

# DRAFT SYLLABUS “Worship I: Foundations of Christian Public Worship”

COURSE TEXTS CONFIRMED; ASSIGNMENT DUE DATES TO BE CONFIRMED  
EMP 1101 HF, 2016, 2:00 - 5:00 pm, Tuesdays (including practicum/tutorial)

## **Professor:**

Rev. Dr. William S. Kervin  
w.kervin@utoronto.ca  
416-585-4546  
Emmanuel College, Rm. 216

## **Graduate Research Fellow (GRA):**

Rev. Christine Smaller

## **Vocal Coach:**

Ms. Florence MacGregor  
fmacgregor@sympatico.ca

---

### ❖ Description

An introduction to the history, theology and practice of Christian public worship, with particular reference to the foundational practices of Eucharist and Christian Initiation in the Reformed, Methodist and United Church of Canada liturgical traditions, set in the context of ecumenical developments and influences. Biblical, historical, theological and pastoral dimensions will be explored through presentations, readings, assignments, discussion, practica/tutorials. Held on Tuesdays, 2:00 – 5:00 pm (including compulsory hour of practicum/tutorial). (Fulfills testamur requirement for United Church of Canada candidates for ordered ministry and admittands.)

### ❖ Course Outcomes

*(in relation to the four areas of the Emmanuel College curriculum; for their relationship to the Emmanuel College curriculum outcomes, see Appendix A)*

At the conclusion of this course, students will be able to show evidence of:

#### Religious Faith and Heritage:

- basic knowledge of the foundational practices, content, forms and structures of Christian public worship, and their biblical, historical, theological and pastoral dimensions, with particular reference to one’s own denominational traditions(s) and ethos

#### Culture and Context:

- critical appreciation and awareness of the richness and diversity of Christian public worship for informed engagement and leadership in diverse contemporary contexts

#### Spiritual and Vocational Formation:

- resources for personal spiritual and vocational liturgical practices to nurture and support one’s work as a worship leader

#### Practices of Church Leadership:

- integration of liturgical theory and practice for skilled and sensitive leadership and presiding of Christian public worship, especially with respect to general use of voice and conduct of Baptism and Eucharist

### ❖ Course Requirements and Deadlines *(see details below; see also the “Confusion Buster App!” in Appendix B)*

- 1. Participation (10%), including:
  - 1.1 Classroom & Practicum/Tutorial participation *(weekly)*
  - 1.2 Collect Prayer *(on the week of your choosing,)*
  - 1.3 My Liturgy of Origin: A Personal Reflection
  - 1.4 Worship Space: A Campus Tour
  - 1.5 Group Quiz—The Language of Liturgy: A Liturgical Vocabulary Exercise
- 2. Midday Prayer: A Worship Planning & Leadership Exercise (20%) *(due the week after your leadership)*
- 3. A New Liturgical Experience: A Participant-Observer Exercise (20%)
- 4. Quiz—Praying by Heart: A Liturgical Repertoire Exercise (10%)
- 5. Two (2) Book Reflections (2 x 20% = 40%)

- ❖ **Texts** (all are available in the Emmanuel College Library on course reserve or in the reference section)
- \* available at Crux Books (Wycliffe College)
  - + available online at [www.UCRDstore.ca](http://www.UCRDstore.ca)

### **Required**

- \* Burns, Stephen. *SCM Studyguide to Liturgy*. London: SCM, 2006/2010.
- \*+ Kervin, William S. *Gathered for Worship: A Sourcebook for Worship Committees, Leaders, and Teams*. Toronto: United Church Publishing House [UCPH], 2010.
- \*+ Kervin, William S., editor. *Ordered Liberty: Readings in the History of United Church Worship*. Toronto: UCPH, 2010.
- \* Provance, Brett Scott. *Pocket Dictionary of Liturgy and Worship*. Downers Grove, IL: InterVarsity Press Academic, 2009.
- \* White, James F. *Introduction to Christian Worship*. Third Edition: Revised and Expanded. Nashville: Abingdon, 2000.

### **Highly recommended**

You should own the relevant denominational liturgical resources of your tradition. Students are expected to read along in the liturgical resources of their respective traditions, reviewing examples of each subject examined – for example, in the case of United Church students:

- + *Celebrate God's Presence* (UCPH, 2000).
- + *Voices United* (UCPH, 1996).
- + *More Voices* (UCPH/Wood Lake, 2007).

### **Also recommended**

Students preparing for ministries of worship planning, leadership or education in The United Church of Canada should also consider acquiring for their personal libraries other significant texts and liturgical resources relevant to United Church liturgical history, theology and practice. For a partial list of titles, see the select bibliography, "Recommended texts," online on the Blackboard course website ["Blackboard"].

---

## ❖ **Course Requirements in Detail**

### ➤ **1. Participation (10%)**

*All the following means of participation will comprise a total of 10% of the final mark for the course.*

#### **1.1 Classroom & Practicum/Tutorial Participation**

**Participation:** Participation assumes punctual, regular, informed and engaged attendance and participation in all class sessions and tutorials (see also Emmanuel College Attendance Policy below). Responsible participation includes evidence of adequate preparation, self-awareness in group discussion (i.e., sharing equal time, not monopolizing or dominating the conversation), attentive and respectful listening, constructive and collegial contributions to discussions, openness to learning and feedback, evidence of the integration of knowledge, learning and practice. In addition, adequate participation is shown by your use of the Blackboard course web site ["Blackboard"]. To that end, **all students must have a valid University of Toronto email address. All e-mail communication with students in this course will be made only through the utoronto.ca system, either directly or through the U. of T. Portal/Blackboard.**

**Emmanuel College Attendance Policy** (from the Emmanuel College Handbook):

Academic credit for a course requires regular class attendance, unless otherwise indicated in the course syllabus. Attendance means being present in the class for the entire scheduled class meeting, not just part of it. In the event of absence for any reason including sickness, students are responsible for any information or class content missed. Students are expected to inform the professor prior to class. The professor may require additional work to make up for an absence.

The professor will be required to inform the Basic Degree Committee if students miss two classes. For students who miss three regular classes or 25% of an intensive course, this may result in a lower grade or even a failing grade for the course. If attendance is poor due to extenuating circumstances, students may petition the Basic Degree Committee to drop a course without academic or financial penalty.

**Preparation:** Instructional or classroom time represents only about a third of the total work of a course. In graduate level study, the majority of your time will be spent in preparation, background reading, study, reflection, research and completion of assignments. It is assumed that one course/credit entails at least 8 hours work per week, on average (i.e., a full course load of 5 courses is a 40 hour full-time weekly workload). Thus, for 3 hours of class/instructional time in Worship I, students are expected to devote at least 5 additional hours outside of the classroom.

Background reading and preparation are *essential* components of every course, a means of deepening one's engagement in the classroom time and exercising the best possible stewardship of the opportunity afforded by each course. Not everything covered in the readings is dealt with explicitly in our class time, however it is assumed that students will be well introduced to the topic by the time they arrive at class.

- Burn's SCM **Studyguide to Liturgy** is a concise overview and guide to Christian liturgy and worship, set in an ecumenical and contemporary context.
- White's **Introduction to Christian Worship** is a thorough ecumenical introductory survey of Christian worship, a modern classic, a must-have reference text for ministers and worship leaders.
- Kervin's **Gathered for Worship** provides short, accessible articles for use in pastoral ministry, supported by resources for worship and education, with particular reference to United Church contexts. For the purposes of this course, it is a means of liturgical praxis, the integration of liturgical history and theology with the pastoral practices of worship.
- Kervin's **Ordered Liberty** provides a collection of primary and secondary sources in the history of United Church worship, with editorial commentary and analysis. For the purposes of this course, it provides a means of examining the more recent origins of liturgical practices and denominational ethos. Even students from other traditions will find issues and topics similar to their own contexts, and can thus benefit from the material there as "case studies" in liturgical history and practice.
- Provance's **Pocket Dictionary of Liturgy and Worship** is a convenient reference to support reading, research and the ecumenical appreciation of liturgical practices. A compulsory (but ungraded) in-class Quiz will be held on key liturgical terms.
- **Celebrate God's Presence, Voices United** and **More Voices** are the latest primary resources with which worship leaders in the United Church should be familiar. United Church students are expected to follow along and review the relevant sections of this material for each topic (some of which is indicated in the class schedule). Students from other denominations should follow along with material from their respective traditions (such material is not indicated in the class schedule).
- Additional material will also be made available online and in class as the course progresses.

**Practicum/Tutorial:** A compulsory practicum/tutorial, consisting of instruction in and practice of vocal and presiding skills for worship leadership will be held weekly, beginning the second week of classes. Voice work will be led by Florence MacGregor, a vocal coach who brings extensive experience from her work with Globe Theatre in London, the Stratford Festival in Ontario, York University and with preachers, worship leaders and dancers.

## 1.2 Collect Prayer

*due on the date for which you have signed up*

Each student will lead the class in a brief original prayer, once during the semester. As an exercise in the value and discipline of classic liturgical structures, the prayer will employ, strictly, the form of a “collect.” (This will be covered in class; see also “Opening Prayers: The Collect,” *Gathered for Worship*, 33-35). It will be crafted with a particular liturgical or pastoral purpose in mind—e.g.: based on a specific passage of scripture; created for a particular Sunday in the liturgical year; responding to a specific pastoral situation; or to address a chosen theme or concern).

## 1.3 My Liturgy of Origin: A Personal Reflection (4-5 pages)

Describe and reflect on your personal “Liturgy of Origin” with a view to critical reflection for the purposes of the learning and study of worship. (See, for example, “What is Your Liturgy of Origin? A Way through the Worship Wars,” *Gathered for Worship*, 115-117.) This compulsory paper will be given a Pass/Fail grade, with sample feedback for purposes of other written assignments in the course.

Specifically, the paper will:

- identify *two areas of liturgical formation* which have been central for you (~1 page). How were these formative for you?
- What liturgical preferences, biases, gifts, weaknesses, knowledge and/or ignorance result from such experience (~2 pages)?
- In what areas do you need more experience or knowledge in order to grow as a student of liturgy and worship facilitator or leader (~1 page)?

*(Note: this is not intended to be a lengthy autobiography, but a concise identification of two significant areas of personal liturgical formation, followed by self-critical reflection and analysis.)*

Assessment and feedback will be based on the following outcomes:

- identification of two key areas of personal liturgical formation and their significance for the purposes of worship leadership
- balanced self-awareness and critique of the resulting preferences, biases, gifts and weaknesses resulting from one’s own liturgical formation
- considered identification of areas or aspects in need of further study, growth and exploration
- completion of the assignment as required, and the ability to communicate clearly, effectively and sensitively in writing

## 1.4 Worship Space: A Campus Tour

This compulsory event will consist of a 3-hour tour during class time of select worship spaces on campus in order to more actively engage and reflect on the history, theology and praxis of liturgical architecture and worship space. In preparation for the event, all students will

- review the required readings;
- view the online lecture “The Shape of Faith,” which will be made available via Blackboard and YouTube;
- come prepared to connect their preparation and learning with the shared experience, reflection and analysis of particular liturgical spaces.

### **1.5 Group Quiz—The Language of Liturgy: A Liturgical Vocabulary Exercise**

As with any scholarly discipline, the study of liturgy also utilizes some technical vocabulary. In the course of the semester we will encounter many terms basic to the work of liturgical scholarship and worship leadership. During the semester a compulsory (but ungraded) group quiz/exercise will be held as a means of collective review. A list of the key terms can be found on Blackboard in the document, “The Language of Liturgy: A Liturgical Vocabulary.” All definitions can be found in Provance’s *Pocket Dictionary of Liturgy and Worship*; more detailed articles and background can also be found in:

Bradshaw, Paul R. *The New Westminster Dictionary of Liturgy and Worship*. Louisville: Westminster/John Knox, 2000.

Pfatteicher, Philip H. *A Dictionary of Liturgical Terms*. Philadelphia: Trinity Press, 1991.

### ➤ **2. Midday Prayer: A Worship Planning & Leadership Exercise (20%)**

All students will sign-up to plan and conduct one Tuesday or Thursday service of Midday Prayer at Emmanuel College, in collaboration with another student in the College who is not in the Worship I class, and separately submit their critical evaluation of the service and their own leadership using the outline, “Midday Prayer: Evaluation and Reflection,” found on Blackboard. The planning will involve a structuring of the order of service, using the lectionary readings for the day, consultation with the musician regarding the congregational hymns/songs, intentional organization of the liturgical space, an original Opening Prayer in the collect form, original Prayers of the People or Prayers of Thanksgiving and Concern, and a closing Blessing/Benediction & Sending Forth/Commissioning—all in consultation with the professor and Director Chapel. Self-evaluation will critically engage in a self-assessment of the form, content, planning and leadership, for purposes of continued learning and improvement.

### ➤ **3. A New Liturgical Experience: A Participant-Observer Exercise (20%)**

Every worship leader and, arguably, all people of faith should experience a tradition of worship other than their own. In this exercise, each student will make arrangements to attend a Christian service of worship in a liturgical tradition with which they are unfamiliar – the more unfamiliar, the better!

A written reflection will be submitted employing “participant-observer” methods as outlined in the associated document on Blackboard.

### ➤ **4. Quiz—Praying by Heart: A Liturgical Repertoire Exercise (10%)**

All worship leaders, in whatever context, benefit from having committed to memory some key texts, common liturgical responses, or frequently used prayers. The content and structure of such archetypal texts can provide valuable models for more extemporaneous, improvisational and creative liturgical expression. A deep knowledge of such forms—the ability to “pray by heart”—can enhance and enrich one’s worship planning and appreciation, liturgical leadership and presiding.

A brief quiz covering a selection of important texts, including some to be chosen according to the preference of each student, will be held during class. For the list of the required texts see the document, “Praying by Heart: A Liturgical Repertoire,” on Blackboard.

➤ **5. Two (2) Book Reflections** (2 x 20% = 40%)

Submit a written reflection on *two* (2) books.

One will be on the subject of your relevant denominational liturgical history and ethos, based on material from *Ordered Liberty* (for United Church students), or an equivalent book on the subject of your denominational liturgical tradition.

The other will be based on any other book or topic of interest with respect to worship and liturgy, chosen from the “Book Reflection Bibliography” on Blackboard, or the “Further Reading” lists at the end of each chapter in Burn’s *SCM Studyguide to Liturgy*, or similarly from “For Further Reading” at the end of each of the chapters in Kervin’s *Gathered for Worship*, or chosen in consultation with the professor.

Students interested in reading another introductory or survey text for a deeper overview of liturgical history and theology may choose one of the “Introductory texts” from the “Book Reflection Bibliography” on Blackboard.

An Outline for each Book Reflection

~5-7 pages (double spaced) in length, containing:

- a concise statement of your interest regarding the material in question, including: Why is this material significant or important? What are you seeking to learn from this material? (~1/2 page);
- a considered description of the treatment of the subject as presented in the material focusing on what it has to offer to the subject of your reflection (i.e., one’s denominational liturgical ethos [for Reflection 1] or one’s chosen topic of interest [for Reflection 2]). (~1-2 pages).
  - *Note: do not merely summarize the contents of the material chosen; pick one or two key points or issues which you believe demonstrate the main contribution(s) of the work to the subject at hand or provide(s) the most significant potential learning.*
- a critical engagement with the material, focused on the stated outcomes of each assignment (see below). (~2-3 pages).
  - *Note: a “critical engagement” is not a “negative” “criticism;” it is a balanced and considered response and reflection on the substance of the work for the purpose set out by the assignment, not merely a statement of personal likes or dislikes; use this section to further demonstrate your learning from the material – e.g., What have you learned? What are its implications?*

**5.1 Book Reflection 1: Denominational Liturgical Ethos** (20%)

For United Church students, the first book reflection will be based on material from *Ordered Liberty*. Students from other denominational traditions may substitute a comparable text on worship in their tradition, chosen in consultation with the instructor.

for United Church students:

1. Read “Fragments in the Archeology of United Church Worship,” and “The Dialectic of United Church Worship” (Kervin’s “Introduction” and “Conclusion” in *Ordered Liberty*, pp. 1-10, 309-336), as introduction, background and context for your reading and reflection.
2. Choose at least 2 “Primary Sources” from Part I of *Ordered Liberty*, and at least 2 “Secondary Sources” from Part II, related to a topic of your choice on the history and ethos of United Church worship.
3. Read this material as a means to critically engage in learning and reflection on the liturgical history and ethos of The United Church of Canada.
4. Write your reflection following the Outline, above, and with a view to the learning outcomes, below.

for students of liturgical traditions other than the United Church:

1. In consultation with the instructor, choose a text on the subject of your denominational liturgical tradition.
2. Read this material as a means to critically engage in learning and reflection on the liturgical history and ethos of your tradition.
3. Write your reflection following the Outline, above, and with a view to the learning outcomes, below.

***Book Reflection 1 Outcomes***

- evidence of learning from the history, theologies and practices of worship in one's denominational tradition
- ability to articulate the main features of the liturgical ethos of one's tradition
- appreciation of the unity and diversity of one's denominational liturgical practices
- critical self-awareness of one's own liturgical preferences in relation to one's denominational practices and trends
- completion of the assignment as required, and the ability to communicate clearly, effectively and sensitively in writing

**5.2 Book Reflection 2: Liturgy and Worship (20%)**

The second book reflection may be on any subject of interest, chosen from the "Book Reflection Bibliography" on Blackboard, or the "Further Reading" lists in *SCM Studyguide to Liturgy*, or from "For Further Reading" in Kervin's *Gathered for Worship*, or in consultation with the professor.

Students seeking further introductory or general knowledge may also choose one of the "Introductory texts" from the "Book Reflection Bibliography" on Blackboard. Follow the Outline, above, with a view to the following Outcomes.

**(If you wish to have this assignment returned to you by the end of semester, you must provide a self-addressed and stamped envelope.)**

***Book Reflection 2 Outcomes:***

- critical appreciation of a chosen liturgical topic, its theological and pastoral implications for liturgical leadership and congregational life
- appreciation of diverse traditions and contexts of liturgical practice
- critical self-awareness of areas of both new learning and in need of further growth for purposes of personal liturgical leadership, knowledge and skills
- completion of the assignment as required, and the ability to communicate clearly, effectively and sensitively in writing

---

## THE SMALL PRINT

All students are responsible for their own knowledge and observance of all relevant academic regulations at Emmanuel College, TST and UofT, including the following:

- ✓ **Submit assignments by paper copy, unless otherwise directed.** The College Office cannot accept faxed or e-mail assignments. If you are unable to deliver your assignment as directed on the due date, plan to complete the assignment in time in order to send it by mail, courier, or other means to arrive on or before the due date. **End-of-term-assignments must be accompanied with a self-addressed and stamped envelope if you wish to have it returned to you after the end of semester.**
- ✓ **Give reasons for your positions and arguments and support them** with material from required and recommended course readings, and from your own research. For more information, see “Advice on Academic Writing” on the University of Toronto web site at <http://www.writing.utoronto.ca/advice>
- ✓ **Include complete documentation (either footnotes or endnotes) for all published material you use.** Cite all sources on which you rely, whether you quote them directly or simply paraphrase or summarize them in your own words. Use the system of documentation described in the latest edition of Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* (University of Chicago Press). See the “Quick Guide” to this style at [http://www.press.uchicago.edu/books/turabian/turabian\\_citationguide.html](http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html)
- ✓ **Observe all academic policies and regulations of your college of registration, the Toronto School of Theology, and the University of Toronto** (e.g., academic honesty, use of inclusive language, requests for extensions). It is your responsibility to know and understand these policies and regulations. See:

*Emmanuel College Student Handbook, Policies and Procedures:*

<http://www.emmanuel.utoronto.ca/students/handbooks.htm>

*Toronto School of Theology Basic Degree Handbook:*

<http://www.tst.edu/academic/resources-forms/handbooks>

*University of Toronto regulations concerning Academic Integrity:*

<http://www.artsci.utoronto.ca/osai>

*University of Toronto Code of Behaviour on Academic Matters:*

<http://www.artsci.utoronto.ca/osai/The-rules/code/the-code-of-behaviour-on-academic-matters>

- ✓ **The Emmanuel College and TST (UofT) grading scale used to evaluate assignments** is provided on p. 20 of the *Toronto School of Theology Basic Degree Handbook* at <http://www.tst.edu/academic/resources-forms/handbooks> and p. 66 of the *Emmanuel College Student Handbook* at <http://www.emmanuel.utoronto.ca/students/handbooks.htm>
- ✓ **Late assignments:** For reasons of equity in relation to your colleagues, and in recognition of the reality of the practice of worship leadership (i.e., the non-negotiable deadline of Sunday!), assignments which are submitted late in the absence of a legitimate emergency will be deducted one letter grade/grade point “category” per day.
- ✓ **Accessibility Services** Students with diverse learning styles and abilities are welcome in this course. If you have an ability or health consideration that may require accommodations to facilitate your learning, please feel free to approach the instructor(s) and/or the University of Toronto Accessibility Office as soon as possible. All accessibility accommodations must be facilitated by the UofT Accessibility Office. It takes time to put disability related accommodations in place. The sooner you meet with a Disability Counsellor at Accessibility Services, the sooner the counsellor can assist you in achieving your learning goals in this course. Please contact Accessibility Services at:

455 Spadina Ave, 4<sup>th</sup> Floor, Suite 400 (Just north of College Street), Toronto, ON, M5S 2G8

Phone: 416-978-8060 Fax: 416-978-5729 Email: [accessibility.services@utoronto.ca](mailto:accessibility.services@utoronto.ca)

For more information, see the Accessibility Services web site at: <http://www.accessibility.utoronto.ca/>

## ❖ Class Schedule

Readings refer to: *SL* = Burn's *Studyguide to Liturgy*  
*ICW* = White's *Introduction to Christian Worship*  
*GFW* = Kervin's *Gathered for Worship*  
*OL* = Kervin's *Ordered Liberty*  
*CGP* = United Church's *Celebrate God's Presence*  
*VU* = United Church's *Voices United*

### 1. Preparing to Study Christian Worship: Worship Words

### 2. *Lex Orandi, Lex Credendi* - Our Liturgy of Origin

*Voice practicum/tutorial begins today*

*Due:* My Liturgy of Origin: A Personal Reflection

*Required reading:*

*SL*, "Preface and "Introduction: Participating in Liturgy"

*ICW*, Ch. 1, "What Do We Mean by 'Christian Worship'?"

*GFW*, Ch. 4, "Opening Prayers: The Collect"

Ch. 13, "Worship Words: Five Dimensions of Worship"

Ch. 15, "Speaking Publicly: Public Prayer and Worship"

Ch. 19, "Toward an Intercultural Church: Worship and Culture"

Ch. 23, "Lessons for Big Liturgies: The 1925 Inaugural Service"

Ch. 27, "What is Your Liturgy of Origin? A Way through the Worship Wars"

*OL*, Ch. 1, "The Inaugural Service (1925)"

Ch. 3, "Forms of Service (1925)"

*Recommended reading:*

*OL*, Introduction: "Fragments in the Archeology of United Church Worship"

### 3. *Ordo* and Ethos: Liturgical Structures and Ritual Movements

*Collect Prayers begin today*

*Required reading:*

*SL*, Ch. 1, "Scripture and Sacrament"

*ICW*, Ch. 6, "The Service of the Word"

*GFW*, Ch. 3, "Three Ways of Worshipping: Orders of Service"

Ch. 8, "Moveable Feast or Dog's Breakfast? The Announcements"

Ch. 10, "Table Talk: Celebrating Communion"

*OL*, Ch. 5, "The Book of Common Order (1932)"

Ch. 22, "Ritualism and Anti-Ritualism (Thomas Harding, Bruce Harding)"

*Review of resources:*

*CGP*, "Preface," "Introduction," and "Weekly Worship – General Resources"  
(pp. xii-8, 11-78)

*VU*, "Contents" and "Indexes" (pp. v-vii, 976-1078)

[note the structure and ethos of hymn books and worship resources]

*Recommended reading:*

*ICW*, Ch. 5, "Daily Public Prayer"

*OL*, Ch. 9, "Service Book: for the use of ministers (1969)"

Ch. 10, "Service Book: for the use of the people (1969)"

Ch. 13, "A Sunday Liturgy (1984)"

Ch. 18, "Celebrate God's Presence (2000)"

Ch. 28, "Liturgy in the Seventies (Robert A. Wallace)"

Conclusion, "The Dialectic of United Church Worship"

### 3. **Worship Space: A Campus Tour**

Required viewing: In preparation for this compulsory event, all students are required to view the lecture “The Shape of Faith,” available on Blackboard and YouTube.

Required reading:

- SL*, Ch. 2, “Space and Symbol”
- ICW*, Ch. 3, “The Language of Space”
- GFW*, Ch. 1, “Pitching God’s Tent: Church Architecture”
- Ch. 9, “Baptism beyond Babyhood: Celebrating Baptism”
- Ch. 14, “First Things First: The Meaning of Gathering”
- Ch. 16, “Audiovisuals and Visible Words: Worship and Technology”
- Ch. 21, “Keeping Technology in Its Place: The Essentials of Worship”

Review of resources:

- CGP*, “Services of Dedication” (pp. 586-600), including “Church Dedication” (pp. 594-598)
- VU*, e.g., #389, 531, 532

Recommended reading:

- OL*, Ch. 29, “Worship in the Eighties (Fred W. McNally)”

### 4. **Logos and Kairos: Lectionary and Calendar**

Due: Book Reflection 1

Required reading:

*Gathering* excerpts on Vestments: See pdf document posted on Blackboard

- SL*, Ch. 4, “Discipleship and Learning: The Sermon”
- Ch. 6, “Cycles and Crises: Time for Worship” (pp. 127-142 only)
- ICW*, Ch. 2, “The Language of Time”
- GFW*, Ch. 2, “Kairos Time: The Christian Calendar”
- Ch. 7, “The Whole Story: The Uses and Abuses of the Lectionary”

Review of resources:

- CGP*, “Seasonal Resources,” “Daily Prayer” (pp. 79-235, 724-734)
- VU*, “The Christian Year,” “Daily Prayer” (#1-214; pp. 906-916)

Recommended reading:

- GFW*, Ch. 5 “Joyful Is the Dark: Expansive and Emancipatory Language”
- OL*, Ch. 29, “Worship in the Eighties (Fred W. McNally)”
- Ch. 31, “The Sermon” (Alan Barthel, David R. Newman, Paul Scott Wilson)”

(Reading Week: no class)

### 5. **Praying Twice: Music and Worship (with special guest Dan Damon)**

Due: A New Liturgical Experience: A Participant-Observer Exercise

Required reading:

Explore: <http://www.damonstuneshop.com> and the many hymns by Dan Damon in

*Voices United* and *More Voices*

- SL*, Ch. 3, “Music and Song”
- Ch. 5, “Styles and Substance: Celebrating Diversity”
- ICW*, Ch. 4, “The Sounds of Church Music”
- GFW*, Ch. 6, “Worship Globally, Gather Locally: Global Song and Worship”
- Ch. 24, “Hidden Treasurers: Getting to Know *Voices United*”
- Ch. 25, “Take Your Supplements! *More Voices* and Healthy Congregational Song”
- Ch. 28, “Where Have All the Artists Gone? Copyright and Left”
- Ch. 29, “The Taizé Community: Cyclical and Sequential Structures”
- Ch. 30, “Celtic Christianity: Integrated and Contextual Worship”

Recommended reading:

- OL, Ch. 4, "The Hymnary (1930)"
- Ch. 11, "The Hymn Book (1971)"
- Ch. 12, "The Words We Sing (1984)"
- Ch. 16, "Songs for a Gospel People (1987)"
- Ch. 17, "Voices United (1996)"
- Ch. 20, "More Voices (2007)"
- Ch. 23, "Church Praise (Alexander MacMillan)"
- Ch. 30, "Hymns and Theology (John Webster Grant)"
- Ch. 33, "Voices United (John Ambrose)"

**6. Sacraments and Sacramentality: Eucharist I**

Required reading:

- ICW, Ch. 7, "God's Love Made Visible"
- GFW, Ch. 18, "To Live with Respect in Creation: Worship and the Environment"
- Ch. 20, "Incarnation and Inspiration: Intercultural Consciousness"
- Ch. 31, "From the Didactic to the Kinesthetic: Worship with Children"
- Ch. 32, "EPIC Worship: Worship with Youth"
- Ch. 33, "The Embodiment Audit: Incarnational Worship"
- OL, Ch. 2, "The Basis of Union (1925)"
- Ch. 6, "Statement of Faith (1940)"
- Ch. 20, "A Song of Faith (2006)"
- Ch. 24, "The Lord's Supper (Richard Davidson)"

Review of resources:

- VU, "Holy Communion" (#456-483)

Recommended reading:

- OL, Ch. 26, "Contemporary Liturgy (Ronald Atkinson)"
- Ch. 27, "Celebration (Barbara Bagnell)"
- Ch. 35, "Visual Culture (Bonnie Greene)"

**7. Sacraments and Sacramentality: Eucharist II**

Required reading:

- ICW, Ch. 9, "The Eucharist"
- GFW, Ch. 10, "Table Talk: Celebrating Communion"
- Ch. 22, "The Wisdom of Our Elders: Worship with Seniors"
- OL, Ch. 32, "Liturgical Theology" (David R. Newman)"

Review of resources:

- CGP, "The Sacrament of Communion" (pp. 239-317)

Recommended reading:

- OL, Ch. 25, "The Social Gospel (R. B. Y. Scott)"

**8. Sacraments and Sacramentality: Baptism I**

Required reading:

- SL, Ch. 6 "Cycles and Crises: Time for Worship" (pp. 142-156 only)
- GFW, Ch. 9, "Baptism beyond Babyhood: Celebrating Baptism"
- OL, Ch. 14, "The Report on Christian Initiation (1984)"

Review of resources:

- VU, "Holy Baptism" (#441-455)

Recommended reading:

- OL, Ch. 7, "A Catechism (1944)"
- Ch. 8, "A New Creed (1968)"

9. **Sacraments and Sacramentality: Baptism II**  
*Quiz:* Praying by Heart: A Liturgical Repertoire Exercise  
*Required reading:*  
ICW, Ch. 8, "Christian Initiation"  
GFW, Ch. 17, "Credo: A New Creed"  
OL, Ch. 19, "In Whose Name? (2001)"  
*Review of resources:*  
CGP, "The Covenant of Baptism" (pp. 321-325, 326-374)  
*Recommended reading:*  
OL, Ch. 15, "Baptism and Renewal of Baptismal Faith" (1986)
10. **Sacraments and Sacramentality: Baptism III**  
*Group Quiz:* The Language of Liturgy: A Liturgical Vocabulary Exercise  
*Required reading:* . . . catch up on your reading!
11. **Liturgy and the Fullness of Life: Liturgical Spirituality**  
*Required reading:*  
SL, Conclusion: "Presiding in Liturgy"  
GFW, Ch. 26, "From a Service Book to 'A Book of Services': Celebrate God's Presence"  
Ch. 34, "A Liturgical Lifeline: Creative and Alternative Rituals"  
"Educational Resources" (pp. 145-151)  
OL, Ch. 25, "The Social Gospel (R. B. Y. Scott)"  
Ch. 32, "Liturgical Theology" (David R. Newman)"  
Ch. 34, "Just Worship (Charlotte Caron)"  
*Review of resources:*  
CGP, "Covenant of Marriage and Life Partnership," "In Life, in Death, in Life Beyond Death," "Pastoral Occasions" (pp. 376-723)  
VU, "The Church in the World" (#559-702)  
*Recommended reading:*  
ICW, Ch. 10, "Occasional Services"  
GFW, Ch. 11, "Marriage and Life Partnership: Celebrating Marriage"  
Ch. 12, "In Life, In Death, in Life beyond Death: Christian Burial"

***If you wish to have your assignments returned to you after the end of semester, they must be accompanied by a self-addressed, stamped envelope; otherwise, they will be available in September.***

## Appendix A

### Emmanuel College MDiv Curriculum Learning Outcomes \*

Upon completion of the MDiv, graduates will:

#### **Religious Faith and Heritage**

- *Demonstrate knowledge of the Christian heritage, and articulate clearly their own theological positions.*
- Interpret scripture and Christian texts using a variety of methods, sources, and norms.
- *Identify and respect the diversity of theological viewpoints and practices within the Christian tradition.*

#### **Culture and Context**

- Demonstrate critical understanding for ordered and lay ministries of the relationship between faith practices and cultural contexts.
- Employ diverse methods of contextual analysis.
- *Give evidence of critical self-awareness with regard to their own and other faith perspectives and practices.*

#### **Spiritual and Vocational Formation**

- Demonstrate understanding of the variety of callings and spiritual practices within the Christian tradition, and an ability to reflect critically on their own sense of call to leadership and service.
- *Attend to the spiritual development and well-being of self and others.*
- *Display capacity for self-reflexive spiritual practices within communities of faith.*

#### **Ministerial and Public Leadership**

- Demonstrate initiative, responsibility, and accountability in personal relationships and group contexts.
- Demonstrate knowledge of theories and practices relevant to congregational and community leadership.
- *Show ability to integrate theory and practice.*

---

\* the course outcomes for this course, as articulated on p. 1 of this syllabus, relate *primarily* to the curricular outcomes indicated in *italics* above.