

WELS National Conference on Worship Music and the Arts

July 28-30, 2008

Blended Worship within Lutheran Parameters

JESUS!

Blended Worship

What it isn't:

- It isn't a blending of theology
- It isn't a haphazard blending of different Rites (testimonials; altar calls)
- It isn't a haphazard axing of half of the liturgy because we want some "variety" in worship
- It isn't substituting my private praise preferences for public proclamation
- It isn't even primarily about different styles of music: "I still agree with the critics: Blended worship that accents style is doomed to failure." (Robber Webber)¹

What it is:

A working concept throughout Christian History

Examples: The synagogue's "Service of the Word" meets the Supper
 Bach's Cantata *Nun komm der Heiden Heiland*
 Michel's *In dir ist Freude*

A modern movement

- Pioneered by Robert Webber in 1987 as a synthesis of Vatican II's liturgical reforms (antiquity and simplicity) and the celebration emphasis of the modern Charismatic movement.
- A deliberate "reclamation" of the four-fold pattern of worship: Gathering, Telling, Enacting (sacraments), and Sending
- Three Goals of the Blended Worship Movement: "First, to be rooted in the biblical and early church tradition; second, to draw from the resources of the entire church; and third, a radical commitment to contemporary relevance." ²

¹ Engle, *Exploring the Worship Spectrum: 6 Views*, 192.

² Webber, *Planning Blended Worship*, 16.

Within Lutheran Parameters

Parameter #1: Christian freedom governs our worship forms.

Christian freedom always serves the greater interests of the Gospel. Lutherans have exercised this Gospel freedom in worship. Consider the following areas:

- preaching
- rite
- calendar
- ceremony
- language
- music
- art
- architecture
- ambiance
- participation/leadership

Parameter #2: We are absolutely bound to the preaching of the Gospel and the administration of the sacraments

“We now want to return to the gospel, which gives guidance and help against sin in more than one way, because God is extravagantly rich in his grace: first, through the spoken word, in which the forgiveness of sins is preached to the whole world (which is the proper function of the gospel); second, through baptism; third through the holy Sacrament of the Altar; fourth, through the power of the keys and also through the mutual conversation and consolation of brothers and sisters. Matthew 18[:20]: “Where two or three are gathered....”³

Key Point:

Our biblical view of the Word, Sacraments, grace and faith leads us to a clear purpose for worship. In worship, we **RECEIVE** from God! Consider these samples from the Confessions:

“The woman came with this conviction about Christ: that she should seek the forgiveness of sins from him. This is the highest way to worship Christ. Nothing greater could she ascribe to Christ. By seeking the forgiveness of sins from him, she truly acknowledged him as the Messiah. Now to think about Christ in this way, to worship and take hold of him in this way, is truly to believe.”⁴

“This is how God wants to become known and worshiped, namely, that we receive blessings from him, and indeed, that we receive them on account of his mercy and not on account of our merits. This is the richest consolation in all afflictions, which

³ KW, *Smalcald Articles III:4*, 319.

⁴ Kolb-Wengert, *Apology IV:154*, 144.

the opponents destroy when they trivialize and disparage faith and only teach people to deal with God through works and merits.”⁵

Lutherans Have Clear Principles that Govern Their Worship

It is critically important that we don't assume these principles! Don't take the pragmatic approach: “The service went well in Antioch, so I'll do it in Appleton.”

I. LET THE GOSPEL PREDOMINATE IN WORSHIP

“I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes; first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith” (Romans 1:16-17).

Practical Applications for Blending:

- When blending worship, the TEXTS of worship – not musical styles – are of primary concern. (cf. Appendix #1 for a comparison of CCLI's top performers with our Hymns of the Day)
- What am I doing to immerse myself in the Gospel?

II. LET THE PEOPLE PARTICIPATE IN WORSHIP

“As you come to him, the living Stone--rejected by men but chosen by God and precious to him--you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy” (1 Peter 2:4-5, 9-10).

Practical Applications for Blending:

- Don't assume “what people really want is....”
- Don't mistake your likes for other people's likes (The rule of love must rule.)

III. LET THE EXPERIENCE OF THE CHURCH BE HONORED

“Remember your leaders, who spoke the Word of God to you. Consider the outcome of their way of life and imitate their faith” (Hebrews 13:7).

⁵ KW, *Apology IV:60*, 130.

What about the general precepts of the church, the fast and festival days? Answer: What has been established of old by the agreement of the church and out of love for God and for just reasons must necessarily be observed, not because it is of itself necessary and unchangeable but because the obedience of love which we owe God and the church is necessary.⁶

“Our churches are falsely accused of abolishing the Mass. In fact, the Mass is retained among us and is celebrated with the greatest reverence. Almost all the customary ceremonies are also retained, except that German hymns, added for the instruction of the people, are interspersed here and there among the Latin ones. For ceremonies are especially needed in order to teach those who are ignorant.”⁷

Practical Applications for Blending:

- Is our knowledge of “history” really historical?
- What have I read recently that has deepened my appreciation for Christian/Lutheran history? What have I read about modern worship trends?

IV. LET THE ARTS BE USED IN SERVICE TO THE GOSPEL

“Everything comes from you, and we have given you only what comes from your hand. O LORD our God, as for all this abundance that we have provided for building you a temple for your Holy Name, it comes from your hand, and all of it belongs to you... With all my resources I have provided for the temple of my God... I now give my personal treasures of gold and silver for the temple of my God, over and above everything I have provided for this holy temple...The people rejoiced at the willing response of their leaders, for they had given freely and wholeheartedly to the LORD” (1 Chronicles 29).

Practical Applications for Blending:

- Budget
- Bulletins
- Banners
- Books

Lutherans Understand the Different Dimensions of Worship:

- Encounter
- Expression
- Education
- Evangelism

⁶ *What Luther Says*, 903.

⁷ KW, AC XXIV:1-3, 69.

Key Point:

Keep these different dimensions in balance. Problems will occur if we consistently over-emphasize one aspect to the expense of the others!

Lutherans Begin to Blend

Why Blend? A Buffet of Reasons

- Artistic and sociological tastes do vary
- Lutheran worship – at its best – has consistently placed the new next to the old
- We live in a society where consumerism is rampant
- Traditionalists belong to the Body of Christ and those with contemporary leanings do too!
- The Holy Christian Church is a Biblical reality, not an abstraction
- The doctrine of stewardship dictates that we give God our best on an ongoing basis

Beware of potential over-reactions and straw-men in some of these areas!

Contra:

- Blending worship makes everyone equally dissatisfied
- Why not segregate worshipers into various styles? (But consider the early church's example!)

Blend What?

- What will I do for an order of worship? The Western Rite or a localized order?
- Blend music? But where is the breaking point? Where is the “clashing point?”
- Blend ambiance? Dress down or Dress up?
- Blend ceremonies? Which promote the Gospel?

Key Points:

I maintain that if you “work the Western Rite” to its fullest potential, your people will soon stop looking elsewhere for other orders of service. Dedicate yourself to this for one year.

Relentlessly ask yourself: “Is this innovation better than what we have received from our fathers? Or is it just different?”

The Rite

I have not been able to do better than the Western Rite. Honest humility is a good policy: what was produced in my office on Thursday night might – or might not – be superior to what the collective wisdom of the Church has produced over the last 2,000 years. We want variety. We really mean well.

Homemade results, however, are often mixed. Consider these examples of absolutions gleaned from WELS worship folders:

“In the name of God, our loving Lord, I announce forgiveness to each of you who has honestly confessed your sins, earnestly repented of them, and truly accepts Jesus as your Savior and Lord.”

“In moments like these, I sing out a song, I sing out a love song to Jesus.
In moments like these I lift up my hands, I lift up my hands to the Lord.
Singing I love you, Lord, Singing I love You, Lord;
Singing I love You, Lord, I love You.”

Brotherly Encouragement:

Instead of spending precious ministry time writing new orders of service, invest your efforts in planning and practicing a cycle of complete liturgies. Do them with excellence. Realize that there are several possibilities for variety within each! Here is the rotation in use at Faith, Antioch:

Complete Liturgies

For Weekend Services:

- Old Common Service
- Morning Praise from New Service Settings
- Service of Word and Sacrament
- Morning Praise/Evening Prayer (pages 45 and 52 in the hymnal)
- Mass of Creation (GIA Publications)
- Service of the Word
- New Common Service from New Service Settings

For Midweek Services:

- Service of Light (page 54 in the hymnal) for Advent
- Compline II from New Service Settings for Lent

Individual Songs of the Ordinary

Look for individual songs of the Ordinary (Kyrie, Gloria, Magnificat, etc.). Use these especially for festival services. (An easy way to make festival services more festive!) Desktop publishing makes this musical variety a snap. Take time to become familiar with hymnprint.net.

Take the Magnificat as an example:

- Chant Settings from CW: Occasional Services
- Magnificat – Cesare de Zacharia - Augsburg Fortress, 1995.

- “My Soul Proclaims” – CW page 57
- “My Soul Now Magnifies the Lord” – CW #274
- “Magnificat” – James Chepponis - GIA, G-2302
- “Holy Is Your Name” – David Haas – GIA, G-3334
- “God My Savior” – Dan Schutte – OCP, 12796
- “Magnificat” – Bob Landes – Morning Star Music 50-0030A

Other possibilities in Western Rite:

- Gathering Rite – *The Church Gathers* – GIA, G-4560
- Drama
- Children’s devotion
- Forms of Prayer – Paraphrase of the Lord’s Prayer
- Creeds from the Small Catechism

Key Point:

Think of the Western Rite as a skeleton that can support endless opportunities for variety.

The Music

The Music of the Psalm

Sadly, the psalm is often deleted in home-made orders of service. The “hymnal of the Bible” and the “cradle of the church” has the greatest amount of musical possibilities. Remember that it is proper for the choir to sing the psalm.

Focus on the Psalms:

- Hymnal psalms – variety how?
- New Service Settings – great for choir
- *Psalms for the Revised Common Lectionary* – GIA Publications, G-5616
- *The Anglican Chant Psalter* – Church Publishing, 1987
- *The Reformation Psalter* – <http://www.wels.net/cgi-bin/site.pl?2601&collectionID=847>
- *The Portland Psalter* – Church Publishing, 2002
- *A Hymn Tune Psalter: Advent through the Day of Pentecost* – Church Publishing, 1998
- *Acclamation* – cph.org (PDF)
- *Respond and Acclaim: Year A* – OCP, RA-081
- *Liturgy Solutions* – Liturgysolutions.com (PDF)
- *Celebration Series Psalms* – GIA Publications (Especially G-2664 and G-3261)
- Individually published Psalms by GIA, OCP, etc. “*The Glory of the Lord*” – GIA Publications, G-5460
- Many CCM songs are based upon the psalms
- Don’t forget about classical resources. Mozart: *Laudate Dominum* – Lawson-Gould Music Publishers, LG51165

The Music of the Verse

Unfortunately, the verse is usually sacrificed on the altar of variety or done without any creativity. The verse is a prime place to bring variety into worship. Consider some of the following resources.

- Substitute a hymn stanza or two (cf. Commission on Worship Website)
- NPH Verse of the Day settings
- *Liturgy Solutions* – Liturgysolutions.com
- *Acclamation* – cph.org
- *Respond and Acclaim: Year A* – OCP, RA-081
- + *The Cantor's Book of Gospel Acclamations* – GIA Publications, G-4987

Hymns, Anthems and Offertories

Pillage your choral music packets

- Keep concertatos for future instrumental variety even if you never order it as a choir selection
- Keep Scripture-based selections in biblical order in a large three-ring binder
- Remember the principle of “reducible complexity!” Can a mission church do a Buxtehude cantata?
- Watch carefully for modern settings of classic hymns – both for singing and instrumental/keyboard use
- See Appendix #2 for a list of music for the small choir. Professor Tiefel’s “Ritual Music” list from his *Planning Christian Worship* class at the seminary is included as Appendix #3.

Instrumentation

- Take a census of musical instruments on hand and note their quality
- Take a census of the musical resources in your parish – type, ability, willingness
- Take a census of your printed music on hand – fill in the gaps
- Look for creative combinations (Can congas play with the organ?)
- How do you get to Carnegie Hall? Practice, practice, practice....

Key Challenge:

What room can we make for *international music*? International music offers an ocean of blending possibilities. It can also help make mission work “audible!” (See Appendix #4.)

Blending Ambiance and Ceremony

- Work the church year!
- Study ceremony and – when possible and appropriate – experience it
- Ambiance and Ceremony can speak to all the senses

Specific Suggestions:

Advent: A Season of Preparation

- Advent wreath with *Lighting of the Advent Candle* (CW:OS pp. 133-134)
- Service of Light with procession for midweek services?
- Save Christmas for Christmas as possible
- Subdued sounds – forego the Gloria

Christmas: A Celebration of the Incarnation

- Family service?
- Candlelight service – excellent opportunity to experiment with ambiance
- Include the Lord's Supper Christmas Morning
- Athanasian Creed – second part

Epiphany: A Season of Light

- Candlelight on January 6?
- Baptism of our Lord: *Remembrance of Baptism* (CW:OS p. 15)
- Transfiguration: *Farewell to Alleluia* (CW:OS p. 146)

Ash Wednesday

- To ash or not to ash?
- Alternate possibility: *Corporate Confession and Absolution* (CW:OS pp. 29-35)
- Black paraments and gown preferred (Good Friday also)

Lent: The Season of Battle

- Midweek focus = Passion of Christ; Sunday focus = battles of Christ
- No Alleluias (be careful with the hymns!)
- Gathering Rite
- *New Service Settings: Prayer at the Close of Day* – is preferable for midweek services

Palm Sunday

- Procession with palms (CW:OS p. 180)

Maundy Thursday

- Stripping of the altar (CW:OS p. 185)

Good Friday

- *Service of the Cross* (CW:OS) is the primary service
- *Service of the Seven Words* (CW:OS) is a devotional service
- *Service of Darkness* (CW:OS) in the evening
- Historically, communion hasn't been celebrated on Good Friday

Easter: A Season of New Life

- *Easter Vigil* (CW:OS p. 228)
- Holy Communion in at least one service?
- "This Is the Feast" can replace Gloria for the Season of Easter
- Introduce the Paschal Candle to your people

Ascension: God Mounts His Throne

- Recess the Paschal Candle

Holy Trinity

- The Trinitarian section of the Athanasian Creed

Amen

Three Strengths to Blended Worship within Lutheran Parameters:

- Blended worship keeps the strong theological content of the Western Rite.
- Blended worship creatively carries good Lutheran hymnody and music forward to the next generation.
- Blended worship enriches the Church's worship experience, expands the Church's worship life, and anticipates the Church's future worship treasures.

Pastor Aaron Christie
Faith Evangelical Lutheran Church
July 15, 2008

Appendix #1: CCLI's Top Five and CW Hymns of the Day Compared

1. "How Great Is Our God" vs. "Oh, Come, Oh, Come, Emmanuel" (CW #23)

The splendor of a King,
Clothed in majesty
Let all the earth rejoice,
All the earth rejoice
He wraps himself in light,
And darkness tries to hide
And trembles at his voice,
And trembles at his voice

CHORUS(1):

How great is our God,
sing with me
How great is our God,
and all who sing
How great, How great
Is our God

VERSE(2):

Age to age he stands
And time is in His Hands
Beginning and the End,
Beginning and the End
The Godhead, Three in one
Father, Spirit, Son
The Lion and the Lamb,
The Lion and the Lamb

by Chris Tomlin, Jesse Reeves, Ed Cash
© 2004 worshiptogether.com / sixsteps Music
admin. EMI CMG Publishing

Comments:

The final stanza is briefly Trinitarian. I also enjoy the paradox of the Lion and the Lamb. Unfortunately, the paradox is never unpacked for the worshipers. The Gospel is left untouched.

Advent IV - "Oh, Come, Oh, Come, Emmanuel" (CW #23)

1. "... ransom captive Israel That mourns in lonely exile here..."
2. "...free Your own from Satan's tyranny; From depths of hell your people save, and Bring them vict'ry o'er the grave."
3. "Disperse the gloomy clouds of night, And death's dark shadows put to flight..."
4. "...come, And open wide our heav'nly home. Make safe the way that leads on high, And close the path to misery."

Comment:

In rich picture language, Emmanuel's saving acts for his people are sung by his people.

2. "Here I Am To Worship" vs. "Of the Father's Love Begotten" (CW #35)

Light of the world
You stepped down into darkness
Opened my eyes, let me see
Beauty that made this heart adore You
Hope of a life spent with You

Here I am to worship
Here I am to bow down
Here I am to say that You're my God
You're altogether lovely
Altogether worthy
Altogether wonderful to me

King of all days
Oh so highly exalted
Glorious in Heaven above
Humbly You came to the earth You created
All for love's sake became poor

I'll never know how much it cost
To see my sin upon that cross

by Tim Hughes

©2000 Thankyou Music; admin. EMI CMG Publishing

Conclusion:

This song proclaims some of the Gospel's acts: the exalted King came to the earth he created. The Gospel particularly comes out in the final two lines: my sin is upon the cross. The cost is beyond my comprehension.

Christmas Day - "Of the Father's Love Begotten" (CW #35)

"Of the Father's love begotten
Ere the world began to be,
He is Alpha and Omega,
He the source, the ending he,
Of the things that are, that have been,
And that future years shall see
Evermore and evermore."

Comment:

The Gospel in this hymn is its magnificent Christology!

3. "Blessed Be Your Name" vs. "Let All Together Praise Our God" (CW #41)

Blessed Be Your Name
In the land that is plentiful
Where Your streams of abundance flow
Blessed be Your name

Blessed be Your name
On the road marked with suffering
Though there's pain in the offering
Blessed be Your name

Blessed Be Your name
When I'm found in the desert place
Though I walk through the wilderness
Blessed Be Your name

Every blessing You pour out
I'll turn back to praise
When the darkness closes in, Lord
Still I will say

Every blessing You pour out
I'll turn back to praise
When the darkness closes in, Lord
Still I will say

Blessed be the name of the Lord
Blessed be Your name
Blessed be the name of the Lord
Blessed be Your glorious name

Blessed be the name of the Lord
Blessed be Your name
Blessed be the name of the Lord
Blessed be Your glorious name

Blessed be the name of the Lord
Blessed be Your name
Blessed be the name of the Lord
Blessed be Your glorious name

Blessed be Your name
When the sun's shining down on me
When the world's 'all as it should be'
Blessed be Your name

You give and take away
You give and take away
My heart will choose to say
Lord, blessed be Your name.

by Beth Redman & Matt Redman
©2002 Thankyou Music; admin. EMI CMG Publishing

Comment:

Is there anything in this song that a Muslim couldn't sing in good conscience?

Christmas I - "Let All Together Praise Our God" (CW #41)

1. The gift of the Son to us.
2. Christ's humble birth...
3. Taking on the nature of a servant...
4. The incarnation....
5. He serves that I a lord may be
A great exchange indeed!
Could Jesus' love do more for me
To help me in my need,
To help me in my need?
6. He opens Eden's closed door for us.

Comment:

This is one of my favorite hymns in the hymnal. It is an amazing proclamation of "Christ for us." The exuberant tune is excellent, lending itself to a wide variety of musical treatments. A jazz prelude for organ was played on this tune at Faith, Antioch last month. This old Lutheran beauty was still dazzling wearing a jazz dress.

4. “Open The Eyes Of My Heart” vs. “How Lovely Shines the Morning Star” (CW #79)

Open the eyes of my heart, Lord
Open the eyes of my heart
I want to see you
I want to see you

Open the eyes of my heart, Lord
Open the eyes of my heart
I want to see you
I want to see you

To see You high and lifted up
Shining in the light of Your glory
Pour out Your power and love
As we sing holy, holy, holy
Holy, holy, holy
I want to see you

by Paul Baloché
© 1997 Integrity's Hosanna Music

Comment:

cf. Muslim comment above. Note the yearning to see God in his glory, invoking the experience of Isaiah in his 6th Chapter. Isaiah didn't enjoy the sight of the Lord until “his sin had been atoned for.” The Gospel is in Isaiah 6. It isn't in this song. The poet wants his eyes opened. Sadly, there is no recognition on how a sinner's eyes are opened – the Means of Grace.

Epiphany - “How Lovely Shines the Morning Star” (CW #79)

1. Jesus the fulfillment of OT prophecy.
2. Christology and my connection to Christ.
3. O mighty Father, in your Son You loved me ere you had begun This ancient world's foundation. Your Son has made a friend of me, And when in spirit him I see, I joy in tribulation.”
4. Christology plus eternal life through him.
5. Praise be to Christ who is with us until the end of the age.

Comment:

Jesus is my Savior, yesterday, today, forever. He is my joy in life in good times and in bad. In my humble opinion, this is the best hymn tune in the hymnal.

5. "Forever" vs. "To Jordan's River Came Our Lord" (CW #89)

Give thanks to the Lord
Our God and King
His love endures forever
For He is good, He is above all things
His love endures forever
Sing praise, sing praise
With a mighty hand
and outstretched arm
His love endures forever
For the life that's been reborn
His love endures forever
Sing praise, sing praise
Sing praise, sing praise

Yeah
Forever God is faithful
Forever God is strong
Forever God is with us
Forever
Forever

From the rising to the setting sun
His love endures forever
By the grace of God
We will carry on
His love endures forever
Sing praise, sing praise
Sing praise, sing praise
Yeah
Forever God is faithful
Forever God is strong
Forever God is with us
Forever
Forever
Forever God is faithful
Forever God is strong
Forever God is with us
Forever
Forever
Forever

by Chris Tomlin
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Comment:

cf. Muslim comment above.

Baptism of Our Lord - "To Jordan's River Came Our Lord" (CW #89)

1. Christology.
- 2-4. The events surrounding Jesus' baptism.
5. Christ is anointed to save us from Adam's fall.
6. Praise our saving Substitute. More Christology.

Comment:

This hymn is a powerful proclamation of Christ's person and his work. Once again, the Gospel predominates!

Appendix #2: Choral Selections for the Smaller Choir

Advent

You Call Us, Lord/ Creator of the Stars of Night – GIA #G-5890
Savior of the Nations, Come – CPH #98-3100
Prepare the Royal Highway – Morning Star #MSM-50-0038
Come, Lord! Maranatha – OCP #20317

Christmas

Lo How a Rose E'er Blooming – GIA #G-5217
Peace Came to Earth – CPH #98-3376
Today Is Born Our Savior – GIA #G-5950

Epiphany

Rise Up and Shine! – GIA #G-4431

Lent

Psalm 130 "If You, O God" – GIA #G-4129
Hear Me, O My Precious Love – CPH #98-3799
Ah, Holy Jesus – Augsburg #11-10572
Adoramus Te – GIA #G-4884
Behold, before Our Wondering Eyes – OCP #20062
Lord, Let at Last Thine Angels Come – GIA #G-4680

Easter Season

The Tomb Is Empty – GIA #G-6158
Easter Alleluia – GIA #G-5019
These Things Did Thomas Count as Real – CPH #98-3901
You, Jesus, Are My Shepherd True – CPH #98-3891
The Lord Is My Shepherd – OCP #20056

Ascension

Ascendit Deus – GIA #G-5685
Do Not Let Your Hearts Be Troubled – GIA #G-4349

Pentecost

Veni Sancte Spiritus – CPH #98-3943
Come Down, Creator Spirit – OCP #20240

Reformation

God Is Our Refuge and Strength – CPH #98-3835
In Christ Alone – Hope Publishing Company #C-5398

Saints Triumphant

Blest Are They – GIA #G-2958

Christ the King

O, Worship the King – GIA #G-5810
Lo, He Comes with Clouds Descending – CPH #98-3890

Liturgical Selections

Festival Gloria – CPH #98-3915

We All Believe in One True God – GIA #G-4926

A New Magnificat – Augsburg #11-10479

We Praise You and Acknowledge You, O God – CPH #98-3921

Agnus Dei – Morning Star #MSM-50-6403

Mass of Creation – GIA #G-2777

German Mass – GIA #G-2848R

Evening Prayer

Psalm 141: Let My Prayer Rise Up Like Incense – GIA #G-3599

Now Rest Beneath Night's Shadow – CPH #98-3113

Thy Holy Wings – Morning Star #MSM-50-5552

Various

Springs of Water, Bless the Lord – OCP #20178

The Glory of the Lord – GIA #G-5460

If You Will Trust the Lord to Guide You – Morning Star #MSM-50-9108

Where Your Treasure Is – GIA #G-5443

NPH (*New Service Settings*)
1250 North 113th Street
Milwaukee, WI 53226-3284
(800) 662-6022
www.wels.net/nph

CPH
3558 South Jefferson Avenue
Saint Louis, MO 63118-3968
www.cphmall.com

MorningStar Music
1727 Larkin Williams Road
Fenton, MO 63026
(800) 647-2117

GIA Publications, Inc.
7404 South Mason Avenue
Chicago, IL 60638-9927
www.giamusic.com

Augsburg Fortress (*With One Voice*)
426 S. 5th St. Box 1209
Minneapolis, MN 55440-1209
1-800-328-4648

OCP Publications
5536 NE Hassalo
Portland, OR 97213

Appendix #3

Ritual Music for Blended Worship

James Tiefel
Planning Christian Worship
The senior worship course at WLS

Collections of Psalms, Hymns, and Canticles

Let All the People Praise You, NPH
With One Voice, Augsburg Fortress
Sing! A New Creation, Faith Alive Publications, Grand Rapids

Substitutions for the songs of the Ordinary

Melodic Gloria, James Chepponis, GIA
Glory to God, David Haas, GIA
This Is the Feast, Peter Hallock, Ionian Arts, Inc.
Worthy Is Christ, John Leavitt, CPH

Gathering Rites

The Church Gathers, Gary Diagle and Marty Haugen, GIA
Full score, cantor score, choir score, reproducible tune line
Advent Gathering Rite, James Chepponis, GIA
Lead Us to Your Light, Carol Browning, GIA

Substitutions for songs of the Morning Office (Morning Praise)

Besides those in *Christian Worship* and *New Service Settings*:

Come, O Come, Marty Haugen, GIA (G-4275)*
In the Morning I Will Sing, Marty Haugen, GIA (G-4276)*
You Are God; We Praise You, Marty Haugen, GIA (G-4277)*
Celtic Alleluia, O'Carroll and Walker, OCP Publications (modified Te Deum text)
Blest Be the God of Israel, Dunstan/Powell, GIA (G-4857)

*Canticles used in Morning Praise from CW:NSS

Substitutions for songs of the Evening Office

Besides those in *Christian Worship* and *New Service Settings*:

Magnificat, James Chepponis, GIA (G-2302)
A Parish Magnificat, Carl F. Schalk, CPH (98-2887)
Oremus, Vols. 1 and 2, CPH

The Magnificat is perhaps the most used text by the liturgical publishers

The entire liturgical rite

The Common Service, Kermit Moldenhauer, Christian Worship: New Service Settings
Jesus, the Compassion of God, David Haas, GIA
Light of Christ, With One Voice, Augsburg Fortress
Bread of Life, With One Voice, Augsburg Fortress

The entire morning office (Morning Praise)

Morning Praise, Marty Haugen, Christian Worship: New Service Settings
An Order for Morning Prayer: St. Olaf Service, Kevin Vogt, GIA

The entire evening office (Evening Prayer and Prayer at the Close of Day)

Holden Evening Prayer, Marty Haugen, GIA
Prayer at the Close of Day, Dale Witte, Christian Worship: New Service Settings
Prayer at the Close of Day, Kermit Moldenhauer, Christian Worship: New Service Settings

Settings of the Psalms

Introductions to the Psalms in Christian Worship, Bruce Backer, NPH
The Psalter, Psalms and Canticles for Singing, Westminster/John Knox Press
Psalms for the Church Year, Michael Burkhardt, MorningStar (MSM-80-708)

All liturgical publishers offer psalm settings. You just have to find the style you're looking for

The Verse of the Day

Verse of the Day, NPH
Verses and Offertory Sentences (Parts 1-8),
Accompaniment Volumes (Vol. 1 & 2) CPH
Seasonal Sets are published by all liturgical publishers

Liturgical Anthems in a New Style

Especially GIA and CPH offer anthems in a more contemporary style that match the lectionary

Appendix #4

The Common Service: Featuring and International Ordinary

THE COMMON SERVICE

Featuring an International Ordinary

June 8, 2004 – 9:00 a.m.

JESUS!

PROCESSIONAL HYMN

“Christ Is Made the Sure Foundation”
Setting by Robert J. Powell¹

Stand when the prelude to the hymn begins

1. Christ is made the sure foundation,
Christ the head and cornerstone;
Chosen of the Lord, and precious,
Binding all the Church in one;
Holy Zion’s help for ever,
And her confidence alone.
2. To this temple where we call you,
Come, O Lord of hosts, today;
With your wonted loving kindness
Hear your servants as they pray,
And your fullest benediction
Shed in all its bright array.
3. Grant, we pray, to all your people,
All the grace they ask to gain;
What they gain from you for ever
With the blessed to retain,
And here-after in your glory
Evermore with you to reign.

Text: Angularis fundamentum; 11th C.; tr. by John M. Neale, 1818-1866, alt.

[M] In the name of the Father and of the Son and of the Holy Spirit.

[C] (*spoken*) Amen.

CONFESSION AND ABSOLUTION

[M] Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

[C] Holy and merciful Father, I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

LORD, HAVE MERCY

Kyrie from “Missa de Angelis”
Gregorian Chantⁱⁱ

Sung by the Choir:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Ky-ri - e, * e - le - i - son.
Chri - ste, e - le - i - son.
Ky-ri - e, e - le - i - son.
Ky-ri-e, * ** e - le-i-son.

Music: Vatican Edition VIII; acc. by Richard Proulx

[M] God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son (+) and of the Holy Spirit.

[C] Amen.

PRAYER AND PRAISE

[M] In the peace of forgiveness, let us praise the Lord.

GLORY TO GOD

Gloria in Excelsis

A gospel setting from “Cast Your Bread upon the Water”ⁱⁱⁱ

Choir: Refrain

Lord God, heavenly king, Almighty God and Father, we worship you, we give you thanks, we praise you for your glory.

C: Refrain

Choir: *Lord Jesus, Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world, have mercy on us.*

C: Refrain

Choir: *You are seated at the right hand of the Father, receive our prayer. For you alone are the Holy One, you alone are the Lord, You alone are the Most High, Jesus Christ with the Holy Spirit in the glory of God the Father. Amen, amen, amen.*

C: Refrain

PRAYER OF THE DAY

[M] The Lord be with you.

[C] And also with you.

[M] Let us pray. . . .through Jesus Christ our Lord.

[C] Amen.

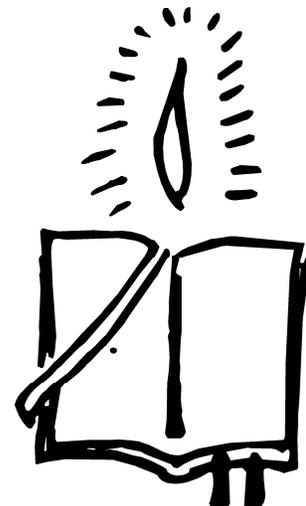
BE SEATED

THE WORD OF GOD

✠ FIRST LESSON

Isaiah 52:7-10 (NIV)

⁷How beautiful on the mountains
are the feet of those who bring good news,
who proclaim peace,
who bring good tidings,
who proclaim salvation,
who say to Zion,
“Your God reigns!”
⁸Listen! Your watchmen lift up their voices;
together they shout for joy.
When the LORD returns to Zion,
they will see it with their own eyes.
⁹Burst into songs of joy together,
you ruins of Jerusalem,
for the LORD has comforted his people,
he has redeemed Jerusalem.
¹⁰The LORD will lay bare his holy arm
in the sight of all the nations,
and all the ends of the earth will see
the salvation of our God.



✠ PSALM

Psalm 85:9-14

By French Canadian Composer Michel Guimont^{iv}

Please sing the refrain after each verse.

✠ SECOND LESSON

1 Timothy 2:1-7 (NIV)

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—² for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. ³ This is good, and pleases God our Savior, ⁴ who wants all men to be saved and to come to a knowledge of the truth. ⁵ For there is one God and one mediator between God and men, the man Christ Jesus, ⁶ who gave himself as a ransom for all men—the testimony given in its proper time. ⁷ And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

✠ VERSE

South African Alleluia^v

STAND

[M] The Holy Gospel according to St. John, chapter 4.

[C] *(spoken)* **Glory be to you, O Lord!**

✠ GOSPEL

John 4:27-42 (NIV)

²⁷ Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, “What do you want?” or “Why are you talking with her?”

²⁸ Then, leaving her water jar, the woman went back to the town and said to the people, ²⁹ “Come, see a man who told me everything I ever did. Could this be the Christ?” ³⁰ They came out of the town and made their way toward him.

³¹ Meanwhile his disciples urged him, “Rabbi, eat something.”

³² But he said to them, “I have food to eat that you know nothing about.”

³³ Then his disciples said to each other, “Could someone have brought him food?”

³⁴ “My food,” said Jesus, “is to do the will of him who sent me and to finish his work. ³⁵ Do you not say, ‘Four months more and then the harvest?’ I tell you, open your eyes and look at the fields! They are ripe for harvest. ³⁶ Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together. ³⁷ Thus the saying ‘One sows and another reaps’ is true. ³⁸ I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor.”

³⁹ Many of the Samaritans from that town believed in him because of the woman’s testimony, “He told me everything I ever did.” ⁴⁰ So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. ⁴¹ And because of his words many more became believers.

⁴² They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.”

[M] The Gospel of the Lord!

[C] *(spoken)* **Praise be to you, O Christ!**

APOSTLE’S CREED

BE SEATED

HYMN OF THE DAY

“Jesus Shall Reign Where E’er the Sun”^{vi}

SERMON

God Wants All People to Be Saved

*President David Valleskey
Wisconsin Lutheran Seminary*

GATHERING OF OUR OFFERING

STAND

PRAYER OF THE CHURCH

M: Almighty God, our heavenly Father, you love your whole creation and forget none of your creatures. We bring you our supplications for all your children, for all those we love and all those committed to your care:

C: We implore you to hear us, O God.

M: For all who have blessed us with kindness, led us with patience, and restored and refreshed us by their sympathy and help:

C: We implore you to hear us, O God.

M: For all who have wished or done us ill, that you would turn their hearts to penitence and ours to blessing:

C: Lord, have mercy.

M: For all prisoners and captives and all who suffer from oppression, that you would lead them to know the perfect freedom of your Son's forgiveness, relieve their suffering, and move us to imitate you by assisting them with works of mercy and compassion:

C: Lord, have mercy.

M: For all who bear the cross of suffering, who are sick in body or in mind:

C: Be merciful and spare them, good Lord.

M: For all who are troubled by the suffering or sin of those they love:

C: Lord, hear our prayer.

M: For all who have experienced worldly loss, that in the midst of darkness and confusion they may find their peace in you:

C: We implore you to hear us, O God.

M: For all who are absorbed in their own grief, that they may be raised to share the sorrows of their brothers and sisters and to know and appreciate the fellowship of those who bear Christ's cross:

C: We implore you to hear us, O God.



M: For all who are suffering because of their faithfulness to conviction and duty, that in sacrifice they might find strength and joy; and that you, who see in secret, may uphold them by your grace, so they may at last come to an open reward:

C: Lord, have mercy.

M: For all who are undergoing temptations of the flesh or who imagine evil in their hearts, that you would enable them to overcome and obtain the victory through Christ:

C: Be merciful and spare them, good Lord.

M: For all who are lonely and sad in the midst of the joys of others, that they may know you as their Father, Friend, and Comforter:

C: Lord, hear our prayer.

M: For the infirm, the aged, and all who are approaching death, that they may find their strength in you and obtain a blessed end:

C: Lord, hear our prayer.

M: For all for whom we have forgotten to pray but who are dear to you:

C: Assist them according to their needs, and bring them to your heavenly kingdom, through Christ our Lord.

M: O God our Father, hear our intercessions, answer them according to your will, and make us the channels of your infinite pity and helpfulness. Join our prayers with those of all your faithful people as we pray as our master has taught us:

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LORD'S PRAYER

Russian Chant
Arranged by Hal Hopson^{vii}

Sung by the Assembly

THE SACRAMENT

PREFACE

[M] The Lord be with you.

[C] **And also with you.**

[M] Lift up your hearts.

[C] **We lift them up to the Lord.**

[M] Let us give thanks to the Lord, our God.

[C] **It is good and right so to do.**

[M] It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who promised that wherever two or

three come together in his name, there he is with them to shepherd his flock till he comes again in glory. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

HOLY, HOLY, HOLY

Sanctus
Based upon an Argentine folk song^{viii}

Sung once by the choir then once by the Assembly

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav - en and earth are full of your glo - ry. Ho - san - na in the
high - est. Bless - ed is the One who comes in the
name of the Lord. Ho - san - na in the
high - est, ho - san - na in the high - est.

Music: Marty Haugen; © 2001, GIA Publications, Inc.

WORDS OF INSTITUTION

[M] Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

[M] The peace of the Lord be with you always.

[C] Amen.

O CHRIST, LAMB OF GOD

Agnus Dei
Christian Worship #268
Setting by 16th Century German pastor Nikolaus Decius

Sung by the assembly in parts if possible

BE SEATED

DISTRIBUTION

Due to the time constraints of the convention schedule, we will use the “continuous distribution” method this morning. Please approach the altar via the center aisle at the usher’s direction. You will receive the bread at the center, then continue on to the chalices to the left and right of the chancel. You may then return to your seats using the side aisles. Please do not rush nor feel rushed. The blessing will be spoken after all have communed.

“What Is This Bread?”
Modern American

“There Is a Balm in Gilead”
African American Spiritual

Refrain: There is a balm in Gilead to make the wounded whole;
 There is a balm in Gilead to heal the sin-sick soul.

1. Sometimes I feel discouraged And think my work’s in vain,
 But then the Holy Spirit Revives my soul again. (Refrain)
2. If you cannot preach like Peter, If you cannot pray like Paul,
 You can tell the love of Jesus And say he died for all. (Refrain)

“Soul, Adorn Yourself with Gladness”
Christian Worship #311

1. Soul, adorn yourself with gladness; Leave behind all gloom and sadness.
 Come into the daylight’s splendor; There with joy your praises render
 Unto him whose grade unbounded Has this wondrous supper founded.
 Though he reigns above most holy, Deigns to dwell with you most lowly.
2. Hasten as a bride to meet him, And with loving rev’rence greet him,
 For with words of life immortal He is knocking at your portal.
 Open wide the gates before him, Saying, as you there adore him:
 Grant Lord, that I now receive you, That I nevermore will leave you.
3. He who craves a precious treasure Neither cost nor pain will measure,
 But the priceless gifts of heaven God to us has freely given.
 Though the wealth of earth were proffered, Naught would buy the gifts here offered:
 Christ’s true body, for you riven, And his blood, for you once given.
4. Now I kneel before you lowly, Filled with joy most deep and holy,
 As with trembling awe and wonder On your mighty work I ponder,
 How by mystery surrounded, Depths that no one ever sounded.
 None may dare to pierce unbidden Secrets that with you are hidden.
5. Human reason, though it ponders, Cannot fathom these great wonders,
 That Christ’s body must be boundless Since the souls it feeds are countless,
 And that he his blood is giving With the wine we are receiving.
 These great mysteries unsounded Are by God alone expounded.

6. Lord, by love and mercy driven, You have left your throne in heaven
On the cross for me to languish And to die in bitter anguish,
To forgo all joy and gladness And to shed your blood in sadness.
By this blood redeemed and living, Lord, I praise you with thanksgiving.
7. Jesus, Sun of life, my Splendor, Jesus, Friend of friends most tender,
Jesus, Joy of my desiring, Fount of life, my soul inspiring
At your feet I cry, my Maker: Let me be a fit partaker
Of this blessed food from heaven For our good, your glory, given.
8. Jesus, Lord of life, I pray you, Let me gladly here obey you.
By your love I am invited; Be your love with love requited.
By this supper let me measure, Lord, how vast and deep love's treasure.
Through the gift of grace you give me As your guest in heav'n receive me.

THANKSGIVING

STAND

SONG OF SIMEON

Nunc Dimittis

Scottish Chant from "Chants or Tunes for Particular Hymns" (1763)

[C] Lord, now you let your servant depart in peace according to your word. For my eyes have seen your salvation, which you have prepared before the face of all people, a light to lighten the Gentiles and the glory of your people Israel.

[M] O give thanks to the Lord, for he is good.

[C] And his mercy endures forever.

[M] O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

[C] Amen.

[M] The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look on you with favor and (+) give you peace.

[C] Amen.

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RECESSIONAL HYMN

"I Am the Bread of Life"

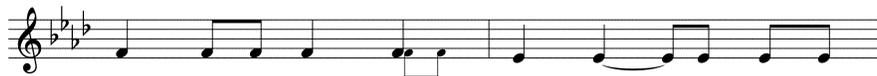
Modern American

The choir sings the individual stanzas of the hymn. The assembly sings the refrains in parts as it is able. Each refrain should be just a little louder than the previous one.

Verses



1. ___ I am the Bread of life. You who
 2. The bread that ___ I will give is my
 3. Un - less ___ you ___ eat of the
 4. ___ I am the Res - ur - rec - tion, ___
 5. Yes, Lord, ___ I be - lieve that ___



come to me shall not hun - ger; and who be -
 flesh for the life of the world, ___ and if you
 flesh of the Son of Man ___ and ___
 I ___ am the life. ___ If you be -
 you ___ are the Christ, ___ the ___



lieve in me shall not thirst. ___ No one can come to
 eat ___ of this bread, ___ you shall ___ live for
 drink ___ of his blood, and drink ___ of his
 lieve ___ in ___ me, ___ e - ven ___ though you
 Son ___ of ___ God, ___ Who ___ has ___



me un - less the ___ Fa - ther beck - ons.
 ev - er, ___ you shall ___ live for ev - er.
 blood, ___ you shall not have life with - in you.
 die, ___ you shall ___ live for ev - er.
 come in - to ___ the ___ world. ___

Refrain



And I will raise you up, and I will raise you



up, and I will raise you up on the last day.

Text: John 6; Suzanne Toolan, SM, b.1927
 Tune: BREAD OF LIFE, Irregular with refrain; Suzanne Toolan, SM, b.1927
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ⁱ *Concertato on Christ Is Made the Sure Foundation* by Robert J. Powell. GIA Publications #G-5827.
ⁱⁱ *“Lead Me, Guide Me” The African American Catholic Hymnal* (1987). The *Missa de Angelis* is a Gregorian Chant rendering of the Ordinary in Latin. A very interesting inclusion in an African American hymnal!
ⁱⁱⁱ *“Lead Me, Guide Me” The African American Catholic Hymnal* (1987). The “Cast Your Bread upon the Water” service setting contains a gospel-style Kyrie, Gloria, Alleluia, Sanctus, and a lovely soft jazz setting of the Agnus dei.
^{iv} *“Lectionary Psalms”* by Michel Guimont (1998). GIA Publications #G-4986. This excellent resource contains almost 200 settings of Psalms arranged according to the church year. The harmonies are all modern. Many of the settings utilize what we might call “jazz” harmonies.
^v *“Two Songs from South Africa”* by George Mxadana. GIA Publications #G-5286
^{vi} *“Jesus Shall Reign Where’er the Sun or I Know That My Redeemer Lives”* by Edwin T. Childs. Selah Publishing Co. 425-401. www.selahpub.com
^{vii} *“The Psalter – Psalms and Canticles for Singing”* Louisville, KY: Westminster/John Knox Press, 1993.
 This excellent resource contains at least one music setting for each of the 150 Psalms. It also contains several musical settings of each song of the Ordinary. The variety of musical styles is excellent.
^{viii} *“Santo: A Bilingual Communion Rite”* by Marty Haugen (2001). GIA Publications #G-5621K. This setting of the Communion Rite comes with two complete renderings: one in English, one in Spanish. The music is completely interchangeable.