



Many of these sessions will be in the form of seminars, to facilitate classroom discussion. Attendance, therefore, is an absolute requirement. Permission must be sought for absence from class. There will be “pop-quizzes/assignments” most weeks.

## **B. Reading Assignments**

### **Required Texts:**

T David Gordon, *Why Johnny Can't Sing* P & R Publications, 2010

Don Carson (Ed.), *Worship By The Book* Zondervan, 2002

Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape our Practice* Baker Academic, 2009

John Frame, *Worship in Spirit and Truth* Presbyterian and Reformed, 1996

Hughes Oliphant Old, *Leading in Prayer* Eerdmans, 1995

Derek Thomas, Ligon Duncan and Philip Ryken (Eds.) *Give Praise to God: A Vision for Reforming Worship* NJ Presbyterian and Reformed, 2003

Robert Vasholz *Benedictions* Christian Focus Publications, 2007

\_\_\_\_\_ *Calls to Worship*, Christian Focus, 2008

Pinson, Matthew J. *Perspectives on Christian Worship: 5 Views* B & H Academic, 2009

## **C. Practical Requirements (100%)**

### **i. 10 Written Prayers. (20%)**

Each Pastoral Prayer will contain a focus on a particular theme/topic, though the prayer should be completed as usual.

Week 1: The Trinity

- 2: The Atonement
- 3: Providence
- 4: The Holy Spirit
- 5: The Scriptures
- 6: Suffering
- 7: Temptation
- 8: Loneliness
- 9: Heaven
- 10: Hell

The practice of extemporary praying is a good one and one for which our puritan and Presbyterian forefathers fought hard to maintain. But even these traditions called for what they termed “studied prayers”: prayers that had been planned and thought through and then delivered without notes. We will discuss the merits of this in class.

Every week of class, students will be expected to bring with them a written pastoral prayer (one typed single-spaced, font: *Times New Roman* #10pt). *Students should know in advance that the instructor favors extemporary prayer; but even extemporary prayer needs to be “studied” in advance.* Two copies of these prayers need to be printed. One prayer is to be handed in on Mondays, the other is to be kept and placed in a folder, -- the entire folder to be handed in at the last day of class (along with other assignments)

**How should I go about writing these prayers?**

I suggest you take a Psalm and meditate on it. Then begin to formulate the ideas and word structures of the psalm, adapting them for suitability in 20<sup>th</sup> century parlance. Follow the order of thought in the psalm where appropriate. Grading someone’s prayers poses some problems. Still, a measure of objectivity will be attempted. Grading will depend on such things as style, wording, biblical content, structure.

In addition to Hughes Oliphant Old’s book, *Leading in Prayer*, I recommend that you look at the following books to help you in public prayer (they will prove to be invaluable to you).

Arthur Bennett *A Valley of Vision: A Collection of Puritan Prayers & Devotions* Edinburgh: The Banner of Truth, 1975

C. H. Spurgeon *Spurgeon’s Prayers* Fearn, Ross-shire: Christian Focus Publications, 1993

Mathew Henry *A Method for Prayer* Fearn, Ross-shire: Christian Focus Publications, 1993

- ii. Order of Service/Bulletin (20%)

5 Complete Worship Bulletins are to be completed by the end of the semester. Full details as to requirements will be given in class. One must include the Lord's Supper. A "Worship Guide" (an explanation of to the format of your liturgy) is also expected.

iii. Philosophy of Worship Summary (10%)

A 15 bullet-point summary of *your* philosophy of PUBLIC worship

iv. A detailed book review (10%)

Review any ONE of the following assigned texts: Pinson, Gordon, Chapell, Thomas. 7 pages, double-spaced that does not contain the phrase, "this book is very readable"!

v. Sacrament Homily (30%)

SIX illustrated explanations of 3-minute "homily" delivered at a baptism or the Lord's Supper (3 of each).

vi. Call to Worship/Benediction (10%)

LEARN 3 Calls to Worship and 3 Benedictions (including the Aaronic). *You will be tested on these orally on the last day of class.*

vii. FOLDER

On the last day of class all assignments (assignments i - v) must be completed by *the last day of class* and placed in a folder to be handed in to the professor. *No extensions will be granted.*

### **Extension Policy**

All assignments and exams are to be completed by the deadlines announced in this syllabus or in class.

Extensions for assignments and exams due within the normal duration of the course must be approved beforehand by the Professor. Extensions of two weeks or less beyond the date of the last deadline for the course must be approved beforehand by the Professor. A grade penalty may be assessed.

Extensions of greater than two weeks but not more than six weeks beyond the last deadline for the course may be granted in extenuating circumstances (i.e. illness, family emergency). For an extension of more than two weeks the student must request an Extension Request Form from the Student Services Office. The

request must be approved by the Professor and the Academic Dean. A grade penalty may be assessed. (RTS Catalog p. 42 and RTS Atlanta Student Handbook p. 14)

Any incompletes not cleared six weeks after the last published due date for course work will be converted to a failing grade. Professors may have the failing grade changed to a passing grade by request. (RTS Catalog p. 42)

## Biblical Terms for Worship

	<b>Greek</b>	<b>Meaning</b>
1	λειτουργέω	Serve, perform service
	λειτουργία ας	Service, gift
	λειτουργικός ή όν	Employed in ministering
	λειτουργός ού	Minister, servant
2	σέβομαι	Venerate, worship
	σέβαζομαι	Fear, worship
	εύσεβέω	Worship, show piety toward
	θεοσέβειά ας	Reverence toward God, godliness
	θεοσεβής ές	Worshipping God, pious
	σέβασμα	Object of worship or veneration
	σεβαστός ή όν	Reverend, venerable
3	λατρεύω	Serve, worship
	λατρεία	Service of God (according to Levitical law Heb 9:6)
4	εὐλογέω	Bless, praise, consecrate
	Εὐλογία	blessing; praise; consecration; gift, contribution (2 Cor 9.5); flattery (Ro 16.18); ἐπι εὐλογίαις bountifully (2 Cor 9.6)
	εὐλογητός ή όν	blessed; praised; the Blessed One (of God Mk 14.61)
	εὐλογημένος	Favoured, blessed
5	εὐλάβειά ας	Reverence, veneration
	εὐλάβέομαι	Beware, fear, reverence
	εὐλαβής ές	Reverencing God, pious, religious, devout
6	προσκυνέω	Prostrate [kiss toward]
	προσκυνητής ού	Worshiper
7	θρησκεία ας	Religious worship, ceremonies
	θρησκός όν	Religious, fearful
8	προσεύχομαι	Offer prayers, pray
	προσευχή ής	Prayer, place of prayer Acts 16:13,16
9	προσέρχομαι	Come to, approach 1 Tim 6:3; associate with Acts 10:28
10	εὐχαριστέω	Give thanks, be thankful, be grateful (Rom 16:4)
11	φοβέομαι	to fear
12	κάμψει πᾶν γόνυ	(idiom) to bow the knee Rom 14:11

13	ὀνομάζων τὸ ὄνομα κυρίου	2 Tim 2:19. Idiom “to name the name of the Lord”

	Hebrew	Meaning
1	שָׁחָה	Bow down (see Hill 6-7)
2	עָבַד עֲבָדָה עֲבוּדָה	Serve, servant, service (see Hill 4-5)
3	בָּרַךְ בִּרְכָה בִּרְכָה	Kneel, bless, praise, salute, curse (used euphemistically)
4	שָׁרַת	Minister, serve (Num 4:12; 2Ch:24:14) (see Hill 5-6)
5	יָרָא	Fear (see Hill 3-4)
6	קָרָא	Call
7	פָּלַל	Intervene, intercede
8	עָתַר	Entreat
9	שָׁאַל	Ask, inquire
10	שָׁלַל	Shine, glorify; shout, praise
11	יִלְנַן לְאַפְהַתָּה דְנָא לִפְּיָ שְׁבַח	Praise, laud
12	סָגַד	Prostrate oneself, used in Isa 44:15,17,19; 46:6 only.
13	קָרַב	Approach, draw near
14	כָּבַד	Honor, glorify
15	גָּדַל	Become great, magnify, [tower]
16	רוּם	Lift up, extol
17	דָּרַשׁ	Seek, inquire (see Hill 2-3)
18	סָגַד	Do homage, prostrate oneself (Dan. 3:5-7, 10-12, 14-18, 28)
19	נָפַל	I fall down on my face
20	נָגַשׁ	Draw near, approach
21	הִלְךְ	Walk, “Come” Isa 55:1,3
22	חָנַן	Be gracious (Hithpael – implore favour)
23	יָדָה	Confess, praise, give thanks (Psa. 32:5)

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**Course Objectives Related to MDiv\* Student Learning Outcomes**

Course: 6PT526 Worship

Professor: D Thomas

Campus: Atlanta

Date: Spring 2012

<b><u>MDiv* Student Learning Outcomes</u></b>		<b><u>Rubric</u></b>	<b><u>Mini-Justification</u></b>
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> <li>➤ Strong</li> <li>➤ Moderate</li> <li>➤ Minimal</li> <li>➤ None</li> </ul>	
<b>Articulation (oral &amp; written)</b>	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	<ol style="list-style-type: none"> <li>1. Written Prayers</li> <li>2. Study historical, theological, ecclesial liturgical issues</li> </ol>
<b>Scripture</b>	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Moderate	<ol style="list-style-type: none"> <li>1. Significant study of relevant biblical materials.</li> </ol>
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	Students will be introduced to Reformed worship in contrast to other strands of worship.
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Strong	Students will be asked to write prayers.
<b>Desire for Worldview</b>	Burning desire to conform all of life to the Word of God.	None	
<b>Winsomely Reformed</b>	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	<ol style="list-style-type: none"> <li>1. Students must develop a view of worship in a context of widely differing and contrasting forms</li> <li>2. Particularly controversial issues will be engaged with a view to finding an acceptable, biblical compromise.</li> </ol>
<b>Preach</b>	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	None	
<b>Worship</b>	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Strong	This is a course about worship!
<b>Shepherd</b>	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings;	Strong	Assignment: develop a philosophy

	and encouraging a concern for non-Christians, both in America and worldwide.		of worship that unites the congregation and remains biblical and reformed
<b>Church/World</b>	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	<b>Strong</b>	Issues that regularly emerge with denominational meetings will be discussed and evaluated in class