



ERSKINE
THEOLOGICAL SEMINARY

For Christ and His Church

Christian Commitment and Excellence in Learning

DF 903CO: LEADING IN PRAYER
April 4-8, 2011 Columbia Campus

Meeting times: Monday, April 4, 4-6 pm; Tuesday, April 5, 8 am-12 noon, and 4-6 pm; Wednesday, April 6, 8 am-12 noon, and 4-6 pm; Thursday, April 7, 8 am-12 noon, and 4-6 pm; and Friday, April 8, 8 am-12 noon

INSTRUCTOR:

Dr. Hughes Oliphant Old, D. théol.

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COURSE DESCRIPTION:

With an eye to leading today's congregation in public prayer, this course begins with a study of public prayer as found in both the Old and New Testaments. Analyzing significant developments in Christian public prayer in the ancient church, students examine the essays on prayer in Tertullian, Cyprian, and Origen, the highly conventionalized prayer disciplines of the Middle Ages, and the Reformation and Puritan reforms in the discipline of public prayer. Particular attention is given to William Perkins, Matthew Henry, Benjamin Morgan Palmer, Samuel Miller, and James Alexander. Three hours. Functions.

COURSE OBJECTIVES:

- To help pastors lead their congregations in prayer.
- To study the genres of prayer as they are found in the Scriptures, especially the kinds of prayer found in the Psalms and the New Testament. We will study the biblical roots of prayers of invocation, prayers of confession and supplication, prayers of intercession, and benedictions.
- To study the way these basic forms of public prayer have been developed and redeveloped in the ancient Church, in the Protestant Reformation, in Pietism, Puritanism, and in Old School Presbyterianism.
- To show ways of enriching the life of prayer in the local church.

TEXTBOOK:

Hughes Oliphant Old, Leading in Prayer: a Workbook for Worship (Grand Rapids: Wm. B. Eerdmans, 1995). ISBN 0-8028-0821-2 (This should be carefully studied before the class has its first meeting.)

COURSE REQUIREMENTS:

The student is expected to write five book reports of five pages each. Half the report should attempt to explain the message of the author while the other should concern the student's reaction to it. Those books appropriate for book reports are marked by an asterisk. The reports should be turned in at the first meeting of class.

BIBLIOGRAPHY:

(The exceptional student will read much more than the required five books.)

*James W. Alexander, Thoughts on Family Worship (Philadelphia: Presbyterian Board of Publications, 1947). Reprint available from Soli Deo Gloria Publications, 1990.

*Anselm, Proslogion. Copy of this work is available online.

Anselm, The Prayers and Meditations of Saint Anselm, translated by Sister Benedicta Ward (New York: Penguin Books, 1979).

Apostolic Constitutions. Found in the Nicene and Post-Nicene Fathers.

*Charles W. Baird, Eutaxia, or The Presbyterian Liturgies (New York, 1855). Reprint by Baker Book House in Grand Rapids, 1957, and more recently.

*Donald G. Bloesch, The Struggle of Prayer (Colorado Springs, Colorado: Helmers and Howard, c.1988).

*David Brainerd, Journal, found in the works of Jonathan Edwards.

John Calvin, Institutes of the Christian Religion, III, xx.

*John Cassian, The Twelve Books of the Institutes of the Cenobia, found in Nicene and Post-Nicene Fathers, second series, vol. 11.

Thomas Cranmer, The Two Prayer Books of Edward VI. This at one time was available from Penguin Books.

*Cyprian, On the Lord's Prayer, found in The Ante-Nicene Fathers, vol. 5.

*Fred L. Fisher, Prayer in the New Testament (Philadelphia: Westminster Press, 1964).

The Genevan Psalter of 1542. The most accessible edition in English translation is Form of Prayers, found in Bard Thompson, Liturgies of the Western Church. Several editions available.

*Charles H. Hambrick-Stowe, Practice of Piety: Puritan Devotional Disciplines in Sixteenth Century New England (Chapel Hill: Published for the Institute of Early American History and Culture, Williamsburg, Virginia, by the University of North Carolina Press, 1982).

David Hedegard. Seder R. Amran Gaon (Lund, 1951).

*Friedrich Heiler, Prayer: A Study in the History and Psychology of Religion (New York: Oxford University Press, 1958).

*Matthew Henry, A Method of Prayer. There are many editions of this classic. A recent edition might be still available from Baker Book House, found in The Complete Works of Matthew Henry, or the edition by J. Ligon Duncan, III (Greenville, S.C.: Reformed Academic Press, 1994).

*Joachim Jeremias, The Prayers of Jesus (London: SCM Press, 1967).

*Jewish prayer book for Sabbaths and festivals

- *Terrence Kardong, Benedict's Rule: a Translation and Commentary (Collegeville, Minn.: Liturgical Press, c. 1996)
- John Knox, The Book of Common Order. (Available in several collections.)
- *Ernst Lohmeyer, An Introduction to the Lord's Prayer (London: Collins, 1965).
- David M. McIntyre, The Hidden Life (Minneapolis, 1969).
- *Samuel Miller, Thoughts on Public Prayer (Harrisonburg, Va.: Sprinkle Publications, 2002).
- *Origen, On Prayer, found in Origen, translated by Rowan A. Greer, The Classics of Western Spirituality (New York: Paulist Press, 1979).
- *John Owen, "A Discourse on the Work of the Holy Spirit in Prayer," found in Works, vol. 4.
- *George Foot Moore. Judaism in the First Centuries of the Christian Era, 2 vols. (New York: Schocken Books, 1927). See the chapters on prayer.
- *Benjamin Morgan Palmer, Theology of Prayer (Harrisonburg, Va.: Sprinkle Publications, 2002)
- *William Perkins, The Art of Prophecyng (London, 1607). There are a number of more recent editions, such as a reprint by Baker Book House in 1979.
- *Alan Savage, "D'Aubigné's Meditations on the Psalms," Studies in Reformed Theology and History 8 (Princeton, 2003).
- Wayne Spear, Talking to God: the Theology of Prayer (Pittsburg: Crown and Covenant Publications, 2002).
- *Tertullian, On Prayer, found in The Ante-Nicene Fathers, vol. 3.
- Bard Thompson, Liturgies of the Western Church. (Reprint. Philadelphia: Fortress Press, 1980)
- Korneel Vermeiren, Praying with Benedict: Prayer in the Rule of St. Benedict (Kalamazoo, Mich.: Cistercian Publications, 1999).
- *Peter Martyr Vermigli, Sacred Prayers, edited by J. P. Donnelly, Peter Martyr Library, vol. 3 (Kirksville, Mo.: Sixteenth Century Essays and Studies, 1996).
- *Isaac Watts, So Amazing, So Divine: A Guide to Living Prayer. Edited by Hal M. Helms. (Paraclete Press, 1997).
- Eric Werner. The Sacred Bridge. A study of the Jewish roots of Christian prayer. Especially important historically.
- Westminster Directory for Public Worship
- *John White, Daring to Draw Near (Downers Grove, Ill.: InterVarsity Press, 1973).

SCHEDULE OF SESSIONS:

Session #1: Prayer in the Temple

- Hannah's prayer in Shiloh
- Solomon's Prayer of Dedication (I Kings 8)
- The Prayer of Elijah
- The Prayer of Daniel

Session #2: Prayer in the Synagogue

- Seder Amran Gaon
- Morning prayer and evening prayer
- The Psalms and the second phase of psalm piety
- The Shema and accompanying benedictions
- The Prayer of the Eighteen Benedictions

Session #3: Prayer in the New Testament

- The prayer of Jesus: the Lord's Prayer, the High Priestly Prayer, and the vigil in Gethsemane
- Prayer in Acts
- I Timothy 2
- "Psalms, hymns, and spiritual songs"

Session #4: Prayer in the Ancient Church

- Odes of Solomon
- Tertullian's essay On Prayer
- Cyprian's essay on the Lord's Prayer
- Hippolytus
- Apostolic Constitutions

Session #5: Prayer in the Ancient Church (cont.)

- Origen and the Neo-Platonic approach to prayer
- John Cassian and the prayer of the desert saints
- The Benedictine Rule
- Anselm's Proslogion: Prayer as mystical ascent to God

Session #6: Prayer and the Reformation

- Luther and justification by faith
- Luther's catechism and the Lord's Prayer
- Martin Bucer and the re-ordering of public prayer
- The Constance hymnbook
- Confession and supplication
- Intercession
- Daily prayer
- Capito and the psalms

Session #7: Prayer in the Puritan Tradition

- Perkins and the ministry of prayer
- Family prayer in Scotland
- Robert Burns
- Matthew Henry
- Watts and Christian psalmody
- Watts and evangelical hymnody

Session #8: Prayer in the Tradition of Pietism

- The Great Awakening
- Moravian prayer disciplines
- The mystical prayer of David Brainerd
- Samuel Miller
- James Alexander
- The work of Charles Hambrick-Stowe

ERSKINE SEMINARY POLICIES

Drop/Add and Course 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.

Required Textbooks:

Students are expected to secure their own copies of all required textbooks. As a convenience, the seminary has a bookstore portal of the website at <http://www.erskineseminary.org/bookstore.html>. There you will find links to familiar vendors (CBD, Amazon, B&N, and Books-A-Million) and can check availability of texts, compare prices, and place orders. The ETS SBA will receive a modest percentage of the profits from students' and professors' purchases through this portal. The Erskine Campus Bookstore will carry a limited number of copies of every required text and orders for books can be placed through the Campus Bookstore.

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.

Plagiarism:

Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following statement indicates, plagiarism is a serious offense that undermines both the witness and the integrity of the Christian community:

Plagiarism injures the community by inhibiting the recognition and cultivation of gifts imparted by the Spirit. Clearly unattributed use of the words and/or ideas of others fails to give appreciative recognition of their gifts. But this illegitimate appropriation of the gifts of others also blocks the recognition and cultivation of the actual gifts of the person engaged in plagiarism.

Plagiarism creates an atmosphere of falsehood in the community's discernment and cultivation of gifts, both within the Christian community and in God's larger creation. Since freedom comes only by way of truth (Jn. 8:32), such falsehood can only result in captivity, and therefore has no place in the Christian community.

On this basis, the Seminary adheres to the following general requirements for the acknowledgement of sources of academic work. These requirements apply to both print and electronic media.

1. Quotations. Any sentence or phrase that a student uses from another source must be placed in quotation marks or, in the case of longer quotations, clearly indented beyond the regular margin. Any quotation must be accompanied (either within the text or in a note) by a precise indication of the source.

2. Paraphrasing. Any material that is paraphrased or summarized must also be specifically acknowledged in a note or in the text.

3. Ideas. Specific ideas that are borrowed should be acknowledged in a note or in the text, even if the idea has been further elaborated by the student.

4. Bibliography. All the sources consulted in the preparation of an essay or report should be listed in a bibliography.

In addition to plagiarism, the following related practices are also unacceptable compromises of the truth requisite to a free community:

1. Multiple submission. Failure to obtain prior written permission of the relevant instructors to submit work which has been submitted in identical or similar form in fulfillment of any other academic requirement at any institution.

2. False citation. The deliberate attribution to, or citation of, a source from which the material in question was not, in fact, obtained.

3. Submission of work done by someone else, either with or without that person's knowledge. Neither ignorance of the regulations concerning academic violations nor personal extenuating circumstances are an adequate defense against charges of plagiarism. The Seminary's provisions for "due process" apply in cases of alleged plagiarism.

[The italicized statement above is used by permission of The Lutheran Theological Seminary at Philadelphia and Princeton University, Princeton, New Jersey, based upon a document adapted by LTSP, with permission, from "Princeton University Rights, Rules and Responsibilities," 1990 Edition. Princeton University, Princeton, New Jersey.]

For details refer to the Erskine Seminary Handbook under the Honor Code.

NOTE: Under no circumstances will the professor accept a paper containing others' work, either downloaded from Internet sites or used from other students' papers. (In other words, the purpose of the assignment is for the student to reflect critically on the topic at hand and to articulate those reflections in writing.) If the student turns in such a paper to the professor, the grade is an automatic "F" or "0". As in scholarly writing, the student may quote from a reference work using proper citations. The student may also reference others' work in the student's own wording but

must give proper credit by citing the original source. (See Turabian for instructions on footnotes, parenthetical references, citations, reference lists, and bibliographies.)
If the student is a published author and chooses to cite from his/her copyrighted material, proper citations must be made as well. Not to do so is considered plagiarism.