Course Goals

Overall, the course will establish the biblical and theological foundations for worship in the Reformed and (traditional) Evangelical heritage.

Specifically and principally, the course will establish through scriptural principles what is to be done in public worship that owns the heritage of the Reformation in the British Isles, principally England and Scotland.

Coincidental with the above goal is a first-hand awareness of the view of the English Puritans concerning public, Sabbath worship and the observance of that Christian Sabbath. Thus, the Worship Class functions as a complement to seminary classes where the theology of the Puritans and, more broadly, of the Church of the English and Scottish Reformations, are learned. Hence, this class helps link theological *premise* and public worship *practice* that are true to that theological heritage.

With foundational principles from Scripture as the source and basis, the *elements* of worship, those things that *must* be included in public worship, are ascertained.

With *elements* established, the structure, order and *components* of worship services are developed. How such worship services are planned and conducted moves class into “practice” based on principle. All will plan worship services and all will participate in worship services at the end of term (see below).

A related goal is to be familiar with and understand the content and use of the Liturgy of Western Christendom (as it is maintained in some Protestant traditions). Concurrent with this will be to know and understand the use of special days in the church and secular calendars.

Special observances, including services with one or both of the Sacraments, are investigated. Along with this is the goal of understanding the heritage and practice of American Presbyterianism in the administration of the Sacraments.

Planning and administering weddings and funerals will be undertaken with a goal of graduates of the seminary being able to step in early in parish ministry to conduct such in a way that is consistent with the foundation principles and practice of our Reformed and Evangelical heritage.

**Required Texts (portions only of two of them; see next section)**

*Singing and Making Music: Issues in Church Music Today*, P. S. Jones

*With Reverence and Awe*, Hart and Muether


*Give Praise to God*, Ryken, Thomas and Duncan (eds.)

**Required Reading**
Some of the chapters (TBA) in Jones
All of Worship by Hughes Oliphant Old
Some of the chapters (TBA) in Ryken
All of Hart and Meuther

A Sampling of Recommended, Supplemental Texts

Ashamed of the Gospel, MacArthur
The Book of Common Prayer (Anglican/Episcopal, 1662*, 1928, 1979)
(*including the updated version by Peter Toon, The Prayer Book Society)
The Book of Common Worship (PCUSA, 1946 preferably)
The Coming Evangelical Crisis, Payton
The Contemporary Christian Music Debate, Miller
Discovering the Fulness of Worship, Engle
Guides to the Reformed Tradition - Worship, Old
The Hymn (quarterly journal of the Hymn Society of the United States and Canada)
Intercessory Prayer, a Ministerial Task, Bradford
Leading in Prayer, Old
Leading in Worship, Johnson
Matthew Henry’s, A Method for Prayer, Duncan
The New Worship: Straight Talk on Music and the Church, Liesch
The Patristic Roots of Reformed Worship, Old
Praying Always, Bakker
Presbyterian Liturgies, Baird
Reaching Out without Dumbing Down, Dawn
The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Old
Reformed Worship: Worship That Is According to Scripture, Johnson
Requiem, A Lament in Three Movements, Oden
The Services of the Christian Year, Webber
The Shaping of the Reformed Baptismal Rite, Old
Soli Deo Gloria, Worship in Spirit and in Truth, Johnson
Stones for Bread: A Critique of Contemporary Worship, Frankforter
Themes and Variations for a Christian Doxology, Old
Worship and Theology in England (3 volumes), Davies
Worship in Spirit and Truth, Frame
Worship is a Verb, Webber
Worship That Is Reformed According to the Scriptures, Old
The Worship of the American Puritans, Davies

WRITTEN ASSIGNMENTS FOR PT 526
Spring Term 2011
Essays

The first essay should speak both to promoting reality for and involvement by the worshiper in traditional (claimed by critics to be dead, lifeless and seriously outdated), Protestant Lord’s Day morning services, and reverence and participation by the worshiper commensurate with the glory, grandeur and dignity of the Triune Godhead in contemporary (and even emergent) Lord’s Day celebrations (claimed by critics to be irreverent, overly emotional and without sufficient substance). This essay is limited to four pages. It would be helpful to read Hart and Meuther before completing this essay. This essay is due March 30, 2011.

The second essay is to deal with current controversies regarding music (any kind that is used in a broad spectrum of congregations of various communions in the states). Before starting your essay, listen to a CD by Ken Myers (Plenary Session 1 from the 2002 Music and the Spheres Conference, University Christian Ministries, Inc. The CD will be provided by Dr. Oliver at the beginning of the term). In response to the content of the Myers lecture, the essay should deal in some detail with hymnody - kinds of hymns, biblical standards for hymns (of any kind, from “high” or liturgical to praise/chorus and “contemporary” to “Negro spirituals”), objective standards for assessing (what makes for a “good” hymn or praise chorus etc.) the quality and value of a “hymn,” musical settings of hymns, accompaniment and such topics. What do you see as a resolution of issues and conflicts over music in the church? This essay should display relative comprehensiveness, but the primary matter is to identify the real causes of the conflict and propose a resolution based on biblical data. The essay should be four pages. It is due May 4, 2011.

Class Assignments
Each student will give either a Call to Worship or an Invocation at the start of each session as assigned on a separately distributed schedule.

“Field Trips”
Attend and write a critique of **main Sunday morning worship services** (the morning and evening services at Central Church are, for our purposes, essentially identical) at several churches (remember a true critique almost always addresses both positive and negative matters). Fulfill this assignment at three of the following places representing three distinct traditions: **Liturgical (Liturgy of Western Christendom)/English Reformation:** Christ Episcopal Church (8:45 and 11:15 a.m.) on Providence Road in Myers Park, St. John’s Episcopal Church (8:45 and 11:15 a.m.) on Carmel Road nearby the seminary; **Pentecostal/Charismatic:** Central Church of God (Church of God, Cleveland, Tennessee)(morning or evening) on Sardis Road at Randolph Road; **Liberal/Mainline:** Myers Park Baptist Church (American Baptist Convention) on Queens Road across from Queens College. Hours for services at Central Church of God and Myers Park Baptist Church can be obtained by calling the respective church offices, or from the church web sites. These are due on **April 20, 2011.**

In making your critiques watch for the use of the elements of worship in the services, the movement/flow of the service, the participation of the people, the style, the sense of reverence, serious intention, quality of public reading of Scripture, music (congregational and/or “special”), substance of the sermon, speaking ability of the “preacher” etc. A critique is not simply a like or dislike response to a service, nor is it a negative response because the tradition is unfamiliar or unpreferred. The critiques are **required.** They are read and evaluated by the professor, but they are not graded. Not completing this assignment lowers the term grade.

**Reading**

The total pages to be read in the required texts are just under 700 pages, a reasonable number for a three-hour course. Not completing the required reading lowers the term grade. **Do the reading!** **Attached to the final examination will be a sheet to sign and thereby indicate what books (and assigned chapters) were read completely.**

**Examinations**

There will be a comprehensive final examination on the contents of the course during the week of examinations after classes end. There will be no mid-term examination.

**Worship Services**

All will participate in one of two worship service to be conducted in the seminary chapel during class time. An Easter Sunday Morning Service will be held on **April 27, 2011** and an Ascension Sunday Morning Service will be held on **May 4, 2011.** Class will begin on those Wednesdays as usual at 8:30 a.m. (when the roster is initialed, last minute details are covered etc.) prior to each service which will begin at 9:00 a.m.