Worship, Community, and Pedagogy
Course PW1013, Spring 2019
Wednesday/Friday, 10-11:30, Fellowship Hall

Instructors

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Course Description

At its best, spiritual formation in vibrant worshipping communities glorifies God through the life-giving and liberative attributes of embodiment, diversity, and wholeness. In this course, we will explore the mutually reinforcing practices of learning and worshipping, including how scripture is studied, learned and embodied; how church traditions are examined and put into contemporary practice; and how people of all ages are equipped to participate in the life of a faith community, and thus in God's broader work in the world. The course attends to the *praxis*—that is, the theory-informed practice and the practice-grounded theory—of liturgy and pedagogy within communities of faith. We will engage together in lectures, seminar-style discussions, student presentations, leading worship, demonstrating pedagogical practices, and reflecting together on all of these experiences. This course depends heavily on the active participation of its students to encourage an ecumenical environment that respects multiple worship traditions.

Prerequisite

There are no prerequisites. The course is required for the MDiv degree and may count toward the concentration in educational ministry.

Objectives: At the end of the course, students will:

1. have a deepened understanding of the role of "practice" in teaching and worship and be able to identify key dimensions of growing in these practices in the community of faith, by examining worship and teaching in contexts of diverse congregations and demographics, including the student's own particular traditions and styles;

2. have begun to express a theological perspective on the interrelated pedagogical and liturgical arts, mindful of global, multicultural, multi-religious contexts, by creatively designing, facilitating, and participating in these practices in an ecumenical learning and worshiping community;

3. have considered their own gifts and abilities related to teaching and learning, and facilitating and planning worship, by engaging in personal and communal reflection on the above experiences.

These objectives are in service to the seminary's larger MDiv Student Learning Outcomes, as articulated in the 2018-19 Academic Catalog:

SLO 5:   Students will acquire the knowledge and skill sets necessary for the practice of Christian ministry – as demonstrated by effectiveness in such activities as: Leading congregations within the framework of their communions, confessions, and polity; preaching, teaching, and leading worship; praying and teaching

others to pray; leading an organization effectively; providing public leadership; inviting others into the Christian faith; offering pastoral care; participating in constructive intra-Christian and interreligious engagement

D2D-SLO 1b: Students can articulate important elements of more than one Christian tradition.

D2D-SLO 2: Students can articulate their own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry.

D2D-SLO 3: Students demonstrate a capacity for ecumenical and interreligious relations.

Course Work

Very specific guidance will be given in class for the required work. The general shape of the work and evaluation are below.

Evaluation

> 1/3 course engagement (weekly reading and assignments, participation)
> 1/3 teaching and worship sessions
> 1/3 final project

Course Engagement

To encourage careful reading and reflection, as well as high quality, respectful seminar discussion, short assignments will accompany each reading (e.g., answering a question, designing discussion questions, interpreting bulletins, or other reflective exercises). We will use these in class in various ways.

Attendance and participation are assumed. Grades will be adjusted for unexcused absences, leaving class early, answering email or texting in class, or for other forms of non-participation.

Electronic Technology Policy

This is a low-to-no technology course during class time. There will rarely, if ever, be a need for using laptops, tablets, phones, or any other technology that takes attention away from the classroom. A paper notebook will be sufficient. If there is an overwhelming need for use of a laptop, please request permission from the professors. You may use such technology for homework and when you teach or lead worship (for example, using PowerPoint, recorded music, or video clips). Even so, students may want to challenge themselves to be low-tech in these activities as they may find themselves in places that do not have the resources for technology (for example, rural or small churches, low-budget organizations, coffee shops, developing countries, outside).

In-class Policy

Please turn off and stow phones so they are neither visible nor accessible. For more information and research regarding the ways even the visible presence of a phone can inhibit learning see Sherry Turkle's *Reclaiming Conversation* (Penguin, 2015). On the reasons a paper notebook may even be better than a laptop, see Mueller, P. and

Oppenheimer, D., "The Pen Is Mightier Than the Keyboard: Advantages of Longhand Over Laptop Note Taking," *Psychological Science, June 2014 vol. 25 no. 6* 1159-1168. <u>Link.</u>

Teaching/Worship Sessions (Preparing, Doing, Reflecting)

With further guidance from the professors, students, in teams, will 1) teach once in class and 2) lead worship in chapel. The size of the teams depends upon the class size. Students will meet with the professors to discuss ideas for teaching/worship at least two weeks before they teach/facilitate. And they will meet with chapel ministers (according to the worship calendar) to discuss worship plans. A typical pattern will be leading worship on a Thursday, followed by teaching class either the next day (Friday), or on the Wednesday of the following week, in a way that helps the class reflect upon the deep theme of worship in light of the intelligences primarily engaged.

> *Groups.* There will be four main groups. Each group will lead chapel and focus upon a deep theme primarily engaged through two intelligences, for example, a service focused upon prayer largely through bodily and logical-mathematical intelligences.

> *Teaching Subgroups.* Each group with be subdivided into two teaching subgroups. Each subgroup will focus upon the worship theme more deeply through one of the two intelligences. For example, one subgroup for the worship theme of prayer will focus upon prayer and bodily-kinesthetic intelligence and the other subgroup will focus upon prayer and logical-mathematical intelligence.

> *Deep themes with particular intelligences*:
> Baptism (linguistic and natural)
> Communion (musical and interpersonal)
> Prayer (bodily-kinesthetic and logical-mathematical)
> Funeral (spatial and intra-personal)

At the time of teaching/worship, preparation materials (lesson plan/worship materials) will be turned in. Reflection papers (roughly 600 words) from each member of the team evaluating the experience are due one week after teaching.

Worship/Teaching groups should consult the following chapters from our assigned texts for guidance as they prepare for their worship/teaching.

> *Worship/Teaching Group A (Baptism): Read Murphy (ch. 6); Duck (ch. 9 and 10); Costen (ch. 5); Wimberly, Nurturing* (ch. 7); *materials from your denominational tradition(s) that deal with this particular theme.*

> *Worship/Teaching Group B (Communion): Read Murphy (ch. 7); Duck (ch. 9 and 11); Costen (ch. 5); Wimberly, Nurturing, (ch. 8); materials from your denominational tradition(s) that deal with this particular theme.*

> *Worship/Teaching Group C (Funeral): Read Costen (ch. 5); Duck (ch. 12); materials from your denominational tradition(s) that deal with this particular theme.*

Worship/Teaching Group D (Prayer): Read Costen (ch. 7); Duck (chp. 13); Wimberly (ch. 10 and 11); materials from your denominational tradition(s) that deal with this particular theme.

Final Project

Students will design their own final projects. Projects will focus particularly on Objective 2 of the course, with an emphasis upon expressing a theological perspective upon the interrelationship of worship and education. Consistent with a multiple intelligences approach, the forms of such expression are wide-ranging, from a written project to a set of lesson/worship plans to works of liturgical art.

The work involved should be roughly the equivalent of the time and energy involved in a 20-page research paper (typically a 20-page paper is calculated at approximately 20 to 30 hours of work).

Students must get approval for their projects from the instructors. An initial idea will be submitted by March 15, including time and work estimates. A progress report is due April 12. Final Project is due May 16, 5:00 p.m.

Bibliography (reading will be selected from the following):

Primary

Armstrong, Thomas. *Multiple Intelligences in the Classroom*. Alexandria, VA: ASCD, 2000.

Baum, L. Frank. *The Wonderful Wizard of Oz*. Chicago: George M. Hill Company, 1900. (but any edition is fine)

Costen, Melva. *African American Christian Worship, 2nd ed*. Nashville: Abingdon, 2007.

Duck, Ruth. *Worship for the Whole People of God: Vital Worship for the 21st Century*. Louisville, KY: Westminster John Knox, 2013.

Harris, Maria. *Fashion Me A People*. Louisville: Westminster John Knox, 1989.

hooks, bell. *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge, 1994.

Murphy, Debra Dean. *Teaching that Transforms: Worship as the Heart of Christian Education,* Grand Rapids, MI: Brazos, 2004.

*Worship Resources from students' own traditions. For students from a tradition of written resources, examples would include *Book of Worship, Book of Common Worship*, or *Book of Common Prayer*, as well as various hymnals. For students from traditions without written resources, other types of guiding resources can be explored, depending upon the tradition.

Resources that are linked or provided

Galvan-Valle, Marissa. "Worship as Sacred Time, Home, and Fiesta," in *Reformed Worship: Resources for Planning and Leading Worship* LINK

Vedantam, Shankar . "Bringing Up Baby," *Hidden Brain* (podcast). LINK

Walker, Joyce MacKichan. "The Art of Asking Good Questions: The Role of Questions in Discussion," and "Ways to Get Adults to Talk," *The Thoughtful Christian*, 2009.

Art of Asking Questions.pdf

Wigger, J. Bradley. "Multiple Intelligences: Understanding the Many Ways We Learn," "Learning as We Teach: Christian education is about Teaching Mysteries," and "Why do you Teach?" *The Thoughtful Christian*, 2009.

Multiple Intelligences.pdf   Learning as We Teach.pdf   Why do you teach.pdf

Wigger, J. Bradley. "The Religious Imagination of Children: Russian Orthodox, Mayan Catholic, Protestant" (Report to Luce Foundation), 2018.

Religious Imagination Project report for WC

Secondary (portions of the following may be helpful for planning and projects)

Campbell, Linda; Bruce Campbell; and Dee Dickinson. *Teaching and Learning through Multiple Intelligences, 3rd edition*. Boston: Allyn & Bacon, 2003.

Freire, Paulo. *Pedagogy of the oppressed*. New York: Herder and Herder, 1972.

Gopnik, Alison. *The Gardner and the Carpenter: What the New Science of Child Development Tells Us About the Relationship Between Parents and Children*. New York: Picador, 2016 (especially chapters 4-6).

Harris, Maria. Teaching and Religious Imagination. New York: Harper & Row, 1987. (especially chapter 2, "Teaching")

Long, Kimberly. *The Worshiping Body: The Art of Leading Worship*. Louisville, KY: Westminster John Knox, 2009.

Tye, Karen. *Basics of Christian Education*. St. Louis: Chalice, 2000. Emphasis is on a general outline of congregational educational ministry.

Wimberly, Ann. *Soul Stories: African-American Christian Education*. Nashville: Abingdon Press, 1994.

Wimberly, Anne Streaty. *Nurturing Faith & Hope: Black Worship as a Model for Christian Education*. Eugene, OR: Wipf & Stock, 2010.

<p style="text-align: center;">**School Policies (Excerpted from the *Faculty Handbook*)**</p>

1. Use of Inclusive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. See for further assistance, http://www.lpts.edu/academics/academic-resources/academic-support-center/online-writing-lab/avoiding-gender-bias.

2. Academic Honesty

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

3. Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

4. Citation Policy

Citations in your papers should follow Seminary standards, which are based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

The Chicago Manual of Style. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

5. Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Six or more absences (1/4 of the course) may result in a low or failing grade in the course.

POTENTIAL SCHEDULE/Topics

February 8 (F) – Introduction: Mystagogical Catechesis and the relationship between liturgy and pedagogy.

> *For 2/13: Read Baum (all); Duck (ch. 4); assignment*
> *Begin working on creating your groups*

February 13 (W) – Mind/Heart/Courage in Worship and Teaching

February 15 (F) – Art and Craft of Teaching and Worship

> *For 2/20: Read Armstrong (carefully chs. 1-7, 11 and look over the other chapters); Wigger, Multiple Intelligences article (above); Duck, (chs. 5-7); Walker, Questions; assignment*

February 20 (W) – Embodied Minds and Multiple Intelligences

February 22 (F) – Worship in Context

> *For 2/27: Read hooks (chs. 1, 13, 14); Murphy (ch. 4); assignment; Wigger (Learning as We Teach article); assignment*

February 27 (W) – Heart: Holiness, Passion, and Presence

March 1 (F) – cont.

> *For 3/6: Read hooks (chs. 2, 3, 12); Murphy (ch. 2); Costen (ch. 8) assignment*

March 6 (W) – Courage and Power

March 8 (F) Anti-Racism Training Day (no class)

> *For 3/13: Read Murphy (ch. 5); Duck (ch. 3); Hooks (ch. 6); Galvan-Valle; assignment*

March 13 (W) – Home: Context in Worship and Teaching

March 15 (F) - cont.

> Turn in an initial idea for the final project March 15.

***RESEARCH AND STUDY WEEK

> *For 3/27: Listen to Vedantam/Hidden Brain podcast (linked above) Read Wigger, Why do We Teach article (above); Wigger, Religious Imagination of Children article (above); Walker, Adults; Duck (ch. 2); assignment*

March 27 (W) – Teaching and Worship for All Ages

March 28 (Th) – Chapel Worship Leadership (Group A) – Baptism

March 29 (F) – Teaching Demo (Group A1)

April 3 (W) – Teaching Demo (Group A2)

April 4 (Th) – Chapel Worship Leadership (Group B) – Communion

April 5 (F) – Teaching Demo (Group B1)

April 10 (W) – Teaching Demo (Group B2)

April 11 (Th) – Chapel Worship Leadership (Group C) – Funeral

April 12 (F) – Teaching Demo (Group C1)

> Turn in progress report for final project.

April 17 (W) – Teaching Demo (Group C2)

April 18 (Th) – NO CLASS – Maunday Thursday, seminary closed

April 19 (F) – NO CLASS – Good Friday, seminary closed

> *For 4/24: Read Duck (ch. 1); Costen (ch. 1-4);*

April 24 (W) –DISCUSSION – The Whys of Worship

April 26 (F) – NO CLASS - Final Project Work Day

> *For 5/1: Read Harris, Fashion Me a People; Wigger, Learning and Why; hooks (ch. 10)*

May 1 (W) – DISCUSSION – The Whys of Teaching

May 2 (Th) – Chapel Worship Leadership (Group D) – Prayer

May 3 (F) – Teaching Demo (Group D1)

May 8 (W) – Teaching Demo (Group D2)

May 9 (F) – Final Reflections

May 16, 5 p.m. Final Project due.

> *Ordinarily late projects are not accepted without prior approval from the instructors. Even if granted, project grades will be lowered at the discretion of the professors, typically a full grade per day and with limited feedback for the work.*