Syllabus – Lutheran Worship

1) **Course:** MTC008, Lutheran Worship

2) **Contact Hours/Week:** TBA.

3) **Course Description:** This course explores Lutheran Worship, its practice and theology, both ancient and modern, and the important role it plays in God’s mission. This course will explore Lutheran worship as it centers around three things – word, prayer, and sacrament – and how we encounter or miss the presence and power of God in our worship gatherings.

4) **Professor:**
   a) Dr. Linda Borecki.
   b) LBorecki@msn.com.
   c) Supply general contact times outside of class meeting times: TBA.

5) **Instructional Goals and Objectives:**
   a) Being (Spiritual Formation) Objectives: The student will
      i) discern the presence and power of the Triune God in sacramental worship – whether “traditional,” “contemporary,” “emergent,” or other worship style;
      ii) evidence deepening empathy toward others – longtime worshiper and worship novice alike;
      iii) use historical material to enrich their own devotional life;
      iv) become more aware of how God works through worship to encourage and build up the saints as well as proclaim to the lost.
   b) Knowing (Cognitive Formation) Objectives: The student will
      i) learn new skills which help individuals and leaders “get out of the way” or point to God’s clearly revealed presence in worship;
      ii) learn new skills which help assess and evaluate forms and postures which “get in the way” or point to God’s clearly revealed presence in worship.
   c) Doing (Conative Formation) Objectives: The student will
      i) read and develop worship materials through a Lutheran theological set of lenses;
      ii) apply insights gained from reading, discussion, and real life experience to plan, develop, and lead forms and postures for appropriate contextual Christian worship;
      iii) lead worship.

6) **Other Course Insights:**
   *The Grace of Great Things:* the subjects around which a community of learners gather. When uncovered, great things disclose wisdom, truth, delight, and meaning. The great thing of this course is Lutheran Worship. *Speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ (Eph. 4:15).* The goal: growing up into Christ, individually, in community, and as witness in the world. The study of worship moves beyond worship ‘style’ or music to deeper issues of being formed and transformed in worship. In it is sought wisdom, resourcefulness, and compassion.

   Lutheran Worship is discussion and reading-intensive, with the culminating projects of teaching a liturgical element in class, and teaching/leading congregational liturgy at course end.
Lutheran Worship is an online course, designed at the university undergraduate level. It combines synchronous (live, entire class present) lecture and discussion with asynchronous assignments. Emphasis is on reading, reflections on the readings, discussion, practicing discernment, resourcefulness, compassion in one’s own worship context, and engaging with a temporary community in mutual support.

7) **Required Course Texts:** (purchase the starred items immediately)
   b) Luther, Martin, “An Order of Mass and Communion for the Church at Wittenberg, 1523“ (sent via email).
   c) *Lutheran Service Book*, St. Louis: Concordia Publishing House, 2006 (the maroon hymnal) OR the hymnal the student’s congregation uses.

**Recommended Reading**
   a) *For those engaged in the decision-making process of music and the arts in worship*: Best, Harold M., *Unceasing Worship: Biblical Perspectives on Worship and the Arts*, Downers Grove, Illinois: InterVarsity Press, 2003. (Church musician and theologian Harold Best has written an incisive, provocative, profound, and comprehensive book on authentic worship. It has been received with highest accolades and is considered a landmark volume on worship).

8) **Attendance Policy**: Students are expected to attend a minimum 70% of classes in order to receive a passing grade.

9) **Academic Integrity:**
   a) Academic integrity is essential to any academic institution and is in keeping with the mission of Concordia University. Academic integrity includes:
      i) Working honestly on tests and assignments.
      ii) Honestly reporting research findings.
      iii) Properly citing the source of any materials quoted, paraphrased or modified in the work one submits. Lynn Troyka’s *Simon and Schuster Handbook for Writers* defines properly citing source material in this manner:
To plagiarize is to present another person’s words or ideas as if they were your own. Plagiarism is like stealing. The word plagiarize comes from the Latin word for kidnapper and literary thief. Plagiarism is a serious offense that can be grounds for failing a course or expulsion from a college. Plagiarism can be intentional, as when you submit as your own work a paper you did not write. Plagiarism is also intentional when you deliberately incorporate the work of other people into your writing without using documentation to acknowledge those sources. Plagiarism can also be unintentional – no less serious an offense – if you are unaware of what must be acknowledged and how to do so with documentation.

10) Assignments and Projects:
   a) There is no mid-term or final exam. Rather, successful completion of the course is dependent on attendance (70% of classes), participation in discussion, and timely completion of weekly assignments and the final projects.
   b) Three papers: Webber, Nouwen, Warren – see Course Description and Required Course Texts above. Due dates noted in Course Outline below.
      i) For two papers (student’s choice of authors) – a 300 word maximum reflection:
         (1) Seek enduring understanding – helpful, plausible interpretation of the importance/meaning/significance of the reading. What are the implications for one’s own context?
         (2) Include a pertinent quote.
      ii) For one paper (student’s choice of author) – a 1-page document (single-spaced, 12 point font) of favorite, thought-provoking quotes.
   c) Case Study of Liturgy
      i) Create a case study for an historic liturgical element, action, or symbol that would be meaningful in the student’s own ministry context, and present a short synopsis in Class 8.
         (1) Research
            (a) Include Brauer as a resource, as well as Luther, Webber, or Warren, and scholarly sources. Reputable internet websites are also acceptable – cite sources consulted.
            (b) Note: please bear in mind wisdom, resourcefulness, and compassion toward both long-time Lutherans for whom this has become “dead liturgy” because of overfamiliarity and toward a novice worshiper with little or no liturgical understanding. Peel back layers of understanding and meaning – how can people encounter afresh the living God with this element?
         (2) Create a document that includes:
            (a) Context of the original worshiping community.
            (b) The text.
            (c) Footnotes, bubble comments, text-box commentary, or simply a second section for reflection (see “An Order of Mass and Communion for Wittenberg, 1523”).
            (d) Art and music that elucidates this liturgy, action, or symbol – can be ancient or modern.
            (e) It should be 1-3 pages total and shared in a 10-minute presentation.
      ii) Send the case study document to the professor and classmates by the Sunday before Class 8 so it might be loaded into the powerpoint and Adobe Classroom.
iii) Cursory list of suggestions – please notify the professor and classmates with the planned case study, and consult the professor before-hand if an idea is pursued other than one on this list.
   (1) Introit
   (2) Kyrie
   (3) Gloria in Excelsis - “Glory to God in the highest” “This is the Feast”
   (4) Alleluia verse
   (5) Offertory – “Create in me”
   (6) Offertory – “Let the vineyards be fruitful, Lord”
   (7) Offertory – “What shall I render to the Lord” Passing the Peace
   (8) Agnus Dei – “Lamb of God” Sanctus
   (9) Post-communion canticle “Thank the Lord and Sing His Praise”
   (10) Nunc Dimittis – “Lord, now You let your servant go in peace”
   (11) Te Deum
   (12) The use of oil in prayer or Sacrament
   (13) Healing prayer in worship

d) Facilitating Liturgy – Due within one month of final class
   i) Lead and record the liturgy of the most formal service the student’s congregation offers, OR, if leading liturgy is not possible in the setting, complete an alternate inter-active culminating project in consultation with the instructor.
   ii) Integrate ideas and strategies acquired during the worship course, note these, and include a short note of explanation with the recording.
   iii) Send a DVD recording to:
       Linda Borecki
       8235 SW 165th Ave.
       Beaverton, OR 97007

11) Grading Procedure: to receive a grade of “pass”:
   a) Attendance at a minimum of 70% of the classes.
   b) Verbal participation in each class and written (email) participation for each class’ follow-up communications.
   c) Timely completion of the class assignments for each of the class sessions.
   d) Video recording sent to the instructor of the participant facilitating liturgy at the most formal service their congregation offers, OR, if leading liturgy is not possible in one’s setting, an alternate inter-active culminating project in consultation with the instructor.

12) Course Outline:
   a) Class 1
      i) Perichoresis (the dance of Life in the Trinity).
      ii) John 14 (read before or after class, or both).
   b) Class 2
      i) WORD – Wisdom Cries; the Psalms.
      iii) Start Webber reading if possible – it is theologically ‘dense’, taking time and focus.
      iv) Due beginning of Class 2: A thought-provoking quote from the Witvliet reading – his own quote or from the Patristic Testimonies cited by Witvliet. Type the quote in a document and prepare to copy it into the chat bar for class discussion.
c) Class 3
   i) SACRAMENT – Drenched, Pt 1.
   ii) Webber, chpts 2-3.
   iv) Luther, Part Fourth: Of Infant Baptism, the last eight paragraphs (beginning “Lastly, we must also know what Baptism signifies…”) from The Large Catechism, accessed at http://www.iclnet.org/pub/resources/text/wittenberg/luther/catechism/web/cat-13a.html.
   v) 1 Peter – read this through the eyes of a second century baptismal candidate in Jerusalem on Pascha (Good Friday – Easter Vigil).

d) Class 4
   i) SACRAMENT – Drenched, Pt 2.
   ii) Webber, chpts 4-5.
   iv) Reinke, “Baptism and Circumcision” (emailed).
   v) Due beginning of class: Paper #1 – Webber.
   vi) Due beginning of class: an original Collect, using the historic four-part structure of Address, Affirmation, Petition, Closing, and using as content a baptismal theme from our “Drenched” discussion, listening, or readings.

e) Class 5
   i) Luther and Worship.
   iii) Due beginning of class: for two ‘bubble comments’ in the side bar and the main text to which they refer, reflect and respond: “How does Luther exhibit wisdom, resourcefulness, and/or compassion?” 300 words max. Discuss in class: “Why is Luther considered a mystic? Are you one?”

f) Class 6
   i) SACRAMENT – Eucharisteo, Pt 1.
   ii) Nouwen, Intro, chpts 1-2.
   iii) Luther, Part Fifth: Of the Sacrament of the Altar. Note answers to Luther’s second question, “What are its benefits?”

g) Class 7
   i) SACRAMENT – Eucharisteo, Pt 2.
   ii) Nouwen, chpts 3-5, Conclusion.
   iv) Due beginning of class: Paper #2 – Nouwen.
   v) Due beginning of class: an original Collect, using the historic four-part structure of Address, Affirmation, Petition, Closing, and using as content a Eucharistic theme from our “Eucharisteo” discussion or readings.

h) Class 8
   i) Case studies of liturgy.
   ii) Brauer – plus other approved resources for the case study.
   iv) In-class presentation of the case study of a liturgical element of student’s choosing.

i) Class 9
i) PRAYER.
iv) Due beginning of class: an original Collect, using the historic four-part structure of Address, Affirmation, Petition, Closing, and using as content a confession or lament theme per the Warren reading.

j) Class 10
i) Hallowed Be the Profane – Christ and Culture.
ii) Borecki, “Hallowed Be the Profane.”
iii) Best, “You Shall Not Worship Me This Way: Worship, Art and Incipient Idolatry.”
iv) Due within one month of class 10 – all outstanding assignments; teaching/leading liturgy.

Everlasting God
in whom we live and move and have our being;
You have made us for yourself
so that our hearts are restless until they rest in you.
Give us purity of heart and strength of purpose,
that no selfish passion may hinder us from knowing your will,
no weakness keep us from doing it:
that in your light we may see Light clearly,
and in your service find perfect freedom;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.
- Book of Common Worship
(quoting Aratus, Phaenomena 5 [Acts 17:28] and St. Augustine)