

adoramus

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A Newsletter for those who Appreciate and Participate in Worship and the Arts

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Liturgy ... *telling the story again!*

By: Dr. Joy Berg, Assistant professor in church music and choral music, Concordia University College of Alberta, Edmonton

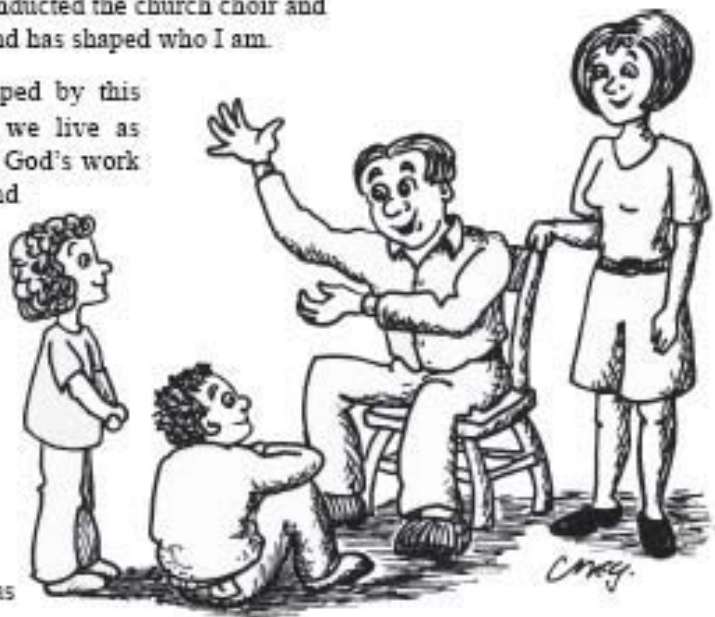
My family has many family stories that we love to tell over and over again – about a king ‘way back in time in Norway (7th C?) from whom we are descended, about a great uncle who was shot and killed, about a grandfather who met my grandmother while he conducted the church choir and she accompanied! This is all part of my history, and has shaped who I am.

And that’s liturgy, too, I believe. We are shaped by this history that we have inherited and in which we live as Lutherans. We tell stories – incredible stories of God’s work and God’s people, and we love to tell them over and over. We tell the story of our life with God in our liturgy and in our structure – we use words from scripture, we repeat our statements of faith, and we sink these words and these patterns into our very being. We become part of the story.

The form of the liturgy – the ‘ordo’ – has had a long tradition. We do not have an incredible amount of early sources on liturgy or on Christian communal worship, but we do have a few very significant ones: probably not surprising, the early Christian church maintained a liturgy that was from the Jewish synagogue practices (referenced

through scripture and other early writings); the earliest manuscript which speaks towards Christian worship is the *Didache*, probably written in the 1st century; the oldest surviving liturgy is the *Liturgy of Saint James*, probably composed around AD 60 (close to the time that Paul wrote Romans; the text to “Let All Mortal Flesh” also comes from this *Liturgy of St. James!*); and one of the earliest specific writers on Christian worship is Justin Martyr (from the 2nd century). With his *First Apology*, he talks about a unified morning service of word and meal.

Our Lutheran roots for the Eucharistic liturgies come from Luther’s background in the Catholic Mass which had developed through the centuries after Constantine legalized Christianity in the 4th C. When Luther was asked to detail a cohesive order of worship for this disparate new church in the 16th C, he developed the *Formula* ▶



missae (1523) and the *Deutsche Messe* (1526). The Formula Missae very much mimics the Latin Roman Catholic mass, and, in fact, was still sung in Latin; the *Deutsche Messe* was an order of worship in German (containing some changes from the previous Formula Missae), prepared mostly for the uneducated laity and for worship where no trained choirs were available.

Henry Muhlenberg arrived from Germany to Philadelphia in 1742, and organized the beginnings of the Lutheran church in North America. In 1748 he helped to prepare a uniform liturgy, distinctly American, for this new church at the same time as the first Lutheran synod was officially organized. A century later, the American Lutheran churches were again pulled together by liturgy, using the newly published 1888 *Common Service*, which drew on the 16th C. Lutheran liturgies, and helped to bring uniformity and roots back to the American Lutheran churches. Ninety years later, the LBW (*Lutheran Book of Worship*, published in 1978) brought the baptismal service into the core hymnal, used a more contemporary style of English other than the Tudor style of the SBH (*Service Book and Hymnal*, published in 1958), and more fully involving the lay in leadership roles, as well as providing several musical settings for communion. And now, thirty years later, we have the newly published *Evangelical Lutheran Worship*, with more variety of hymns as well as even more variety in the Eucharistic service music, again for the point of flexibility within congregations.

The liturgy for our present-day Eucharistic services outlines four sections – the Gathering, the Word, the Meal, and the Sending.

The Gathering includes the service order up to the first scripture reading, and it is a time when we ‘come together’ as a community before God in worship. There are hymns, a Kyrie (which are the prayer bids for the world and for us, with ‘have mercy’ responses, probably included in the liturgical structure since around 400AD), the Gloria (words of the angels at Jesus birth from Luke) or the “Worthy is Christ” (which includes the “This is the Feast” text, focusing on Easter rather than Christmas with text from Isaiah and Revelation, and added to the liturgy with publication of the LBW), and prayers.

The Word section includes the readings (three, as well as a Psalm, and notice how they have been

chosen to ‘speak’ somehow to each other!), the Alleluia (which was included in this place within the liturgy ‘way back with the *Liturgy of St. James*), the Sermon and the Creed (the Creeds are from the times of the Church when they had to think through and fight for the faith and theology of the Church in the early centuries).

The Meal part of the service begins with the offertory (which, along with bringing our other gifts, often will include bringing the bread and wine forward - a tradition all the way back to Justin’s *Apology*), the Great Thanksgiving (recalling God’s past works, proclaiming God’s activity in our present, and describing God’s future for us – again, an outline that goes back to Justin’s *Apology*), the Sanctus (which weaves together text from Isaiah 6:3, Ps. 118:26, and Mark 11:9-10, and was used in the Roman Rite from the 4th C. onward), the Lamb of God (the last text to be included in the Roman Rite, introduced around 700AD in order to cover the action of the breaking of the bread), and thanksgiving for the meal (which, along with many other choices in *Evangelical Lutheran Worship*, can include the LBW’s “Thank the Lord,” or the canticle of Simeon - the “Nunc Dimittis” - included in this place in the eucharist since the 1888 *Common Service*).

The Sending part of the service is very brief, and sends us back out into the world, fed and nourished, and ready to live again as people chosen and loved and fed by God!

As you can see, this ‘ordo’ of worship has been shaped through centuries, and continues Sunday by Sunday to retell and renew for us the story of our God and how we live as God’s people in community; it informs our daily life throughout the week as well as our hour together with our church gathering; it brings us together as a community with one voice before the God of all creation. **A**

Making the Sign of the Cross:

Begin with your fingers on your forehead and move down to the breast. Then move your hand to your left shoulder and then across to the right.



Crossing oneself is a personal devotional response that has meaning for many Christians. ... from the files of Lawrence Likness

Wat'er we doing for our most precious natural resource?

Part two: An Exploration of Greening the Church By: Colleen McGinnis, St. John's Lutheran Church, Wetaskiwin

Water. It is precious. Without it, life cannot exist. And yet, it is one of the things that many of us have taken, and perhaps still take for granted. It is inconceivable to us that the day may come when we turn the tap and only a few drops will fall into our waiting cup ... because we have already used the daily amount allocated to our household.

Scary? Yes. Unrealistic? Maybe. But with North Americans, on average, using up to 80 gallons of water per person per day, and the rest of the world using less than 3, perhaps we could stand to be a little more aware of the water that just runs down the drain. So, what are we doing? Where are the problem areas, and how can we help conserve our water supply?

Firstly, in our churches and our homes we can be conscious of what we put *in* our water that runs down the drain. This means using phosphate free soaps (covered in the previous article) and avoiding "anti-bacterial" cleaners and soaps which after entering the water system, can react with sunlight to form a toxic compound harmful to both human and animal life.

As well, we can be attentive to where water is being wasted. It is surprising how many of us ignore a dripping faucet or a leaking toilet. A dripping faucet can waste 33 gallons (152 litres) of water each day. I know! Curious to see how much water was going down the drain in the bathroom of our 100 year old home, I put a plastic ice cream pail under our leaky faucet and was horrified to see how often the bucket filled! Replacing the faucet not only saved water for use another day, but our next water bill was \$15.00 less. Keeping existing faucets and toilets in good repair is one of the easiest ways to conserve water.

We can install new low-volume or dual flush toilets, or retrofit our existing toilets. A Lethbridge company, Aquanotion, (www.twoflush.com) has a cost-effective retrofit package. A new dual-flush toilet can use less than a gallon (3 litres) of water to flush liquid waste and around 6 litres to flush solid waste. Compared to old toilets that use 19 or more litres of water for each flush, the saving is huge. If only 10 people flush the dual flush toilets in your church on a Sunday morning you save a minimum of 150 litres of water.

Standard faucet aerators could be replaced with



inexpensive lower flow aerators which reduce the amount of water used by adding more air bubbles to the flow. This adds up to a potential saving of up to 7 litres of water a minute. A more expensive option is to install touch free faucets, which keep the water running only when hands are in front of the sensor.

Another suggestion is to collect the rainwater that runs from the downspouts and use it to water any trees, shrubs and flowerbeds that grace the churchyard. If we landscape with plants suited to the extremes in our Alberta climate, they won't require as much care and attention or liquid refreshment. If watering the lawn is necessary, water deeply, no more than once a week, and early in the morning to minimize evaporation. Align the sprinkler heads correctly so the water goes where it should.

Sweep sidewalks instead of spraying them down.

Inside again, clean carpets with a dry system, rather than steam-cleaning. Post signs in washrooms and kitchens that encourage water conservation, and set out a suggestion box for parishoners to offer ideas for conservation practices. We can learn from each other.

Most of these ideas can be applied and added to at home, by installing low-flow showerheads, or water-efficient dishwashers / washing machines, and then washing only full loads. Some people take shorter or fewer showers. Some collect and re-use the clean, or almost clean water that would normally run down the drain (rinse water for vegetables, dishes, etc.)

By reducing the amount of water that goes down the drain, it not only saves our water resource, as well as a little money, but reduces greenhouse gas emissions generated by water treatment plants. Our world needs us. If we take proper care of it, our cup will "runneth over". Just make sure to reuse the overflow! **A**

We wish to welcome David Mueller to the Committee for Worship and the Arts!

David lives in Calgary with his wife, Leah, and their three children. After having been a pastor for 12 years at Bentley, LCBI and Airdrie; and then taking a leave of absence to study and teach Automotives, David is once again available for call.

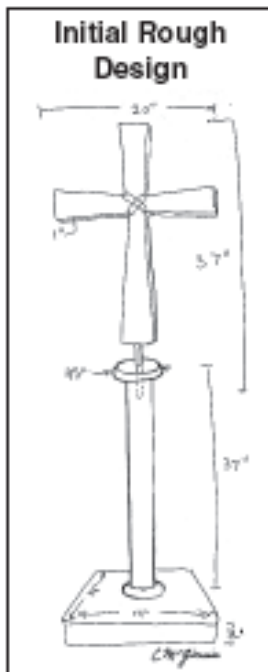
Alberta Synod - Processional Cross & Torch



Made of solid maple and purpleheart, the processional cross and set of two torches were commissioned by the Worship and Arts committee and created by Colleen McGinnis. The cross was dedicated at the 2006 Synod Convention and the torches in 2008. The final addition will be the bases for the torches so that they, too, can be free standing.

Symbolism: The grapes and wheat carved into the cross symbolize the body and blood of our Lord. The three clusters of grapes represent the Holy Trinity. There are twelve grapes in the central cluster, representing the twelve apostles, and ten grapes in each of the side clusters which stand for the ten commandments. There are seven heads of wheat for the seven angels before the throne described in the book of Revelation. The torch flame signifies God's holy light.

To Borrow: If you wish to use these items at your special event, just call the Synod Office. **A**



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