

Lutheran Theological Seminary at Gettysburg
THE CHURCH'S WORSHIP
Rev. Dr. Mark W. Oldenburg

RATIONALE

Liturgy is the most vivid, palpable, and central means by which God speaks the Gospel to the gathered Body of Christ. In this fundamental act of divine self-revelation, God encounters and shapes us by the preached and sacramental Word. In this fundamental act of the Christian community, we offer our prayer, praise, and thanksgiving, and commit ourselves to being Christ's body in the world. The focus of the course is therefore on history, theology, and pastoral care as they come together in preparing for and leading corporate worship. A course of this nature cannot cover all the bases implied in the title, nor all the situations which will arise in a student's ministry, but will be concerned to develop the ability to prepare and lead worship and the capacity to make the mature judgments necessary to meet a varied future.

This course is required for both the MDiv and MAMS (CE) degrees. While its subject engages all of the outcomes of both of these degrees, it is especially aimed at assuring one outcome of each:

- The MDiv degree prepares students to "lead a congregation in worship and the pastoral arts."
- The MAMS (CE) degree prepares students to "integrate worship and educational ministry in light of the various theological disciplines."

For those preparing for ordained ministry, this course is aimed at fitting people for competence and beginning to hone excellence at these competencies, although others will be addressed at least tangentially:

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| 1I. Conveys a conviction that prayer matters. | 3G. Integrates people into the life of the Church. |
| 1J Proclaims the Gospel for all creation | 4A. Provides pastoral care through visits, calls, notes, the use of technology and prayer. |
| 2A. Plans worship services. | 4B. Equips others to provide pastoral care. |
| 2C. Presides at the sacraments. | 4C. Offers the rites of healing and anointing with oil. |
| 2D Invokes a sense of the sacred through ritual and prayer. | 4F. Helps people process major life transitions. |
| 2E. Adapts the liturgical framework to the local context. | 5A. Uses spiritual disciplines to cultivate vision (e.g. biblical and theological reflection and prayer) |
| 2F. Generates worship opportunities in new environments and in new ways. | 5D. Integrates the history and context of the congregation or institution into future planning. |
| 2G. Fosters an environment of radical hospitality. | 5E. Attends to society and cultural trends (e.g. demographics, census information..) |
| 2H. Ensures the integration of Fine Arts into worship | 6C. Helps lay people understand her or his baptismal vocation. |
| 2I. Officiates at weddings and funerals. | |
| 2J. Raises up diverse worship leaders. | |
| 2K. Manages the flow of services. | |
| 2L. Attends to worship aesthetics. | |
| 3D. Accompanies the congregation or institution in engagement of neighbors and the local community. | |

6E. Addresses social, ecological, and eco-justice issues.

OUTCOMES

The class sessions will attempt to model the process of going beyond subjective opinions to mature decisions by bringing theological, historical, and pastoral concerns to bear on liturgical choices.

For most of the participants in this course, 3.930a (the central topic of which is liturgy as the work of the people of God) will be combined with 3.930b (the central topic of which is worship as the edification of the body of Christ) to form a single, full credit course. 3.930a is mostly foundational and presentational; 3.930b is dedicated to more integrative and active learning. There are overarching outcomes which will be addressed in both courses. There are also outcomes which will only be addressed in one semester or the other. For the sake of clarity and completeness, all promised outcomes of both courses are listed below. Those that will be covered and evaluated in both semesters are in **boldface**; those related only to 3.930a are in *italics*; those related only to 3.930b only are in regular type.

A. **General Objectives:** The student will be able to--

1. **recognize the importance of worship content and style for proclaiming the Gospel and building up the church;**
2. **develop a theological basis for making sound judgments about liturgy; and**
3. **recognize the importance of preparing for worship, including familiarity with resources, attention to planning, and working with a team.**

B. **Specific Outcomes:** In meeting these goals, the student will be able to:

4. **demonstrate familiarity with the connections between theology and worship. These connections vary depending on students' denomination, but Lutherans should be able to:**
 - a. **state Luther's reforming principles over against the medieval mass, and their impact on present practice; and**
 - b. **state Luther's conservative principles over against the Radical and Reformed movements, and their impact on present practice;**
 - c. **articulate a doctrine of Christ's presence in the supper, and its impact on present practice;**
5. **recognize the power and peculiar character of liturgical language, and articulate a position concerning the use and modification of words and images to avoid sexual, racial, or social bias and to reflect the inclusiveness and diversity of the Gospel;**
6. **recognize her/his own strengths and weaknesses in the leadership of worship and begin to develop a personal style of liturgical leadership;**
7. **account for and put to use the variety expressed in the weekly, annual, and daily rhythm of the church year, focusing on the centrality of Sunday and the Triduum;**
8. **demonstrate an ability to distill a *de tempore* theme from the day's lessons, and to reflect that theme in proclamation, music, prayer, and other preparation;**
9. *demonstrate familiarity with the names, variety, and use of vestments, altarware, and church furnishings, and with the special vocabulary of Christian worship;*

10. identify and work with the basic shape of the service of Holy Communion (ordo), including an ability to:
 - a. name the steps of the ordo and outline the origin of the Service of the Word (synaxis) and its characteristic elements; and
 - b. outline the origins of the Service of the Meal and its characteristic shape;
11. recognize the sources, tenets and goals of the modern liturgical movement (including the specific ecumenical convergences outlined in Baptism, Eucharist, and Ministry)
 - a. as they apply to the Sunday assembly, and
 - b. as they apply to Christian initiation;
12. describe the role music and the other arts play in worship, a description which would include
 - a. the ability to explain how the “liturgies” of choirs and other leadership groups fit into the congregation’s liturgy;
 - b. the ability to apply theological, musical, and pastoral principles to the selection of hymns as a model for the use of other arts;
13. articulate a notion of edification (“building up the Body”) as the basis for pastoral care in liturgy, and apply that notion to the various services, especially to those accompanying life passages;
14. describe and model the relationship between worship and witness, including in the description the notions of hospitality and formation; and
15. demonstrate an ability to critique worship practices in such a way that the critique is useful in both content and style; and
16. demonstrate a familiarity with the range of liturgical practice and piety, especially that found among Lutherans in the Northeast.

STRATEGIES

A. Basic Readings:

[Baptism, Eucharist and Ministry](#) (published, or available on the web)

Brugh & Lathrop	<i>The Sunday Assembly</i>
Bushkofsky & Satterlee	<i>The Christian Life: Baptism and Life Passages</i>
	<i>Evangelical Lutheran Worship: Pew Edition</i>
Schattauer, ed.	<i>Inside Out: Worship in an Age of Mission</i>
Schattauer	“Re-Imagining the Christian Assembly” (on the course website)
Willimon	<i>Word, Water, Bread and Wine and Worship as Pastoral Care</i>

B. Recommended Readings

Evangelical Lutheran Worship: Ministers Leaders Desk Edition
Leading Worship Matters: A Sourcebook for Preparing Worship Leaders
From Renewing Worship (available on the course website)

C. Plenary Sessions:

Feb. 4	Conversation with Kevin Strickland, Director of Worship (ELCA)
Feb. 11	Introduction to Practicum Sessions/ Edification and Formation 1
Feb. 18	Edification and Formation 2

	Read: Chapters related to Life Passages(Baptism, Funerals, Weddings) in <i>Inside Out</i> and in Willimon, <i>Worship as Pastoral Care</i> Recommended: Bushkofsky & Satterlee, <i>The Christian Life</i>	
Feb. 25	Edification and Formation 3 Read: Chapters related to Life Passages(Baptism, Funerals, Weddings) in <i>Inside Out</i> and in Willimon, <i>Worship as Pastoral Care</i> Recommended: Bushkofsky & Satterlee, <i>The Christian Life</i>	
Mar. 4	Questions and Answers and Work time for Practicum Sessions	
Mar. 11	Hymnody	
Mar. 18	Planning Presentation by Adult Baptism Team	Planning Presentation by Infant Baptism Team
Mar. 25	Planning Presentation by Funeral Team	Planning Presentation by Wedding Team
Apr. 1	Neuropsychology of Communal Singing 1	
Apr. 8	Enactment: Adult Baptism Team	
Apr. 15	Enactment: Infant Baptism Team	
Apr. 22	Enactment: Funeral Team	
Apr. 29	<i>Spring Academy Week – Classes Do Not Meet</i>	
May 6	Enactment: Wedding Team	
May 13	Neuropsychology of Communal Singing 2	

D. Reflection Papers (non-graded): (please submit to Mr. Oldenburg by email)

1. Due Sept. 8, no more than 2 pages, responding to these questions:
 - a. What do you understand worship to be?
 - b. What is the most important part of worship for you? Why?
2. Due May 13 no more than 2 pages, reflecting on your original paper in light of course learnings.

E. Practicum Sessions

Each student will be a member of a team which will be responsible for planning and leading a mock worship service. Much more information will be distributed, but these teams will be responsible for:

1. A paper outlining the pastoral underpinnings of the service;
2. A class presentation outlining the specific plans for the service;
3. Leadership of an enactment of the service; and
4. A paper including final versions of (1) and (2) above.

F. Worship:

The Chapel is neither a classroom nor a laboratory. However, since a side benefit of worship at the seminary is exposure to a variety of services and worship styles, it is expected that participants in this course will be regular in attendance and fervent in participation at the community's worship.

G. Academy Week

Students are required to attend one session of their choice and write a reflection (of about 150 words) on that presentation in light of the learnings of this course on the subject of edification.

ASSESSMENT

- A. Assessment of students is based on the promised outcomes of the course. In order to pass the course, a student must demonstrate competence in fulfilling each of the outcomes. Each student will receive a Descriptive Report (attached).

There are three points at which a student's work will be assessed: the enacted service; the final paper; and the student's assessment (in class and on line) of the work of other teams.

For each of the outcomes and points of assessment, there is a grid of criteria (attached to this syllabus), which gives further information about what constitutes demonstration of competence or excellence.

For those taking the course for a letter grade, the descriptive report will be translated into a letter grade. Each of the ten outcome is given a point value: "Barely Fulfilled" receives 1 point, "Fulfilled" receives 2, and "Fulfilled with Excellence" receives 3. Again, to pass the course, a student must demonstrate competence in each of the outcomes.

Points	Letter Grade	Points	Letter Grade	Points	Letter Grade
10-11	C-	17-18	B-	24-25	A-
12-14	C	19-21	B	26-28	A
15-16	C+	22-23	B+	29-30	A+

- C. A class committee will be chosen by the students to meet with the instructors to provide on-going evaluation of the course.

BIBLIOGRAPHY

Resources related to *Evangelical Lutheran Worship* (see also recommended reading; more to come soon):

Musician's Guide to Evangelical Lutheran Worship

Indexes to Evangelical Lutheran Worship

Evangelical Lutheran Worship, Liturgies Audio CD, vols. 1 and 2

Adam, A. *The Liturgical Year*

Anderson, H. & Foley, E. *Mighty Stories, Dangerous Rituals: Weaving together the Human and the Divine.*

Book of Common Prayer

Book of Common Worship

Brilioth, Y. *Eucharistic Faith and Practice*

Anticipates themes in BEM

Christianson, Gerald "Space and Spirituality" in *Spirituality: Toward a 21st Century Lutheran Understanding*, ed. Kirsi Stjerna and Brooks Schramm, pp. 80-96.

Collins & Weidler *Sound Decisions: Evaluating Contemporary Music for Lutheran Worship*

Davies, J. G. *New Westminster Dictionary of Liturgy and Worship*

Dawn, Marva *Reaching Out Without Dumbing Down*

Dix, Gregory *Shape of the Liturgy*

Influenced modern liturgical movement

Foley, Edward *From Age to Age*

Hovda, Robert *Strong, Loving, and Wise*

Jones et al., *Study of Liturgy*

Good overview and bibliography

Luther, M. *Liturgy and Hymns* (LW 53)

Luther's own liturgical work

_____ *Word and Sacrament I* (LW35)

Luther's seminal writings

Marty, M. *Baptism and The Lord's Supper*

Insightful and readable

Oldenburg, M. "Liturgical Piety and Formation in Theological Education" in *Spirituality: Toward a 21st Century Lutheran Understanding*, ed. Kirsi Stjerna and Brooks Schramm, pp. 50-59.

Pfatteicher, P. *Commentary on LBW and Commentary on the Occasional Services*

Ramshaw, E. *Ritual and Pastoral Care*

Ramshaw, G. *Reviving Sacred Speech*

Christian Worship: 100,000 Sundays of Symbols and Rituals

Senn, F. *Christian Liturgy: Catholic and Evangelical*

Stjerna, K. *No Greater Jewel*

On Baptism

Thompson, B.

Liturgies of the Western Church

Key do

White, James *Protestant Worship*

DESCRIPTIVE REPORT

4.105b: The Church's Worship Spring Term, 2015

Student: _____

The general objectives of the course are that students will be able to:

1. recognize the importance of worship content and style for proclaiming the Gospel and building up the church;
2. develop a theological basis for making sound judgments about liturgy; and
3. recognize the importance of preparing for worship, including familiarity with resources, attention to planning, and working with a team.

In pursuit of these general objectives, specific outcomes were promised and tested: They were that, by the conclusion of the course, students would be able to:

OUTCOME	NOT FULFILLE D	FULFILLE D Barely	FULFILLE D With Competen ce	FULFILLE D With Excellenc e
4. demonstrate familiarity with the connections between theology and worship <i>Tested in the final paper</i>				
5. recognize the power and peculiar character of liturgical language; <i>Tested in the final paper and the enactment</i>				
6. begin to develop a personal style of liturgical leadership; <i>Tested in the final paper and the enactment</i>				
7. account for and put to use the variety expressed in the church year, focusing on the centrality of Sunday and the Triduum; <i>Tested in the final paper and the enactment</i>				
8. demonstrate an ability to distill a <i>de tempore</i> theme from the day's lessons, and to reflect that theme in proclamation, music, prayer, and other preparation; <i>Tested in the final paper and the enactment</i>				
12. articulate a notion of edification ("building up the Body") as the basis for pastoral care in liturgy, and apply that notion to the various services; <i>Tested in the final paper and the enactment</i>				
13. demonstrate the ability to apply				

theological, musical, and pastoral principles to the selection of hymns as a model for the use of other arts; <i>Tested in the final paper and the enactment</i>				
14. describe and model the relationship between worship and witness, including in the description the notions of hospitality and formation;				
15. demonstrate an ability to critique worship practices in such a way that the critique is useful in both content and style; and <i>Tested in the criticism of others work</i>				
16. demonstrate a familiarity with the range of liturgical practice and piety, especially that found among Lutherans in the Northeast. <i>Tested in the enactment</i>				

Grade: _____

Instructor: _____

Assessment Grid for Rationale Questions

Assignment	Fulfilled with Excellence	Fulfilled with Competence	Barely Fulfilled	Not Fulfilled
Outline a theological understanding of the central event around which the service centers 75 % of Outcome 4 10 % of Outcome 12	Demonstrates familiarity with Biblical, historical, and systematic perspectives on the central event, critically using at least two sources for each of these perspectives, beyond the texts assigned for the course.	Demonstrates some familiarity with Biblical, historical, and systematic perspectives on the central event, critically using at least one source for each of these perspectives, beyond the texts assigned for the course.	Demonstrates some familiarity with two of these perspectives -- Biblical, historical, or systematic perspectives on the central event, using only the texts assigned for the course.	Demonstrates no familiarity with these perspectives beyond common knowledge or personal reflection
Outline a sociological understanding of the central event around which the service centers 10% of Outcome 12	Demonstrates familiarity with the implications of the event for groups of people, apart from the church or Western culture, using at least two sociological sources	Demonstrates some familiarity with the implications of the event for groups of people, using at least one sociological source.	Demonstrates some familiarity with the implications of the event for groups of people, using only the texts assigned for the	Not addressed.

			course.	
Outline a psychological understanding of the central event around which the service centers 10 % of Outcome 12	Demonstrates familiarity with the implications of the event for individuals, apart from its theological ramifications, using at least two psychological sources	Demonstrates some familiarity with the implications of the event for individuals, apart from its theological ramifications, using at least one psychological source	Demonstrates some familiarity with the implications of the event for individuals, using only the texts assigned for the course.	Not addressed
Distill a central theme from the Gospel for the day and make a list of some other images, themes, and emphases which appear in the lessons. Outcome 8	Uses Greek and at least three sorts of exegetical criticism to distill such a sentence from the Gospel reading; discerns at least five images from the other readings with imagination and insight	Uses Greek and at least two sorts of exegetical criticism to distill such a sentence from the Gospel reading; lists at least five images or themes from the other readings	Uses Greek to distill such a sentence from the Gospel reading, lists at least three images or themes from the other readings	Not addressed, or no explanation offered for how the theme was distilled.
Describe how the congregation and its members might be edified 35 % of Outcome 12	Indicates at least three ways in which the congregation, the people most connected with the event, and other individuals have the opportunity to connect their baptismal identity with new situations or roles	Indicates at least two ways in which two of these groups have the opportunity to make this connection	Indicates at least a single way in which two of these groups have the opportunity to make this connection	Not addressed
Give and defend a practice of language use. 40 % of Outcome 5	Outlines a use of language which addresses the inclusiveness of the Gospel and the use of Spanish which takes seriously the context of the service	Outlines a use of language which addresses either the inclusiveness of the Gospel or the use of Spanish, and which takes seriously the context of the service.	Outlines a use of language which addresses either the inclusiveness of the Gospel or the use of Spanish	Not addressed

Assessment Grid for Rationale Questions

Assignment	Fulfilled with Excellence	Fulfilled with Competence	Barely Fulfilled	Not Fulfilled
Identify and explain decisions made about the service 25 % of Outcome 4 50 % of Outcome 7 100 % of Outcome 8 50 % Outcome 13	Each decision is explained, with reference to its connection to the season of the church year, the understanding of the central event, the hoped-for edification, and/or the practice of the congregation	Most decisions are explained, with reference to its connection to the church year, the understanding of the central event, the hoped-for edification, and/or the practice of the congregation.	Some decisions are explained, with reference to its connection to the church year, the understanding of the central event, the hoped-for edification, and/or the practice of the congregation.	Not addressed
Describe in what ways this service might edify the congregation and its members in some of the ways identified in the rationale. 35 % of Outcome 12 30 % of Outcome 14	Each hoped-for sort of edification mentioned in the earlier question is described as addressed somewhere in the service, either in verbally or non-verbally.	More than half of the hoped-for sorts of edification mentioned in the earlier question are described as addressed somewhere in the service, either in verbally or non-verbally.	Less than half of the hoped-for sorts of edification mentioned in the earlier question are described as addressed somewhere in the service, either in verbally or non-verbally.	Not addressed
Describe how this service has been planned to prepare for the presence of visitors and other strangers. 40% of Outcome 14	Visitors and other strangers are prepared for in at least four of these ways reported (along with announcements and other leadership action performed at the enactment but not described in the paper: • Bulletin format • Hymn selection • Instructions regarding welcome and logistics for Communing • Language use	Visitors and other strangers are prepared for in at least three of these ways reported (along with announcements and other leadership action performed at the enactment but not described in the paper: • Bulletin format • Hymn selection • Instructions regarding welcome and logistics for Communing	Visitors and other strangers are prepared for in at least two of these ways reported (along with announcements and other leadership action performed at the enactment but not described in the paper: • Bulletin format • Hymn selection • Instructions regarding welcome and logistics for	Not addressed

	• Inclusion of people of different ages in leadership and participation • Inclusion of texts or practices which might be familiar to expected visitors	• Language use • Inclusion of people of different ages in leadership and participation • Inclusion of texts or practices which might be familiar to expected visitors	Communing • Language use • Inclusion of people of different ages in leadership and participation • Inclusion of texts or practices which might be familiar to expected visitors	
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Assessment Grid for Enactment Performance

Outcome	Fulfilled with Excellence	Fulfilled with Competence	Barely Fulfilled	Not Fulfilled
recognize the power and peculiar character of liturgical language 60 % of Outcome 5	- Was clear and gracious in writing for oral communication; - Imaginatively used the range of Scriptural imagery for God in ways faithful to the Gospel; - Addressed the presence of Spanish-speaking neighbors in ways appropriate to the abilities and situation of the congregation	Demonstrated facility in two of those areas	Demonstrated facility in one of those areas	Demonstrated facility in none of those areas, or did not follow the guidelines in the syllabus for the use of language.
recognize her/his own strengths and weaknesses in the leadership of worship and begin to develop a personal style of liturgical leadership 100 % of Outcome 6	In speaking, was always clear, understandable, and respectful	In speaking, these characteristics were usually true	In speaking, these characteristics were sometime true	In speaking, these characteristics were never true
	In gesture, was always engaging, attentive, and appropriate to the size and atmosphere of the gathering	In gesture, these characteristics were usually true	In gesture, these characteristics were sometime true	In gesture, these characteristics were never true
	In movement, was always decisive and efficient	In movement, these characteristics were usually true	In movement, these characteristics were sometime true	In movement, these characteristics were never true
	In guiding, was always attentive to the assembly, helpful, and clear	In guiding, these characteristics were usually true	In guiding, these characteristics were sometime true	In guiding, these characteristics were never true
account for and put to use the variety expressed in the weekly, annual, and	Demonstrated imaginative familiarity with the implications of the day or season for paraments, prayers,	Demonstrated familiarity with the implications of the day or season for paraments, prayers, and	Demonstrated some familiarity with the implications of the day or season, but	Demonstrated no familiarity with the implications of the day or season.

daily rhythm of the church year, focusing on the centrality of Sunday and the Triduum; 50 % of Outcome 7	and hymnody.	hymnody	missed chances to incorporate more	
demonstrate an ability to apply theological, musical, and pastoral principles to the selection of hymns 50 % of Outcome 13	All hymns were appropriate to the day, the readings, the season of the year, the expected ability of the congregation, and their functions in the service.	All hymns were appropriate in at least 4 of these 5 areas	Most hymns were appropriate in most of these areas	Two or more hymns were inappropriate in most of these areas

Assessment Grid for Enactment Performance (continued)

model the relationship between worship and witness, including the notions of hospitality and formation 30 % of Outcome 14	The service, its supports (like the bulletin) and its leadership fitted visitors for participation in imaginative and particularly inviting ways; the formation of those present (especially those closely connected with the service's particular rite) was attended to in imaginative and appropriate ways	The service, its supports and its leadership demonstrated attention in multiple ways to fitting visitors for participation, and attended to formation in expected ways	While not offensive, the service, its supports and its leadership overlooked a particular sort of visitor whose presence might be expected, or ignored the formation of some folk connected with the particular rite	The service would actively exclude visitors and impede the faith formation of members.
demonstrate a familiarity with the range of liturgical practice and piety, especially that found among Lutherans in the Northeast 100 % of Outcome 16	In their decisions and decision-making, the team appeared open to resources and insights from across the church and around the world	The team appeared open to one another's resources and insights	The team was able to work together	The team was unable to make decisions, or allowed the expression of only one sort of piety.

Assessment Grid for Providing Feedback

Outcome	Fulfilled with Excellence	Fulfilled with Competence	Barely Fulfilled	Not Fulfilled
demonstrate an ability to critique worship practices in such a way that the critique is useful in both content and style; 100% of Outcome 15	Gave cogent, germane responses in writing and in person, phrased in such a way as to understandable and to demonstrate respect for the person responded to, which provided opportunity for intellectual growth or behavioral change.	Similarly, but with slightly less cogency, frequency, comprehensibility, respect, or usefulness.	Only offered responses in written or oral form, or showed a lack of respect, or had difficulty being understood	Did not offer any such responses.

