows (valued at 4 points each/total 24 points):

1. Call to Worship based upon scripture or season in the Christian Year.
2. Collect (based on the format discussed in class) based upon scripture or season in the Christian Year.
3. Benediction (open format) as determined by each student. In these first three assignments, the use of a denominational Book of Worship or a resource such as Hoyt Hickman et al, The New Handbook of the Christian Year might prove helpful. *This original work may be used in the final project.*
4. Hymn text (8 lines minimum), using an existing tune (and reference to it) or new composition. While rhyme is not essential, meter, proper use of metaphor, and faithfulness to scripture are. It might prove helpful to tie this assignment into a scripture or season in the Christian Year as well.
5. Reflective exercise (2 pages). Each student will write a reflective paper on a worship-related article from a periodical, indicating its usefulness for ministry. I will have a number of such articles in hand for you from which to choose if you prefer.
6. Practicum. There will be liturgical practicum to open each day after the first two days of class; eight total. Students will be assigned to teams on the first day of class to lead these ungraded services of worship. The number of assignments and size of teams will depend on the level of registration for the class. Participation in the *practicum* will merit full credit for the assignment.

All assignments must be turned in **no later than Friday, June 14**. The balance of 6 points for the Practical Liturgical Assignments is based solely on attendance and general class participation.

2. **Reflective Book Reports (30%)**

Each student is required to complete two Reflective Book Reports. The student will select one book each from two lists as indicated above in the syllabus under **Suggested Supplemental Texts for Book Reports**. The books of the first list are intended to provide exposure to a tradition outside the immediate experience of the student to enhance an understanding of diversity in worship. The second list is more theological in orientation, offering a potential focus, for example, on one of the sacraments or issues related to contemporary worship. The paper must conform to the “Guideline” appended to the syllabus and should be 4 pages (typed and double-spaced) . Each Reflective Exercise is valued at 15% of the final grade. If not completed prior to or during the class sessions, the Report(s) must be postmarked **no later than Friday, June 28**.

3. **Liturgical Terms Quiz (10%)**

An examination on liturgical terms will be administered on **Thr., June 13**. A list of terms for potential inclusion on the exam is appended to the syllabus. Specific information concerning the format of the exam will be discussed in class.
4. **Final Practical Project (30%)**

The final component of the course is a practical project (not to exceed 15 pages) and must be postmarked **no later than Friday, June 28**. A Guideline for the Final Project is appended to the syllabus. Class sessions on Thr., June 13, will also be devoted in part to a discussion of the protocols for this assignment. Note that some of the original work from the practical liturgical assignments, as noted above, may be incorporated into this integrative project.

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*Christ is communion.*

*When the Church is a radiant mystery of motherly love and forgiveness, it offers a clear reflection of Christ Jesus.*

(Brother Roger of Taizé)

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*Worship is the unreserved acknowledgment of God. The true worshiper is, first, Jesus Christ himself, and true worship is attained for those who, “crucified with Christ,” walk in newness of life.*

(Robert E. Cushman)
GUIDELINES FOR THE W0510 FINAL PRACTICAL PROJECT

The final practical project will consist of two parts focusing respectively on context and on form and shall not exceed 15 pages (typed and double-spaced).

Part 1 of the project is essentially a description and analysis (no more than 8 pages) of the liturgical tradition of a Christian congregation with which you are familiar.

A. In the paper, discuss and explore:
   1. The context. Describe the congregation with regard to demographics and ethos.
   2. The theology of worship. Discuss from as many sources as you can garner, the general theology of worship reflected in the liturgical life of this church.
   3. The history of the liturgy. Attempt to unearth what the formative influences have been with regard to the worship life of the congregation (Has the pattern developed within the community? Is it based on a denominational “standardized” or mandated form? Is it the design of more recent pastoral “innovation”?)
   4. The pastoral dimensions. What needs and expectations does the worship experience seem to meet (or seem not to meet) in the life of the congregation?

B. Submit a copy of an order of worship actually used by the congregation, or if the congregation does not use a prepared order, describe the “order or ritual” as you have experienced it to the best of your ability. (This element is not included in the page limitation.)

Part 2 of the project is a corporate worship service designed for the community described in Part 1 which reflects (when possible) the insights gained from the description and analysis you have provided and the learning you carry away from this course. If possible and appropriate in your view, design the service to reflect the readings for a specific Sunday in the Christian Year (based on the Revised Common Lectionary).

A. Items to be included specifically in the service include:
   1. One original Call to Worship
   2. One original Collect
   3. One original Benediction
      (Note that all three of these items can be drawn from the practical liturgical assignments of the course.)
   4. A one paragraph summary of the sermon focus.

B. The service should be presented in a two-page parallel format.
   1. On the left page, provide the complete text of the liturgy as the liturgist would have it (names and tunes for all hymns, full wording for all other elements). It is not necessary to type out hymn texts, ecumenical creeds, scripture lessons, etc. This should be, for all intents and purposes, a facsimile of the “bulletin.”
   2. On the right page, provide a commentary for the organization and selected components of the service. Be sure to discuss:
      a. why a particular element is placed where it is in the order (e.g., how does it relate to that which precedes and follows it? How does it fit into the overall framework of the service?)
      b. why the content of the element is appropriate to the service (e.g., why a particular hymn has been chosen).
      c. why changes (if any) were made from or elements introduced to the form currently in use by the community and how the congregation might be educated concerning them.
REFLECTION PAPER GUIDELINES

The purpose of a reflection paper is to enter into a dialog with the material, that is to say, the person or community that has communicated their thoughts, feelings, and actions to you. Reflection, therefore, is an exciting adventure, a conversation, a means of growth. It is one of the important ways by which we can explore our own “inner world” and become open to God’s transforming power in our lives as we encounter others with whom we both agree and disagree.

A Reflection Paper in this course has a prescribed format. It should be four pages (typed and double-spaced) and divided into four distinct sections (one page each), headed with the titles, ABSTRACT, ANALYSIS, ANECDOTE, and APPLICATION. (The narrative description of each section that follows is based on the previous work of Dr. Donald Joy and Dr. Steve Seamands.)

ABSTRACT (Readers’ Digest Summary). Simply summarize the content of the assigned reading in your own words. There should be no personal commentary or attempt to evaluate the content of the material. Summarize what the author says. Include as many of the key concepts and ideas as you can. Strive to be both comprehensive and concise. The summary should be stylistically correct, coherent and clear. Communicate the essence of the author’s work in your own language and symbols. If and when you do quote directly from the source (which should be extremely minimal, if at all), use explicit and visible quote marks. (Page One)

ANALYSIS. What questions came to mind as you worked your way through the material? It would be helpful to you if you were to keep a rough note sheet at hand as you read so you can write them down. In this section, list and briefly engage two or three of these central questions. Questions may be critical in nature, emerging out of spontaneous curiosity, essentially informational, or related to a serious plumbing of the depths of issues involved. Whatever the nature of your questions, make sure that they relate directly to the material content of the reading. (Page Two)

ANECDOTE. Describe one or two personal experiences which reading this material has brought to mind. Here is your chance to be a storyteller. Relate the experiences in “first person,” describing action, quoting exact words you remember hearing or saying. Be as specific and concrete as possible. Interface these memories directly with the material. Why are these memories related to the reading? What is it that has elicited this memory? If possible, here is an excellent opportunity to draw your experiences out of vocational circumstances. How do the “pastoral memories or accounts” relate to the issues that arise in the reading. The presupposition here is that if you can connect what you are reading and hearing with what you have previously lived or observed, you will be profoundly changed in the process. Here is where genuine insight can occur most meaningfully. (Page Three)

APPLICATION. So what are you going to do about all of this, anyway? Learning that is related to ministry must lead to “acts of piety and mercy,” whether these are transformative actions for your inner person or acquired skills and methods that have an impact on the lives of other people. In this section, describe what you feel called to do in response to what you have discovered in this reflective process. What has the Lord laid upon your heart? How can you translate that “word” or “call” into concrete action? To use a metaphor to help explain the ideal; you need a MAST upon which to attach this new sail into which the Spirit can blow. Whatever your action is, it should be Measurable, Attainable, Specific, and able to be accomplished within a given Timeframe. To provide a specific example, “For the next month during my times of prayer, I will meditate on a different attribute of God for five minutes.” Here is another opportunity to relate your learning to some specific aspect of your vocation or setting of ministry as well. Do not feel compelled to fill this final page, but some reflection upon why this action is necessary will be helpful to you. (Page Four)
REFLECTION PAPER EVALUATION

NAME____________________________________                     DATE____________________

ABSTRACT

Written from the original author’s point of view; no commentary; no evaluation of content. Concise, linguistically and stylistically correct, coherent, and clear.

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

Included the all of the key concepts in the assigned material in the summary.

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

ANALYSIS

Honest interrogation of conceptual or factual material. Lists and briefly engages three or four central questions. Dialog is related directly to the material content of the reading.

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

ANECDOТЕ

Describes one or two personal experiences and interfaces these memories directly with the material. Wherever possible draws experiences out of vocational settings.

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

APPLICATION

Detailed report of something you have already done or need to do if you are to obey the insight or truth that God has revealed to you in the reflective process. Actions should be specific and measurable (MAST).

0 ----- 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10

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