WO 510 Worship Leadership in the Church

Daniel Boyd

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WO510: WORSHIP LEADERSHIP in the CHURCH
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SYLLABUS
SPRING 2006

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.

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,
weddings, and funerals.

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

• to develop competent ministers for the celebrating Christian community;
• 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.
• to engage in thoughtful and generous dialogue on how our Christian past
  illuminates the future and is disposed to renew worship today by the effort
  which worship makes to remain faithful to its inheritance.

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

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 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. 16-18]

2. 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 Adora-
   tion, Confession, Thanksgiving, Supplication; litany and versicle).
   [s: 18-21]
3. To demonstrate an understanding of the church year, the lectionary, and principles of liturgical planning by developing a worship/preaching scheme from an assigned 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.  

4. To shape an appreciation 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 and leaders, 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 check-off on the day the subject is scheduled for class attention (usually week 8 or 9 of the Spring/ Fall Semester and week 4 of J-Term).  

5. To demonstrate integration and interaction of the readings, lectures and Instructional Objectives of WO510 by answering correctly questions in Mid-term and Final graded exams covering any of the intended outcomes, terminal and accepted behaviors, delineated in Objectives 1- 4, 6. These exams will be graded according to the qualitative degrees in the current ATS Catalog.  

6. Other essential outcomes.
   
   • To articulate 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 apply 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 and/or in exam questions.  
   
   • To determine 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:22-23]  

   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:27-28]
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: 28]

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: 28-29]

In the turn-of-the-century church. – to reflect on the contemporary culture and worship wars (traditionalists/contemporaryists; unitarian view/trinitarian views) and face the questions of –

- What impact does the incarnation of Jesus Christ have on the nature and activity of Christian worship today?
- How does the nature and activity of the Trinity have anything to say about how we worship today?

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 and Liturgical Etiquette papers. 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.

OUTWARD SIGN AND INWARD GRACE, Rob L. Staples. Read the textbook completely and carefully. Write a Reaction Report to your reading and life experiences in regard to worship using the 4-MAT SYSTEMic Reflection model. [Posted in FC Course Center EXAMS. Due: Finals Week.]

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):

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>A</td>
<td>SURPASSING achievement</td>
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<tr>
<td>A-</td>
<td></td>
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<tr>
<td>B+</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>SUBSTANTIAL achievement</td>
</tr>
<tr>
<td>B-</td>
<td></td>
</tr>
<tr>
<td>C+</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>ESSENTIAL achievement</td>
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</tbody>
</table>
2. **The reading** is a personal contract of cumulative grades of C + B + A. These levels represent textbook, cross-reference, and extrinsic reading or media values. The reading assignments are found in the READING SCHEDULE, pages 7-14. These reading assignments are to be reported on the last day of class on the READING REPORT form, page 7.

The **MAT Reaction Report** on Staples. OUTWARD SIGN and INWARD GRACE will be graded on the full performance of each of the 4 operations.

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 and Final **exams** are graded exams. The exams *may* be a take home, open-book, comprehensive, or covering one or more of the aspects stressed in the Instructional Objectives.

**Final Grade Values:**

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>READINGS</td>
<td>25</td>
</tr>
<tr>
<td>MAT Reaction Report (Staples)</td>
<td>25</td>
</tr>
<tr>
<td>Mid-Term EXAM</td>
<td>25</td>
</tr>
<tr>
<td>FINAL EXAM</td>
<td>25</td>
</tr>
<tr>
<td>Liturgical Etiquette</td>
<td></td>
</tr>
</tbody>
</table>

(Failure to receive a √“Pass” on this assignment will result in a half-grade point reduction on the Final Grade calculation.)

**TEXTBOOKS**

James F. White, INTRODUCTION TO WORSHIP  [ICW]
Rob L. Staples, OUTWARD SIGN AND INWARD GRACE  [OSIG]

[These books will be assigned readings as the course progresses. If you read ahead, be sure to underline, mark, or highlight sections that you feel are important. Put a question mark next to the ideas and concepts you do not understand or with which you find it difficult to agree.]

Suggested Readings for understanding the present diversity of worship practices

- AUTHENTIC WORSHIP IN A CHANGING CULTURE (CRC Publications)
  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]
- Lisa Nichols Hickman.  THE WORSHIPING LIFE:  Meditations on the Order of Worship  [WL]
- 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: sources for the mid-term project exam and other assignments

Hoyt L. Hickman. WORSHIPPING WITH UNITED METHODISTS [WWUM]
Hoyt L. Hickman, et al. HANDBOOK OF THE CHRISTIAN YEAR [HCY]
Hoyt L. Hickman, THE WORSHIP RESOURCES OF THE UNITED METHODIST HYMNAL [WRUM]
THE UNITED METHODIST BOOK OF WORSHIP [BOW]
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]
James F. White, DOCUMENTS OF CHRISTIAN WORSHIP [DOC]

FIRST CLASS email system: On your desktop find WO510A (SP06)
. . . the Course Center makes available course materials, handouts, assignments, forms, and PowerPoints*. In the Online Classroom you can be in touch with the info Commons and in To Office with the professor for private questions and availability arrangements.

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

FIRST CLASS ~~~~~~~~~~~~~~~~~~~~~~~~~

GO TO either----- www.ats.wilmore.ky.us/current “Syllabi”.
OR----- WO510 (SP06) – Office
Click on “Course Center” or, “To Office,” or, “Resource Center.”

If you are a commuting student and need help for getting to this site when off campus, go to the info Commons in the Library for information and instruction.

CD’s for media assignments will be on reserve at the Info Commons Desk (main floor of the library).
## WO510: Worship Leadership/ Church

### COURSE PLAN

<table>
<thead>
<tr>
<th>Week</th>
<th>Tuesday</th>
<th>Thursday</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>February WEEK 1</strong></td>
<td></td>
<td></td>
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</tbody>
</table>
| 7 | Introduction | 9 **TOWARD A THEOLOGY OF WORSHIP:**  
**Timeless Substance**  
**[Constancy]**  
**What is Worship?**  
**+ Christology** |
| | *Why go to Church?* | |
| 14 | + **Community**  
+ **Composure** | 16 **What is Liturgy?** |
| 21 | Past Patterns  
Present Expression  
**What is Planning?** | 23 Present Expression  
*What is the Story?* |
| **MARCH W/4** | 28 **ACTS OF WORSHIP:**  
PRAYERS | 2 Prayers |
| | 7 LESSONS | 9 Lessons |
| 14 | [Workshop: Ps 29; Mk 1:29-39]  
PREACHING | 16 **PRAISE** (Seminar)  
*To Do the Usual Unusually Well* |
| 21 | OTHER ELEMENTS:  
PROPERS / | 23 Language of TIME |
| 28 | Time /  
Language of SPACE  
*Liturgical Etiquette*  
*[Paper Due]* | 30 **OTHER LITURGIES:**  
 Individual Expression /  
*... Ordination*  
*Mid-Term Exam Due* |
| **APRIL** | 3 Spring Reading Week | 7 Spring Reading Week |
| 11 | SACRAMENTAL THEOLOGY | 13 Sacramental Theology Cont. |
| 18 | BAPTISM | 20 Baptism |
| 25 | EUCHARIST | 27 Eucharist  
*To Do the Usual Unusually Well* |
| **MAY W/12** | 2 WEDDING | 4 Wedding |
| 9 | FUNERAL | 11 Funeral |
| **Final Week** | TBA  
*To Do the Usual Unusually Well*  
Final Exam...Reading Report...4-Mat // DUE | 19 Semester Ends |

**WO510: Worship Leadership / CHURCH**  
COURSE PLAN SCHEDULE  
ats | boyd  
**1:00 – 2:15 p.m.**  
**Room: M 307**  
**SPRING 2006**
# 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.) The end of a “Week” is sunset on the Saturday in which the reading is due.

This reading report is **due** on the last day of classes.

<table>
<thead>
<tr>
<th>NAME ________________________________</th>
<th>S.P.O. __________</th>
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</thead>
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## READING REPORT

<table>
<thead>
<tr>
<th>WEEK</th>
<th>Reading Grade</th>
<th>Date Due</th>
<th>J-Term</th>
<th>Completed On Time</th>
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<tbody>
<tr>
<td>1</td>
<td>Timeless Substance</td>
<td>______</td>
<td>(week 2)</td>
<td>(week 1)</td>
</tr>
<tr>
<td>3</td>
<td>Past Patterns</td>
<td>______</td>
<td>(week 3)</td>
<td>(week 1)</td>
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<tr>
<td>3</td>
<td>Present Expression</td>
<td>______</td>
<td>(week 3)</td>
<td>(week 1)</td>
</tr>
<tr>
<td>4 - 6</td>
<td>Acts of Worship</td>
<td>______</td>
<td>(week 6)</td>
<td>(week 2)</td>
</tr>
<tr>
<td>7</td>
<td>Proper Parts</td>
<td>______</td>
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<tr>
<td>7</td>
<td>Language of Time</td>
<td>______</td>
<td>(week 7)</td>
<td>(week 2)</td>
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<tr>
<td>8</td>
<td>Language of Space</td>
<td>______</td>
<td>(week 8)</td>
<td>(week 2)</td>
</tr>
<tr>
<td>8</td>
<td>Individual Expression</td>
<td>______</td>
<td>(week 8)</td>
<td>(week 2)</td>
</tr>
<tr>
<td>8</td>
<td>Liturgical Etiquette</td>
<td>______</td>
<td>(week 8)</td>
<td>(week 3)</td>
</tr>
<tr>
<td>9</td>
<td>Sacramental Theology</td>
<td>______</td>
<td>(week 9)</td>
<td>(week 3)</td>
</tr>
<tr>
<td>10</td>
<td>Baptism</td>
<td>______</td>
<td>(week 10)</td>
<td>(week 3)</td>
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<tr>
<td>11</td>
<td>Eucharist</td>
<td>______</td>
<td>(week 11)</td>
<td>(week 3)</td>
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<tr>
<td>12</td>
<td>Wedding</td>
<td>______</td>
<td>(week 12)</td>
<td>(week 3)</td>
</tr>
<tr>
<td>13</td>
<td>Funeral</td>
<td>______</td>
<td>(week 13)</td>
<td>(week 3)</td>
</tr>
</tbody>
</table>

**CUMULATIVE READING GRADE:** ______ \( \div 13 \) = **GRADE** ______

*PLEASE do your own calculations!*
READING SCHEDULE / Bibliography

TOWARD A THEOLOGY OF WORSHIP

WEEKS 1 - 2  TIMELESS SUBSTANCE

Grade C: ICW, 7-46
Grade B: OSIG, 11-39; 287-89.
Grade A: 25 pages from extrinsic reading of the subject area.

Strongly Suggested--
I Corinthians 11-15; Psalm 87
Hoyt L. Hickman, WWUM, 5-28
Paul Waitman Hoon. THE INTEGRITY OF WORSHIP, 270-91.
Thomas C. Oden & Leicester R. Longden, compilers,
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;
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 materials posted in the FIRST CLASS/ Course Center. E.g., for this section Nos. 01-03.

WEEK 3  PAST PATTERNS

Grade C: ICW, 131-73
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, 38-39;163-64 and OSIG, 15-16; 21-39; the material posted in Course Center 04.

Grade A: 20 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.
Hickman. WWUM, 29-76.
Cheslyn Jones, et al. THE STUDY OF LITURGY, 277-80; 495-509.
THE UNITED METHODIST BOOK OF WORSHIP, 568-80.
Ruth, Lester. EARLY METHODIST LIFE AND SPIRITUALITY: A Reader
Worship. THE COMPLETE LIBRARY OF CHRISTIAN WORSHIP
White, James. A BRIEF HISTORY OF CHRISTIAN WORSHIP
White. DOC, 7, 11-13, 75-117 (et passim; bold print only)
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: WL, 5 -15.
Grade B: From Course Center 05-06 and review ICW [166-73] . .
-or- read UMH, 2-5 with either WRUM, 5-28, 178-84 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, 305-321;
-or- from one’s own denominational book on ritual aids to help under-
stand and use its service book.

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 - 6 PRAYERS, LESSONS, PRAISE, PREACHING, and
WEEK 7 PROPER PARTS
Grade C: ICW, 75-80; 83-86; 111-29 with a review of 138-39;148-49; 155-58;
166-73;
Grade B: Strongly recommend for UM students: BOW, 445-567; 227-37; 172
223; 239, 270, 295, etc. -or- read UMH, viii-x; 934-54; -or- WWUM,
96-130, 152-57; -or- WRUM, 27-54; 110-26; 199-205, with HCY, et
passim.
Students from other denominations or traditions may read from the
above or 20 pages from their own denominational germane literature
(e.g., Salvation Army students from Virginia Talmadge: EXPLORING
WORSHIP or THE SONG BOOK of THE SALVATION ARMY); -or- from
appropriate material from ICW, 305-10; -or- Webber, ed. Vol. 4. Music and
the arts in Christian Worship. THE COMPLETE LIBRARY OF CHRISTIAN WORSHIP [BV290.M87]; -or- Hans Urs Von Balthaser. PRAYER; or, Evelyn Underhill. ABBA; or, Richard J. Foster. PRAYER: Finding the Heart's True Home; or, Henri J. M. Nouwen. WITH OPEN HANDS.

-or- See the movie "Changing Lanes" or "A Man for All Seasons" and meet in a group with no less than 3 persons and discuss the film in light of all the things and actions associated with worship.

Grade A: From Course Center 08-13.

MUSIC SEMINAR Course Center No. 11

~~~~~~~~~~ OTHER ELEMENTS

WEEK 7 LANGUAGE OF TIME
Grade C: ICW, 47-80
Grade B: From Course Center 14
Grade A: 20 pages from extrinsic reading or scanning of the subject area.

UM students: BOW, 224-26; 238-421, et passim; UMH, 937-38 and HCY, 13-48; et passim (51-57; 105-110; 236-37; 241-43; 252; 258-60; 266-70; 277).

Other students:.
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.

Webber. Vol 5. The Services of the Christian Year. BIBLICAL FOUNDATIONS [BV30.S47]

White. DOC, 17-39

Herman Wouk. THIS IS MY GOD: The Jewish Way of Life.

-or- www.schmemann.org/byhim/index.html

WEEK 8 LANGUAGE OF SPACE
Grade C: ICW, 81-109.
Grade B: From Course Center 15
Grade A: From BOW and HCY, 281-86, or other sources, 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.] -or- peruse White, DOC, 41-74, [see Plates 1-16 in ICW, 160-61] for space as communication of liturgical functions.
WEEK 8 INDIVIDUAL EXPRESSION
Grade C: ICW, 263-76; 286-95; 234-36; review (59-67; 74-75; 131-49)
Grade B: start a file with sample Orders and rubrics, with history and theology information of services of individual expression.
Grade A: UM students: BOW, et passim in 422-43; 581-651; 714-43; UMH, 876-79. Other students: the above or 20 pages from extrinsic reading of the subject area: see DOC, 214-25 (et passim; bold print only); or, WRUM, 81-85; 177-98; or other sources covering occasional services, blessings and consecrations. See Course Center 16

WEEK 8 LITURGICAL ETIQUETTE ¾ Ordination
Grade C: II Cor. 6:3; Eph. 4:14-15; Titus 2:1-10 ICW, 190, 286-93.
Grade B: TLBWY, 2-17; -or- WPC, 195-218; -or- Robert W. Hovda. STRONG, LOVING AND WISE: Presiding in Liturgy, 63-85; -or- scan -- B. Don Taylor. The Complete Training Course for ALTAR GUILDS. Hoyt L. Hickman. UNITED METHODIST ALTARS
- or- Suggested videos—
From Course Center 26: and/or
"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 (4th Floor).
Other students: the above or 50 pages from extrinsic reading of the subject area. Start with the Ordination Rite of your own denomination.
- or- Oden. "Ordination." Volume One. Becoming a Minister.
CLASSICAL PASTORAL CARE, 102-36.
- or- "Ordination." WDW, 400-19; -or- WPC, 195-218;
- 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.

Other Suggested sources:
Dennis Campbell. THE YOKE OF OBEDIENCE.
Course Center 16

SACRAMENTAL THEOLOGY

WEEK 9 DEVELOPING A SACRAMENTAL THEOLOGY
Grade C: ICW, 175-201
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.
G. C. Berkouwer. The Sacraments. STUDIES IN DOGMATICS.
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.
or, Course Center 17

WEEK 10 BAPTISM
Grade C: ICW, 203-28 and OSIG, 119-200; 268-79
Grade B: From Course Center 18-19.
Grade A: UM students: BOW, 81-94; 95-114, et passim, and John Wesley.
Other students: the above or 20 pages from extrinsic reading of the
subject area. What literature does your tradition/denomination
provide?

Suggested--
Donald Bridge and David Phypers. 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.
Hackett and Saliers. TLBWY, 38-53.
Oden. Volume Two. Ministry Through Word & Sacrament. CLASSICAL
PASTORAL CARE, 107-33.
Laurence Hall Stookey. BAPTISM: Christ’s Act in the Church.
Video: "Baby's Baptism: Sacrament of Welcome." II. Symbols of the Rite of
Baptism (BV813. M66, 1990)
Robert E. Webber. CELEBRATING OUR FAITH.
White. DOC, 145-78 (et passim; bold print only).
Willimon. WPC, 147-65.

-or- write a critical commentary (Ordo) on your denomination’s liturgical
pattern for baptism. [See Supplementary Helps …]
WEEK 11  EUCHARIST

Grade C: ICW, 229-62 and OSIG, 201-64; 279-85.
Grade B: From Course Center 20-21.
Grade A: UM students: BOW, 27-31; 46-80, et passim, and either John Wesley.
"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- 20 pages of J. Ernest Rattenbury. THE EUCHARISTIC HYMNS OF JOHN AND CHARLES WESLEY; -or- DOC, 225-29; -or- 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.

Other students: from the above or 20 pages from extrinsic reading of the subject area.

Suggested--
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.
Romano Guardini. MEDITATIONS BEFORE MASS.
Hackett and Saliers. TLBWY, 20-36.
Henri J. M. Nouwen. WITH BURNING HEARTS: A Meditation on the Eucharistic Life
Alexander Schmemann. 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.
Geoffrey Wainwright. EUCHARIST AND ESCHATOLOGY
White. DOC, 180-213 (et passim: bold print only).
William H. Willimon. SUNDAY DINNER: The Lord’s Supper and the Christian Life Willimon. WPC, 166-99.

-or- write a critical commentary (Ordo) on your denomination’s liturgical pattern for Holy Communion [See Supplementary Helps ....]

WEEK 12  WEDDING

Grade C: ICW, 276-86.
Grade B: From Course Center 22-23.
Level A: UM students: BOW, 115-38 (rubrics only) and TLBWY, 56-68; -or- UMH, 864-69 with WRUM, 127-44.
Other students: the above or 20 pages from extrinsic reading of the subject area. What does your tradition/denomination provide?
Suggested--
"Marriage." WDW, 349-64; 94-95.
Perry Biddle, Jr. ABINGDON MARRIAGE MANUAL.
Hackett and Saliers. TLBWY, 56-68.
Willimon. 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, 295-303.
Grade B: From Course Center 24-25.
Grade A: UM students: BOW, 139-71 (rubrics only) and TLBWY, 70-75;
-or- UMH, 870-75 with WRUM, 145-76.

Other students: 20 pages from extrinsic reading of the subject area.
Again, what does your tradition/denomination provide?

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.
Hackett and Saliers. TLBWY, 70-75.
White. DOC, 233-36
Willimon. 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.

FINALS WEEK: Due-- Exam, Reading Report, and MAT Report on OSIG

A.M.D.G.

Ad Majorem Dei Gloriam

"To the greater glory of God."
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. Amen.

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 "Here I Am, Lord" No. 593
HYMN OF MISSION "Make Me a Blessing"
PRAYER OF CONSECRATION

CHORAL BENEDICTION "Go and tell the people"
DISMISSAL

POSTLUDE

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.

See “The Basic Pattern of Worship” in THE UNITED METHODIST BOOK OF WORSHIP, 13-32

#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

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.

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.}
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)

EPICLESION
(Invocation)

CONGREGATIONAL AFFIRMATION
(Doxology/Amen)
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;
faitfully 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,
al 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:

<table>
<thead>
<tr>
<th>SEASON (Theme)</th>
<th>DATE</th>
<th>PRIMARY TEXT</th>
<th>SUBJECT</th>
<th>PREDICATE or THEOLOGICAL THEME</th>
</tr>
</thead>
<tbody>
<tr>
<td>AFTER PENTECOST</td>
<td>9/23</td>
<td>Phil. 1:27-30</td>
<td>CHRIST</td>
<td>the soul of Christian unity [psyché, v.27]</td>
</tr>
<tr>
<td>(Growth in grace)</td>
<td>9/30</td>
<td>Phil. 2:1-13</td>
<td>LORD (v. 11)</td>
<td>of all [phroneîte, v. 5]</td>
</tr>
<tr>
<td></td>
<td>10/7</td>
<td>Phil. 3:4-14</td>
<td>SAVIOR (v. 20)</td>
<td>from heaven [phronomen, v. 15]</td>
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<tr>
<td></td>
<td></td>
<td>(15, 20-21)</td>
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<tr>
<td>Laity Sunday</td>
<td>10/14</td>
<td>Phil. 4:1-9</td>
<td>GOD (vv. 6, 7, 9)</td>
<td>of peace [phronein, v. 2]</td>
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<td></td>
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<tr>
<td>Praise . . .</td>
<td>10/21</td>
<td>Psalm 99</td>
<td>The Lord</td>
<td>who reigns in awesome holiness</td>
</tr>
<tr>
<td>summing up Phil. and</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>anticipating the coming</td>
<td>10/28</td>
<td>Psalm 99</td>
<td>The Lord</td>
<td>who moves us on in hope</td>
</tr>
<tr>
<td>King</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ALL SAINTS</td>
<td>11/4</td>
<td>Rev. 7:9-17</td>
<td>The Lamb</td>
<td>who will be our eternal Shepherd</td>
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<td></td>
</tr>
<tr>
<td>Watchful Preparation</td>
<td>11/11</td>
<td>Mt. 25:1-13</td>
<td>Watch</td>
<td>in regard to inward grace</td>
</tr>
<tr>
<td></td>
<td>11/18</td>
<td>Mt. 25:14-30</td>
<td>Watch</td>
<td>in management of God's endowments</td>
</tr>
<tr>
<td>CHRIST THE KING</td>
<td>11/25</td>
<td>Mt. 25:31-46</td>
<td>Watch</td>
<td>in works of love and mercy</td>
</tr>
<tr>
<td>ADVENT (Year B)</td>
<td>12/2</td>
<td>ETC.</td>
<td></td>
<td></td>
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</tbody>
</table>
PREACHING SCHEME/PLAN ALTERNATIVE

SEASON AFTER EPIPHANY + YEAR B

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":

- **Revelings 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.
# 4. LITURGICAL ETIQUETTE

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

ALL WEEK
ALL PERSONS
ALL SYSTEMS
WITH YOUR WHOLE HEART

IN THE CHANCEL

ENTRANCE
PROCLAMATION AND RESPONSE
  HYMNS
  SCRIPTURE
  SERMON
  PRAYERS
THANKSGIVING AND COMMUNION
SENDING FORTH

POST-CHANCEL

THE MINISTER
AT THE DOOR
WITH THE SPOUSE
AMONG THE CHILDREN
AS THE HEARER

SUMMARY:  I Cor. 13 ... Romans 16:1-16
## Liturgical Etiquette Observation Form

<table>
<thead>
<tr>
<th>USE OF</th>
<th>Strengths</th>
<th>Weaknesses</th>
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</thead>
<tbody>
<tr>
<td>Eyes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Face</td>
<td></td>
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<tr>
<td>Voice</td>
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<td>Hands</td>
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<td>Movements</td>
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<td>Posture</td>
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<td>Words</td>
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<td>Silence</td>
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<tr>
<td>Attire</td>
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### SKILLS IN:

<table>
<thead>
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<th>Reading</th>
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<tbody>
<tr>
<td>Singing</td>
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<tr>
<td>Praying</td>
<td></td>
</tr>
<tr>
<td>Handling</td>
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### SENSITIVITY TO:

<table>
<thead>
<tr>
<th>Numinous</th>
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<tbody>
<tr>
<td>Others</td>
<td></td>
</tr>
<tr>
<td>Hospitality</td>
<td></td>
</tr>
<tr>
<td>Convention</td>
<td></td>
</tr>
<tr>
<td>Preparations</td>
<td></td>
</tr>
</tbody>
</table>
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, 163-65)?

6. What are the balances White deems important in worship regarding the totality of the Christian life (ICW, 166-69)?

7. How do you know when you have an unimpeachable tradition, and when a simple abnormality?

WHAT DO WE LEARN FROM LITURGICAL HISTORY?
#5. OTHER SUBJECT AREAS: Guides for present study and future growth.

**BAPTISM** (ICW, 203-228).

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, 229-62).

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).


WEDDINGS

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.

   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.