

**DC 922 CO: WORSHIP IN THE AGE OF PIETISM, ROMANTICISM AND THE  
EVANGELICAL REVIVAL**

Erskine Theological Seminary  
For Christ and His Church

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Office hours: by appointment

Dates of class meetings: Tuesdays, 9:00am - Noon, February 2-May 4 (with the exception of March 16, March 30, and April 20)

**PURPOSE OF THIS COURSE:**

It has often been said that Herrnhut, the Christian utopian community of Count Zinzendorf, has had as much influence on Christian worship as either Wittenberg or Geneva. If we are to understand Protestant worship as we have inherited it, we must study the pietist approach to worship. Characteristic of the worship of pietism is its emphasis on evangelistic preaching, its intense, mystical approach to prayer, its lyrical hymnody, and its rigorous eucharistic discipline. This course should raise many questions about the direction the contemporary recasting of worship should take.

**TEXTBOOK:**

Hughes Oliphant Old, The Reading and Preaching of the Scriptures in the Worship of the Christian Church, vol. 5, Moderatism, Pietism, and Awakening (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2004).

**REQUIREMENTS:** Each student will be asked to select a major book on this subject and report to the class the message the book intends to convey. A list of such books is found in the bibliography. The student should evaluate that message and elicit a response from his or her fellow students. The grade will be based on this book report as well as the student's participation in class discussion of other reports. These reports should be at least twenty pages but no more than twenty-five. They should be turned in at the time they are given.

Books appropriate for these reports are as follows:

Milton Coalter, Jr., Gilbert Tennent, Son of Thunder: A Case Study of Continental Pietism's

- Influence on the First Great Awakening in the Middle Colonies (New York: Greenwood Press, 1986)
- Leigh Schmidt, Holy Fairs (Princeton, N. J.: Princeton University Press, 1990)
- Erik Routley, I'll Praise My Maker: A Study of the Hymns of Certain Authors Who Stand in or near the Tradition of English Calvinism, 1700-1850 (London: Independent Press, 1951)
- Erik Routley, The Musical Wesleys (New York: Oxford University Press, 1968)
- John R. Weinlick, Count Zinzendorf: The Story of His Life and Leadership in the Renewed Moravian Church (Bethlehem, Pennsylvania: The Moravian Church in America, 1989, c. 1984)
- Arthur James Lewis, Zinzendorf, The Ecumenical Pioneer (Philadelphia: Westminster Press, 1962)
- George William Pilcher, Samuel Davies: Apostle of Dissent in Colonial Virginia (Knoxville: University of Tennessee Press, 1971)
- James Tanis, Dutch Calvinistic Pietism in the Middle Colonies: A Study in the Life and Theology of Theodorus Jacobus Frelinghuysen (The Hague: Martinus Nijhoff, 1967)
- F. Ernest Stoeffler, Continental Pietism and Early American Christianity (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976)
- F. Ernest Stoeffler, The Rise of Evangelical Pietism (Leiden: E. J. Brill, 1965)
- David Brainerd, Journal. Contained in Jonathan Edwards, The Life of David Brainerd, The Works of Jonathan Edwards, vol. 7 (New Haven and London: Yale University Press, 1985)
- Frank Whaling, editor, John and Charles Wesley, Selected Prayers Hymns, Journal Notes, Sermons, Letters and Treatises, The Classics of Western Spirituality (New York: Paulist Press, 1981). (Give special attention to reading the hymns.)
- George M. Marsden, Jonathan Edwards: A Life (New Haven: Yale University Press, c. 2003) .
- John Wesley, The Standard Sermons in Modern English (Nashville: Abindon Press, c. 2002-). (Read ten or a dozen of the first sermons in the collections)
- Jonathan Edwards, A Faithful Narrative, found in Jonathan Edwards, The Great Awakening, The Works of Jonathan Edwards, vol. 4 (New Haven and London: Yale University Press, 1972)
- Charles E. Hambrick-Stowe, The Practice of Piety: Puritan Devotional Disciplines in Seventeenth-century New England (Chapel Hill: Published for the Institute of Early American History and Culture, Williamsburg, Virginia, by the University of North Carolina Press, c. 1982).

### **DAILY SCHEDULE:**

In accordance with the usual practice of Erskine Seminary attendance will be taken at the beginning of both the morning and evening sessions. Absence from one session is allowed without explanation. More frequent absences may reflect in the grade.

**LECTURES:** The lectures will treat the following subjects:

#### *I THE NATURE AND ORIGINS OF PIETISM*

1. Catholic pietism in France under the reign of Louis XIV: --Jansenism--Blaise Pascal and an experiential approach to religion; --Madame Guyot; --The Sisters of Port Royal in Paris
2. German pietism: --Philipp Spener--*Pia Desiderata*, the worship of the ecclesiola in ecclesia; --A. H. Francke--Halle, the pietist university, diaconal work in Halle, Frelinghuysen's *Gesangbuch*, Prussian Pan-Protestantism; --Count Zinzendorf--the Moravian community on the family estate, Herrnhut, Moravian missionary work and its prayer support
3. The piety of the English Nonconformists: --Matthew Henry--the quietism of his father Philip Henry, A Method of Prayer, essays on the sacraments, the liturgical heritage of the Westminster Directory, preaching as devotional meditation; --Isaac Watts--a new approach to psalmody, hymnody, and public prayer; --John and Charles Wesley--emphasis on evangelistic preaching, The Standard Sermons, the Methodist hymnal, the "new birth" experience, sanctification, baptism in the Wesleyan tradition, communion in the Wesleyan tradition, ecclesiola in ecclesia  
--George Whitefield and English Evangelicalism
4. The piety of 18<sup>th</sup> century Scotland: --The Covenanter tradition; --The Erskines; --John Willison and the Scottish communion season; --The sanctification of the Lord's Day
5. The Great Awakening: --Jonathan Edwards in the Connecticut Valley; --Theodorus Jacobus Frelinghuysen and the Gilbert Tennent and the Raritan Valley; --Samuel Davies in Hanover County, Virginia

## II. THE PIETIST APPROACH TO THE READING AND PREACHING OF SCRIPTURE

1. The preaching of the Apostles in Acts as the model of pietist preaching: --Peter's sermon on the day of Pentecost; --Stephen's sermon; --Paul's sermon in Pisidian-Antioch; --Paul's sermon in Athens; --Paul before Agrippa
2. Preaching for conversions: --exemplified by Wesley's standard sermons; --itinerant preaching and its effect on the form of the sermon, the "sermon barrel", Bernardino da Siena; --the difference between expository preaching and evangelistic preaching
3. German pietism and preaching: --Relatively few great preachers, ie., neither Spener, Francke, nor Zinzendorf were great preachers; --Wesley and Bengel; --German pietism depended not on preachers but on small groups; --The reading of prepared manuscripts vs. extemporaneous preaching

## III. THE PIETIST APPROACH TO PSALMODY AND HYMNODY, PRAYER AND PRAISE

1. The hymnody of Joachim Neander
2. Moravian hymnody
3. The Methodist hymnal

4. Isaac Watts: –Psalm versions; –Christian hymnody
5. Hughes Old: “The Liturgical Function of Pietist Hymnody”; –Christian Platonist approach; –Theological significance of the canticles; –Psalmody as the songs of the Holy Spirit; –Psalmody as the exercising of our faith (Calvin)
6. Pietist hymnody and experiential philosophy: –Hymnody and Nominalism; –Hymnody and pragmatist philosophy; –Kant and the pietist tradition; –An experiential approach to worship; –Worship as the human response to God’s self-revelation
7. The pietist prayer meeting
8. The prayer disciplines of Herrnhut: –continual prayer and prayer vigils; –prayer in support of the Moravian missionaries; --hymn feasts
9. David Brainerd’s *Journal*: The mystical prayer of a missionary to the Indians

#### IV. PIETIST APPROACH TO THE SACRAMENTS

1. Matthew Henry: –*Westminster Directory*; –*A Communicant’s Companion*; –Henry’s eucharistic theology
2. Jodocus van Lodenstein and the Dutch pietist approach to the Lord’s Supper: wedding feast typology
3. John Willison and Scottish communion seasons: –sermons for a series of preparatory services; –action sermon; –*Sacramental Catechism*; –Sacramental typology
4. Robert Walker: Cf. Reading and Preaching, vol. 5
5. Wesley’s New Year’s Eve covenant renewal service and the covenantal understanding of the Lord’s Supper
6. The pietist concept of the eucharistic *koinonia*

#### SEMINARY POLICIES:

**Drop/Add/Withdrawal:** Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a binding contract, and billing will be based on this registration. If the student decides not to take this class, he/she must complete a “drop/add” form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student’s receiving a grade of “F” for the

course, and full tuition charges will apply. No exceptions will be made to this policy.

### **Office Hours**

My normal office hours are printed in this syllabus. However, due to meetings and unforeseen circumstances that may arise, my schedule may change. If you need to see me, I strongly recommend that you call or e-mail to schedule an appointment.

### **Language about God and Humanity**

Although God transcends the distinction between male and female, the Bible and the Church's historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

### **Conduct in Theological Discussions**

Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

### **Incompletes**

The grade of "I" or incomplete is given at the discretion of the professor. A grade of "I" is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree **to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.**) **If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically become "F."**

### **Official Seminary Class Attendance Policy:**

Class participation is considered an important part of the total educational experience at Erskine Seminary. Students are expected to attend classes on a regular basis and are responsible for the

mastery of all materials required in the course. Each professor will indicate in writing the specific class attendance policy at the beginning of each course. In general, students are allowed up to three hours of unexcused absence without penalty. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course.

### **Policy Regarding Absences**

Students are required to attend all class sessions. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course. Students who cannot attend the first course meeting should not register for the course or, if already registered, should drop the course and complete the drop/add form. (If the drop/add form is not completed and turned in to the Registrar, the student will still be charged for the course and will receive an “F” grade.) If students have to be absent for part or all of another class meeting day, they are still responsible for all work missed and all work due. A student who misses as much as one full class day or its equivalent in late arrival or early departure should consult with the professor to see whether it is still possible to pass the course.

### **Style and Bibliographical Formatting Requirements**

All papers must be typed/processed (12-point type, double-spaced, one-inch margins) and fully documented, following the standards in the “Style and Form Standards” (Erskine Seminary). In this course, footnotes and a bibliography are required in each paper. The paper’s cover page and bibliography are not counted towards page requirements.