

# adoramus

Volume 15, No. 1

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

Summer

## "Celebrating the Musical Heritage of the Lutheran Church"

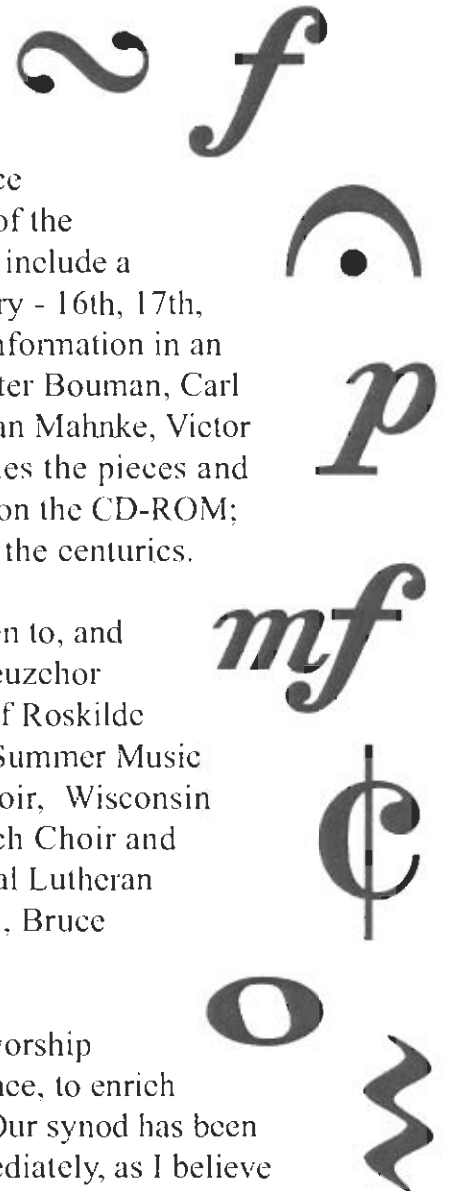
*A gift from Thrivent Financial for Lutherans, now in the Synod office to borrow!*

A review by Dr. Joy Berg, Concordia University College of Alberta, Edmonton

What a wonderful resource. This package of five audio CDs and one interactive CD-ROM outlines specifically Lutheran musical heritage since it's beginnings (from early Renaissance time through to the latest music of the 20th Century) - both concert music and liturgical music. The audio CDs include a variety of music from the different eras (the CDs present music by century - 16th, 17th, 18th, 19th, and 20th), and the CD-ROM presents valuable educational information in an interesting manner, using the words and voices of scholars of late: Walter Bouman, Carl Schalk, Carlos Messerli, Natalie Jenne, Martin Jean, Gracia Grindal, Allan Mahnke, Victor Gebauer, Robert Hawkins. The booklet that comes with the set outlines the pieces and music included in the set, as well as outlining the information presented on the CD-ROM; the booklet also gives it's own unique, and brief background to each of the centuries.

The musical groups presenting the pieces on the CDs are exciting to listen to, and credible in their areas: some of the many included are the Dresdner Kreuzchor and Capella Fidicina, the Cathedral Singers, the Congregational Choir of Roskilde Cathedral in Denmark, Valparaiso University Chorale and the Lutheran Summer Music from Valparaiso, American Repertory Singers, Augustana College Choir, Wisconsin Lutheran Seminary Chorus, the American Kantorei, Holy Trinity Bach Choir and Instrumentalists (New York), congregational singing from the Evangelical Lutheran Church of Saint Luke in Chicago; organists John Brock, Steven Wendt, Bruce Bengtson, and Paul Manz.

This CD could be used for a variety of cases - for personal interest, for worship and music committees giving a presentation on music for an adult audience, to enrich a class being taught on Lutheran musical traditions, including worship. Our synod has been given a copy; think about borrowing it for a short time - and use it immediately, as I believe this is a resource that should be in hot demand! **A**



# Renewing Worship ... Holy Communion & Related Rites

By: Don Nevile, Chair, Committee on Worship & the Arts, Synod of ABT

The sixth volume of the new "Renewing Worship" materials from the Evangelical Lutheran Church in America is called "Holy Communion and Related Rites". Those of you who enjoyed Volume Five, "New Hymns and Songs", will be interested in this volume. The core volume comes with texts, music, and a theological explanation for the changes and enrichment of the Church's eucharistic rites. It also comes with a small booklet containing the music and text resources, and an Accompaniment Edition. Our synod Worship & Arts Committee has purchased 50 of these booklets, which are available for use in congregations and other assemblies of the church. Members of our Committee are also available to offer workshops to introduce these new musical settings.

These books contain two new musical settings of the liturgy, as well as independent canticles much like the "All Times & Places" setting in "With One Voice". In addition, there is music for a new non-eucharistic service, called "Word & Thanksgiving", to be used on occasions when the Lord's Supper is not celebrated. Finally, something completely new for us, there is a series of canticles and acclamations under the titles "Baptism", "Remembrance of Baptism", "Marriage", "Healing", and "Funerals". These recognize that often when these Occasional Services are used, there is a desire to sing musical responses related to the Rites. For those seeking to enrich the textual resources of these services, these will be a welcome addition.

Of most interest will be the two musical settings of Holy Communion. The first, by Joel Martinson, an unfamiliar composer to most of us, is crisp, lively, and sparkles with rhythm, energy, and enough surprises to make us suggest that it will likely last. The second is by Marty Haugen, a name familiar to us. It is typically Haugenean: melodic, tender, peaceful, predictable, thematic throughout, and easy to learn.

In this book, all music is offered in the "melody only" format. However, the composers have provided a very interesting feature in the accompaniment book. Most canticles are offered with three different accompaniment arrangements: organ (with left-hand bass notes often way below the SAT parts, for organ pedaling); basic piano; and gospel piano, in a more vigorous and rhythmic style. This sounds exciting,

but not all pianists will be able to handle this third style. This kind of piano accompaniment is quite difficult and challenging for anyone not familiar with the style. We listen to it all the time, but don't often have the opportunity to play this way. In addition, the three accompaniment styles include lines for trumpet, flute, oboe, guitar chords, string bass, and some percussion (tambourine, congas, etc.).

There's some exciting music here, as well as new textual suggestions for the liturgy. For example, the "Brief Order for Public Confession" is enriched and expanded, and renamed "Remembrance of Baptism". This is a small feature, but it quite changes the valence of our opening ritual in a constructive and positive way. In addition, the Rite of Holy Baptism is expanded, to reflect the changing nature of Baptism within the church, and its identity as the Rite of Christian Initiation. It recognizes that Baptism is not for everyone, but only for those who are prepared to make a public commitment on behalf of themselves, or their children, to God in Christ, and to active membership in the Church, the household of God. Thus the address to parents and sponsors is expanded to reflect the true nature of the commitment they make on behalf of their children and godchildren. And the Renunciation of Evil is also richer, to reflect the importance of conversion of the heart as part of the process of Christian Initiation. All this was common in the early Church, when Christians were made, not born. But it has fallen into disuse during the centuries of "Christendom", when it was assumed that all who were baptized were infants born to active Christian parents, and when "Christening" was often seen as merely a social ritual.

The \$64.00 question of course is, "will we see all of this new material published in a hard cover worship resource (like the LBW) in a few years?" At this time, no one knows. These resources are "provisional and experimental", which means that the commission is seeking our response to these resources. So, if you would like to be part of this process, please contact us through the synod office or directly, and we will offer a workshop in your congregation or area, so that you can see and sing some of these new musical materials, and then offer your opinion. **A**

# Ushering Guidelines: A summary of what you told us

Compiled by: Colleen McGinnis

*In gratitude and humble trust, we do our best today,  
to serve your cause and share your love with all along life's way.*

Frank von Christierson

In a previous issue of Adoramus we asked for Ushering Guidelines to be forwarded to the Worship and Arts Committee, and we were delighted with the response. Some were meticulously detailed, some were brief, but all contained valuable information and insight into this very important part of serving God and the Church.

Everyone agrees ... arrive at least 30 minutes before the service begins, wear a name tag so visitors will recognize that you are there to help, put the hymn numbers on the board, make sure the hymnal and pew racks are in good order and tend to any other "housekeeping" duties specific to your church. These could be attending to the lights, ceiling fans or sound system, making sure the offering plates are where

they need to be, and making sure there are matches available for lighting the candles.

Then, bulletins in hand, take your place at the entrance and smile, smile, smile. The point most stressed in all of the ushering guidelines, was to make people feel welcome and at home. Make a point of giving visitors some extra care and attention by making sure they know where washrooms and coat racks are, or if they have children, show them the nursery. And if it is your custom, invite them to remain after the service for refreshments. Ushers are often the first contact ▷

## Are you interested?

The Worship and Arts Committee of our synod wants to help with your tuition fee by offering a



**\$100.00 SCHOLARSHIP**

**to each of three applicants  
to the Leadership Program  
for Musicians.**

Apply to: Don Nevile (403) 282-1772  
Chair, Synod Committee for Worship and the Arts  
Highwood Lutheran Church  
419 Northmount Drive N.W., Calgary AB T2K 3H7

## Leadership Program for Musicians

**LPM** is a two year class curriculum devoted to musicians, clergy and worship leaders seeking instruction in basic skills of designing and leading liturgical worship and music.

**Open to all denominations.**

Courses include:

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Leadership of Congregational Song  
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**Instructors: Dr. Joy Berg, Jane Kristenson  
and Jillian Kurschat**

For more information contact:

Brenda Visser  
(780) 674-3647

bvisser@telusplanet.net

Sharon Villettard  
Synod of Alberta & Edmonton  
(780) 439-2636

both members and visitors have prior to the service, so your happy face helps set the tone and enhance the worship experience.

Five to ten minutes before the service begins, the candles should be lit. During the service be watchful for late comers, so they may be seated with dignity at a point in the service where their entrance will not be disruptive ... say, during the announcements or the opening hymn. Keep a watchful eye on the congregation throughout the service in case anyone shows signs of medical distress and may need assistance. Be discreet, but do an attendance count for the church records, perhaps while collecting the offering at the appropriate time in the service. If there is communion you will also assist by placing the kneeler at the front of the chancel, if that is your custom, and then guide the people up to communion working from the front to the back. Again, keep an eye out for anyone who is unable to go up to the altar but would still like communion. Then you can lead the Pastor to that spot if necessary.

At the close of service, extinguish the candles, and then be ready to help anyone out who may need assistance or to answer any questions that may be directed to you. After most of the congregation has left, make sure the offering plates have been taken to the church office, and tidy up the sanctuary by collecting loose bulletins and any other stray items.

Thank you, Ushers. We, who shake your hand and see your smile on Sunday morning, appreciate you ... and all that you do. **A**

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## Christmas is coming...

*What are you doing  
in your church  
for a Sunday School  
Christmas Pageant?*

*Please tell us your  
favourites, present or  
past, list your resources  
and where to find them.*

*We will share this information  
in Adoramus in early 2006.*

*Please address your response to:*

Don Nevile, Chair  
Synod Committee for Worship and the Arts  
Highwood Lutheran Church  
419 Northmount Drive N.W.  
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## Keynote speakers' CD available

Paul Gibson (Human Boundaries: Ambiguity and Authentic Faith) and Mark Mummert (Musical Boundaries: Crossing the Borders in Faith), were the keynote speakers at the National Worship Conference, "Breaking Bread, Breaking Boundaries", in Toronto last year.

Paul Gibson, the retired liturgical officer of the Anglican Church of Canada, spoke about living on the boundary between a number of tensions - belief and doubt, faith and works, security and chance, perfection and guilt, to name a few, and goes on to show that courageous and authentic life is found on the boundary where the ambiguities of life are embraced, not denied.

Mark Mummert, Seminary Musician at the Lutheran Theological Seminary at Philadelphia, explores an approach to music in worship, seeking to cross the boundaries of styles, while remaining faithful to the purposes of the Christian assembly.

If you were unable to attend the conference and would like to hear these addresses, or if you did attend and would just like to refresh your