



WORSHIP AND SPIRITUALITY
CE 459
Fall 2008 MWF 11:30-12:35PM BGC 253

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About this syllabus This course syllabus is a guide for our learning experience. Therefore, we may modify it as the course progresses depending on our needs or the greater wisdom of the Holy Spirit.

Course Description:

This course introduces students to the dynamic and formative power of worship. The central question “what happens when people worship God?” will be examined from a number of different angles. Further, we will explore how Christian formation through worship shapes our experience of God and how thoughtful and biblically planned worship can increase that experience. (4) There are no pre requisites for this course.

This course would be valuable for students who are currently involved in or interested in ministries of worship or music (e.g. worship teams or bands, musicians, worship planning and leading or those involved in youth ministries or planning on attending seminary). The central principle of this course is that worship is corporate spiritual formation. Worship is really the workshop where the Holy Spirit works to transform us into the image of Jesus Christ so that we might praise and glorify God more fully and freely. A regular component of class will include worship experiences to guide our learning and formation in Christ.

Course Objectives:

1. To learn how to think biblically and theologically and grasp the principles of spiritual formation through worship.
2. To become more attentive to recognize and respond to the dynamics of God’s presence in worship and to understand how these experiences shape our lives in Christ.
3. To analyze the content of hymns, songs, and choruses to better understand their message and how that forms people spiritually in worship.
4. To become practical theologians of worship who develop the reflective skills to create thoughtful worship.

Textbooks:

Bolsinger, Tod E. *It Takes a Church to Raise a Christian: How the Community of God Transforms Lives*. Grand Rapids: Brazos Press, 2004.

The Holy Bible (preferably the NIV, NASB, NRSV, NLT, ESV)

Schwanda, Tom. *Celebrating God's Presence: The Transforming Power of Public Worship*. Grand Rapids: CRC Publications, 1995.

Tozer, A.W. *The Knowledge of the Holy*. San Francisco: HarperSanFrancisco, 1961.

Course Reader

Select one of the following:

Van Dyk, Leanne. *A More Profound Alleluia*. Grand Rapids: Eerdmans, 2005.

OR

Torrance, James B. *Worship, Community, and the Triune God of Grace*. Downers Grove, IL: InterVarsity Press, 1996.

Course Schedule:

Aug 27 (W): Course Introduction and Overview

Aug 29 (F): Principles of Spiritual Formation
READ Bolsinger, introduction and ch. 3.

Sept 1 (M): **NO CLASS LABOR DAY**

Sept 3 (W): Nature and Purpose of Worship
READ Bolsinger, ch. 6 and Rienstra, Course Reader

Sept 5 (F): Biblical Foundations of Worship

Sept 8 (M): Authentic and Counterfeit Worship
READ Webber, Younger Evangelicals, Course Reader

Sept 10 (W): Assumptions of Spiritual Formation through Worship
READ Pagitt, Course Reader

Sept 12 (F): Principles of Formative Worship
READ Bolsinger, ch. 7.

Sept 15 (M): Context and Culture
READ Bolsinger, chs. 1-2.

Sept 17 (W): Performative Nature of Language
READ Wadell, Course Reader

Sept 19 (F): Sabbath Keeping and Spiritual Formation

Sept 22 (M): Personality and Worship

READ Schwanda, Course Reader

- Sept 24 (W): Theology of Space and Environment
Reading Analysis Paper due
- Sept 26 (F): Preparing for Worship
- Sept 29 (M): Gathering with God
READ Bolsinger, ch. 4 and Tozer, chs. 1-7.
- Oct 1 (W): Experiencing God
READ Tozer, chs. 8-15.
- Oct 3 (F): Perceiving God
READ Tozer, chs. 16-23.
- Oct 6 (M): Perceiving God
- Oct 8 (W): Wonder and Mystery
READ Scorgie, Course Reader
- Oct 10 (F): Christian Formation through the Psalms
READ Norris, Course Reader
- Oct 13 (M): Christian Formation through the Psalms
- Oct 15 (W): Formative Nature of Singing
READ Wesley and Saliers, Course Reader
- Oct 17 (F): Formative Nature of Singing
- Oct 20 (M): **NO CLASS MID-SEMESTER BREAK**
- Oct 22 (W): Confession and Forgiveness
- Oct 24 (F): Formative Power of Symbols
READ Schwanda
Favorite Hymns and Songs Analysis Paper due
- Oct 27 (M): Sacrament of Baptism
READ Bolsinger, ch. 5 and Burge, Course Reader
- Oct 29 (W): John Bell, Iona Community, Scotland
- Oct 31 (F): Improving our Baptism
- Nov 3 (M): Worship and Ministry to the World
- Nov 5 (W): Jesus Our Great Worship Leader

- Nov 7 (F): Telling Time with Jesus
READ Webber, Christian year, Course Reader
- Nov 10 (M): Reading Scripture
READ Bolsinger, ch. 8
- Nov 12 (W): The Word of God, the words of God
READ Bolsinger, ch. 9 and Spurgeon, Course Reader
- Nov 14 (F): The Transforming Power of the Holy Spirit
Worship Soul Exercise due
- Nov 17 (M): Offering of Ourselves
- Nov 19 (W): **NO CLASS ETS**
- Nov 21 (F): **NO CLASS ETS**
- Nov 24 (M): Confessing Our faith
- Nov 26 (W): **NO CLASS THANKSGIVING BREAK**
- Nov 28 (F): **NO CLASS THANKSGIVING BREAK**
- Dec 1 (M): Sacrament of the Lord's Supper
- Dec 3 (W): Sacrament of the Lord's Supper
- Dec 5 (F): Praying for Others
READ Bolsinger, ch. 10
Worship Visit Reflection Paper due
- Dec 8 (M): Going Forth/Coram Deo
READ Bolsinger, chs. 11, 12, and conclusion
- Dec 10 (W): Case Study: The Ancient Catechumenate
- Dec 12 (F): Case Study: The Emerging Church
- Dec 17 (W): **Annotated Worship Paper and Reading Report Due**

Philosophy of Education and Pedagogy:

Bernard of Clairvaux, the highly influential Christian leader of the twelfth century, captured the challenge of education when he wrote, "For there are some who long to know for the sole purpose of knowing, and that is shameful curiosity; others who long to know in order to become

known, and that is shameful vanity. . . . There are others still who long for knowledge in order to sell its fruits for money or honors, and this is shameful profiteering; others again who long to know in order to be of service, and this is charity. Finally there are those who long to know in order to benefit themselves, and this is prudence.”

“Of all these categories, only the last two avoid the abuse of knowledge, because they desire to know for the purpose of doing good. . . . Food that is badly cooked and indigestible induces physical disorders and damages the body instead of nourishing it. In the same way if a glut of knowledge stuffed in the memory, that stomach of the mind, has not been cooked on the fire of love, and transfused and digested by certain skills of the soul, its habits and actions---since, as life and conduct bear witness, the mind is rendered good through its knowledge of good--- will not that knowledge be reckoned sinful, like the food that produces irregular and harmful humors” (Bernard of Clairvaux, *On the Song of Songs* 2. Kalamazoo, MI: Cistercian Publications, 1976, (SC 36:3-4), 176-77)?

Isaac Ambrose (1604-1664), a Puritan pastor from England, reflects a similar approach to Bernard. He reminded his listeners, “Study therefore, and study more, but be sure thy study and thy knowledge, be rather practical than speculative; do not merely beat thy brains to learn the history of Christ’s death, but the efficacy, virtue and merit of it: know what thou knowest in reference to thyself” (Isaac Ambrose, *Looking Unto Jesus*, Sprinkle ed., 375). And St. Francis cautions us not to drive a wedge between our theology and spirituality, “It pleases me that you teach sacred theology to the brothers, as long as –in the word of the Rule—you ‘do not extinguish the Spirit of prayer and devotion’ with study of this kind” (St. Francis of Assisi. *The Complete Works*. Paulist Press, p. 79). Likewise John Calvin reminds us of the task in theology and Christian spirituality, “The theologian’s task is not to divert the ears with chatter, but to strengthen consciences by teaching things true, sure, and profitable” (John Calvin, *The Institutes of the Christian Religion*, 1.14.4).

One of the best ways to learn is through asking questions. John Cassian (c. 365-c.435), a key Christian leader who collected the wisdom of Christianity from the East and brought it to the West instructs us, “One is very close to knowledge when one clearly recognizes the questions to be asked” (John Cassian, *Conferences*, Paulist Press, 10.9).

Herman Bavinck (1854-1921) the Dutch theologian who is attracting considerable contemporary significance reminds us that our learning must never be separated from the challenges and needs of daily life, “[Theology] must lead us to rest in the arms of God. . . . And a theologian who is acquainted with all the latest issues of his science but who stands speechless at a sickbed and knows no answer to the questions of the lost sinner’s heart isn’t worthy of his title and office” (Herman Bavinck, *The Certainty of Faith*, 17-18).

Learning Covenant:

As professor of this course, I covenant with each student that I will model Christ-like behavior, value and respect each student as a person in Christ, come to class prepared, begin and end class on time, make appropriate assignments and grade them fairly, and be available for consultation outside of class. In return, I expect each student to model Christ-like behavior, show proper respect to me as the professor and your classmates, use your computers only for taking notes and

not sending email or playing games, come to class prepared, arrive and leave class on time, and submit assignments and participate in ways that demonstrate your integrity and desire to learn.

Requirements and Assignments:

Reading Analysis Paper ~ BA obj: A2

Select Leanne Van Dyk, *A More Profound Alleluia* or James Torrance, *Worship, Community and the Triune God of Grace*. These books provide a theology of worship. Include the following themes in your 4 page paper: (a) What are the main themes of the book? (b) How do they relate to cultivating spiritual formation through worship? (c) What were two thoughts that were new to you and how did you respond to them? (d) What thoughtful question would you want to ask the author if you had a face-to-face conversation with him or her and why? **15% of grade DUE**

Sept 24.

Favorite Hymns and Songs Analysis Paper ~ BA obj: A5

Students will write a 5-6 page paper that answers these questions: (a) Why it is a favorite hymn or song for you? (b) What it communicates about the nature of God (e.g. transcendence and immanence)? (c) What other themes are addressed in the text? (d) How a person over time could be formed spiritually by singing this hymn/song? If your typical worship experience predominantly uses hymns then select three hymns and two songs. If your typical worship experience predominantly uses songs then select three songs and two hymns. **15% of grade DUE Oct 24.**

Worship Soul Exercises ~ BA obj: B1, B2, B3, A3

Students will select one of the following options and engage it in an intentional and formative manner. Write a 7 page paper that captures the major insights, questions, and experiences of your Soul Exercise paying attention to the specific themes or topics listed below. While journaling is not required, it could be a valuable component to assist you in reflecting and engaging upon these Soul Projects. **25% of grade DUE Nov 14.**

Improving Your Baptism. The Westminster Confession of Faith speaks of the importance on “Improving our baptism” (Larger Catechism, Q & A 167). Reflect upon the meaning and importance of baptism in your life and include the following themes: (a) How has it shaped your identity of being a person in union with Christ? (b) How can it shape you more fully into union with Christ? (c) What does it mean for you to “live wet”? (d) What is your “baptismal spirituality”? If you select this Soul Exercise it would be helpful to observe and participate in Baptism in worship to provide the proper context for this experience.

Learning to Tell Time with Jesus. Our culture uses various calendars or means to tell time. The Hallmark, Sports or Entertainment, etc. are various other options. Your paper must include the following themes: (a) What method of telling time has been used in most of your worship experiences to this present time? As you reflect on those experiences, how, if at all, did that method of telling time shape you as a Christian? (b) What has been your experience of using the Christian year to tell time? How has that formed you in the life of Jesus? (c) What do you find appealing and off-putting in using the life and ministry of Jesus as the means of telling time? (d) Be specific and give examples of how the Christian year has formed you in Christ or how you have used it in ministry or in relationship with others?

Sabbath keeping. For a period of at least 4 weeks be intentional about keeping the Sabbath. Include the following themes in your paper: (a) What was your experience of observing the Sabbath before coming to Wheaton? (b) How does the Sabbath help or hinder your formation in Christ? (c) What is the formative connection between Sabbath keeping and worship? (d) What have you found helpful in praying and playing (borrowing from Peterson) on the Sabbath?

Lord's Supper. What has been your experience of celebrating the Lord's Supper? In preparing your paper please respond to the following questions: (a) What has been the dominant theme(s) of those celebrations? (b) What is the connection, if any, between frequency of celebration and Christian formation? (c) How has the Holy Spirit used the Lord's Supper in shaping your life for Jesus? (d) Reflect specifically upon the relationship between your union with Christ and your participation in the Lord's Supper? How has Communion deepened your life in Christ? If you do not feel it has comment on why. If you select this Soul Exercise attempt to participate in the Lord's Supper as often as possible during the semester to guide your reflections. You might also find it helpful to participate in the Lord's Supper in various worship contexts.

Worship Visit Reflections ~ BA obj: A4, A5, and B3

Students will write a 5-6 page paper that summarizes and reflects on their visits to 4 worship experiences that are different from their normal worship setting. For example, if you regularly worship in a charismatic Vineyard type church you could visit a Presbyterian, Lutheran, Roman Catholic, and Emerging services. If you regularly worship in an Episcopalian type church you could visit a Baptist, Charismatic, and Orthodox, or Emerging services. Etc. Use the Evaluation guide discussed in class to guide your reflections. Approach each visit with an attitude of grace and openness to what you might learn. Include in your paper the following themes or questions: (a) compare and contrast your worship visits with your regular worship experience. (b) What do you notice about the formative nature of each of your visits? (c) Are there any examples of de-formative worship? (d) What specific Christian practices were employed to shape people's identity in Christ? **20% of grade DUE Dec 5.**

Reading Report Log. Students will submit a Reading Log listing what percentage of each book they have read and what percentage they have skimmed. To receive full credit it is essential to read all of the books, and not just merely skim them (**Subjective grade**) **Due Dec 17.**

Annotated Worship Experience ~ BA obj: A5, C1, and C2

Design a worship experience that integrates the principles and themes of this course. Your challenge is to create a worship experience that intentionally seeks to be sensitive to the principles of spiritual formation through worship. More details will follow during the semester. **25% of grade DUE Dec 17.**

Policy for Writing and Grading Papers:

All papers must be typed and double-spaced in 12 point size. Papers will be graded according to the following three criteria: content, clarity, and structure and style. (1) Content relates to the development of the major themes of your assignment. How clearly have you understood the topic and nature of your presentation or assignment? (2) Clarity relates to your ability to express yourself clearly with consistent sentences that develop your thoughts and present them in a

logical and flowing manner. (3) Structure and style relates to grammar and spelling. All papers should be carefully spell checked and proofed. Poor spelling, incorrect use of grammar, and unclear sentence structure reflect a lack of preparation and will reduce your grade accordingly.

All of your writing assignments have specific themes and questions to answer. Recent research conducted by the University of Chicago on student writing discovered that student papers improved when students were told that certain headings must appear in their paper and that they were intentional about including each of those headings. **Please follow the format for all assignments and include the respective headings for each section of the assignment. Papers that lack the required headings will be returned for rewriting and receive an automatic full grade reduction on the paper.**

Grades on unstapled papers will be reduced by 3 points. Since technology is not a respecter of Christian discipleship it is strongly suggested that you back up all work on a separate computer disk and keep an extra hard copy.

Please use the following format when writing your papers. **Place your name, class (CE 459 Worship and Spirituality), box number, and date in the upper left hand corner of the paper. Do not use a title page. Your name should appear only on the first page.** This allows your papers to be read anonymously. **Please note** since email can be lost no email attachments of your papers are acceptable!

Expectations and Guidelines:

Attendance:

Attendance and engaged participation are expected of all students. Five or more absences (this includes both excused and unexcused) will lower the “subjective assessment” portion of the student grade. Gross disregard for class attendance and participation could result in failure of the course. Good stewardship of your learning and tuition money involves faithful attendance and a receptive and teachable spirit.

Grades:

Outstanding fulfillment of the expectations and assignments for this course as outlined in the syllabus will earn the student a B+ grade. It is possible to achieve an A- or A only by going beyond expectations—not in length, but in depth and integration of thinking, in creative development, and in level of involvement.

Christian Formation by its very nature involves experience and many of your assignments will intersect your life. At times you will be asked to reflect upon your own experiences. I will never grade your experiences but I will grade your reflection and analysis of those experiences. Those are two very different things. You can have a terrible experience that you believe is a failure but learn more from that experience than if you walked on water or were taken up into the third heaven with St. Paul (2 Cor 12:1-4).

Late Papers: Late papers will be reduced by 5 points of a letter grade for each day late. After one week a late paper becomes a zero.

Grading Scale (from the Wheaton Catalog):

94-100=A distinctive	74-76=C acceptable
90-93=A- superior	70-73=C- inadequate
87-89=B+ superior	67 - 69=D+ inadequate
84-86=B superior	64 - 66=D inadequate
80-83=B- acceptable	60 - 63=D - inadequate
77-79=C+ acceptable	below 60=F

Subjective Assessment between 10-15% of final grade

Attendance, preparedness, diligent work and engaged participation are important for this to be a collaborative and effective learning experience. I reserve a percentage of your final grade for my subjective assessment of these and other factors related to your coursework.

Academic Honesty:

As students and faculty of Wheaton College, we are members of an academic community with high scholarly standards, a commitment to pursuing truth, a recognition that our actions affect others in the community and a desire to follow Jesus' example of integrity and truthfulness. Academic honesty is essential for establishing and maintaining the trust that is fundamental to the educational process. Examples of academic dishonesty, which will result in disciplinary action, include, but are not limited to ...

cheating – using unauthorized material or unauthorized help from another person in any work or examination submitted for academic credit

fabrication – inventing information, citations, reporting participation in activities never done, or inflating the effort put in and/or the effect of various self-reported activities

facilitating academic dishonesty – providing unauthorized material or information to another person

plagiarism – representing the work of another as one's own without acknowledging the source

misrepresentation – giving the impression of having done more significant work than you actually did (e.g., padding references with works not consulted, doing less than your fair share of a group project, or recycling one's own work)

Disciplinary responses will be individualized to reflect the maturity of the student, the severity of the infraction and any evolving patterns.

Academic Support:

College can be a challenging experience. While not intending to limit the possible resources students often find it helpful to visit the Writing Center to assist them in the preparation of their papers. Additionally the Counseling Center may be of assistance in resolving relational, emotional, and other issues that often can impact learning. For further assistance please visit the Writing Center: <http://www.wheaton.edu/learnres/writectr/> or Counseling Center: <http://www.wheaton.edu/Counseling/>

A Selective Bibliography:

www.calvin.edu/worship (while there are endless websites devoted to various aspects of Christian worship this site of the Calvin Institute of Christian Worship is excellent in its broad coverage and valuable resources).

Anderson, E. Bryon. "Liturgical Catechesis: Congregational Practice as Formation." *Religious Education* 92, no. 3 (Summer 1997): 349-62.

Anderson, E. Bryon. *Worship and Christian Identity: Practicing Ourselves*. Collegeville, MN: The Liturgical Press, 2003.

Armstrong, John H. ed. *Understanding Four Views on the Lord's Supper*. Grand Rapids: Zondervan, 2007.

Astley, Jeff. "Christian Worship and the Hidden Curriculum of Christian Learning" In *The Contours of Christian Education*. ed. Jeff Astley and David Day, 141-152. Great Wakering, Essex, England: McCrimmons, 1992.

Aune, Michael B. "'But Only Say the Word': Another Look at Christian Worship as Therapeutic." *Pastoral Psychology* 41, no. 3 (Jan 1993): 145-57.

Bass, Dorothy C. *Receiving the Day: Christian Practices for Opening the Gift of Time*. San Francisco: Jossey-Bass, 2000.

Bernstein, Eleanor, ed. *Liturgy and Spirituality in Context: Perspectives on Prayer and Culture*. Collegeville, MN: The Liturgical Press, 1990.

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Bradshaw, Paul and John Melloh, eds. *Foundations in Ritual Studies: A Reader for Students of Christian Worship*. Grand Rapids: Baker academic, 2007.

Burgess, John P. *After Baptism: Shaping the Christian Life*. Louisville: Westminster John Knox Press, 2005.

Byington, Edwin H. *The Quest for Experience in Worship*. Garden City, NY: Doubleday, Doran and Company, 1929.

Dunstan, Alan. *Growth Through Worship*. Stonehill Green, Westlea, Swindon, British and Foreign Bible Study, 1996.

Ellis, Christopher J. *Gathering: A Theology and Spirituality of Worship in Free Church Tradition*. London: SCM Press, 2004.

Farhadian, Charles E. *Christian Worship Worldwide: Expanding Horizons, Deepening Practices*. Grand Rapids: Eerdmans, 2007.

Ford, David F. and Daniel W. Hardy. *Living in Praise: Worshipping and Knowing God*. rev. ed. Grand Rapids: Baker, 2005.

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- Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. rev. and expanded. San Francisco: Harper & Row, 1988 (esp. chs. 11 on worship and 13 on celebration).
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- Kauffman, Bob. *Worship Matters: Leading Others to Encounter the Greatness of God*. Wheaton, IL: Crossway Books, 2008.
- Kimball, Dan. *Emerging Worship: Creating Worship Gatherings for New Generations*. Grand Rapids: Zondervan, 2004.
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- Lawrenz, Mel. *The Dynamics of Spiritual Formation*. Grand Rapids: Baker Books, 2000 (esp. chs. 6 and 8).
- Long, Thomas G. *Testimony: Talking Ourselves into Being Christian*. San Francisco: Jossey-Bass, 2004.
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- Moore-Keish, Martha L. *Do This in Remembrance of Me: A Ritual Approach to Reformed Eucharistic Theology*. Grand Rapids: Eerdmans, 2008.
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- Pagitt, Doug. *Reimagining Spiritual Formation: a Week in the Life of an Experimental Church*. Grand Rapids: Zondervan, 2003 (esp. ch 3).
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- Wright, N. T. *For All God's Worth: True Worship and the Calling of the Church*. Grand Rapids: Eerdmans, 1997.

B.A. in Christian Education and Ministry

The Christian Formation and Ministry department seeks to develop academically grounded, spiritually whole, and practically skilled ministers of the Gospel who are prepared to build up the Church in a changing world.

B.A. Objectives highlighted in CE 459 Worship and Spirituality are bolded. CE 459 objectives are bolded and bulleted.

Therefore we diligently seek to develop wise and compassionate servants of Christ who are

Academically grounded in that they...

- A 1. Develop and commit with flexibility to a thoroughly Christian and carefully integrated philosophy of ministry.
- A 2. Articulate a solid biblical/theological foundation for education and ministry.
- A 3. Understand and appreciate the historical and philosophical antecedents of Christian formation and ministry.**
- **To analyze the content of hymns, songs, and choruses to better understand their message and how that forms people spiritually in worship.**
- A 4. Can recognize, attend to and evaluate the diverse cultural, social, psychological, and spiritual contexts of formation and ministry.
- **To learn how to think biblically and theologically and grasp the principles of spiritual formation through worship.**
- A 5. Develop a critical understanding of the educational and spiritual processes by which people grow in personal and corporate settings.**
- **To learn how to think biblically and theologically and grasp the principles of spiritual formation through worship.**
 - **To become more attentive to recognize and respond to the dynamics of God's presence in worship and to understand how these experiences shape our lives in Christ.**
- A 6. Integrate Christian formation theory and practice with their liberal arts education.

A Strong Philosophy of Ministry

Spiritually whole in that they...

- B 1. Begin to establish sustainable practices of spiritual renewal and personal growth in Christ.**
- **To become more attentive to recognize and respond to the dynamics of God's presence in worship and to understand how these experiences shape our lives in Christ.**
- B 2. Apply Scripture to themselves for developing the character of Christ and to serve in their ministry setting with integrity and humility.
- B 3. Exemplify an attitude reflective of the primacy of the Gospel in one's life through the appropriation of Grace.**
- **To become more attentive to recognize and respond to the dynamics of God's presence in worship and to understand how these experiences shape our lives in Christ.**
- B 4. Honor all persons as created in the image of God by appreciating the diversity of cultures, ethnicities, and traditions within the church.
- B 5. Explore their giftedness and sense of calling in ministry.
- B 6. Actively reflect upon one's spiritual development and practices noting areas of strength and weakness.

*A Deep Love
for God and others*

Recognizing that every student has been uniquely gifted by God and brings past experience which informs his or her worldview, we as a department seek to further equip them for service in God's Kingdom.

Practically skilled in that they...

- C 1. Understand and handle Scripture rightly, wisely and humbly in educational settings.**
- **To learn how to think biblically and theologically and grasp the principles of spiritual formation through worship.**
- C 2. Create curricula for learning opportunities that help others encounter the person of God and the truths of His Word.**
- **To learn how to think biblically and theologically and grasp the principles of spiritual formation through worship.**
 - **To become practical theologians of worship who develop the reflective skills to create thoughtful worship.**
- C 3. Contribute effectively in collaborative learning, teaching, and ministry.
- C 4. Communicate effectively orally (teaching and presentation skills) and in writing in multiple learning environments.
- C 5. Acknowledge the sufferings of humanity by a compassionate and thoughtful response.
- C 6. Develop and implement strategies and methodologies for research and life-long learning within the church.

A Growing Capacity to Facilitate Spiritual Transformation

