



Sanctus

Singing the Psalms



A Worship Newsletter of the ELCA,
Indiana-Kentucky Synod

February 2008

For many congregations, singing the Psalms in worship has become common. They are sung at Sunday morning Eucharist, at Morning and Evening Prayer, at devotions before meetings, and even in the “prayer closet” of private prayer. In this and subsequent issues of the *Sanctus*, we would like to address two concerns about singing the Psalms.

First, many of those congregations that sing the Psalms use only Psalm Tones and refrains and would like to discover other ways to sing the Psalms. Second, there are many congregations that have yet to begin singing the Psalms at all, or have tried and found that the Psalm Tones do not fit well their worship style. Beginning in this issue we will direct you a variety of settings and styles. Where possible, we will publish the Psalms in a form that is reproducible for congregational use (when used with permission lines). We will suggest resources for singing, praying, studying, and preaching the Psalms. To put it simply, we invite you to enter more deeply into the church’s ancient hymn book.

In this issue you will discover two Psalms. One is the appointed Psalm for Easter Sunday, with a text written by Alan Rider, Pastor of Servants of Christ Church in Indianapolis. This Psalm may be reproduced for congregational use with the appropriate acknowledgment line. If you have trouble reproducing Pastor Rider’s Psalm, you may contact him at socpastor@servantsofchrist.org.

The second is the Psalm appointed for the Feast of Pentecost, “Send Forth Your Spirit” (GIA #G-6939, copyright ©2007). It is a simple setting by Marty Haugen for choir or cantor/soloist and assembly, with a keyboard accompaniment and optional parts for treble and bass C instruments. Copies purchased for use of the choir/cantor result in permission to reprint the refrain (provided on the back of the octavo) for assembly use. An electronic version of the refrain is available through www.HymnPrint.net, and other licensing needs may be addressed through www.OneLicense.net.

Along these lines, Augsburg Fortress has announced the publication of ***The Psalm Project: Sharing the Road***. Written by Richard Bruxvoort Colligan, this collection of 15 songs is written specifically for congregational use, and they are tied to the Lenten lectionary Psalm readings. This engaging collection will help congregants sing the Psalms in a new and wonderful way.

This issue also contains a sermon by Dr. Richard Stern, Professor of Homiletics at St. Meinrad School of Theology in southern Indiana. The sermon was preached on the Commemoration of St. Ansgar, February 3, 2006, at the Preaching for Mission Event held in Jeffersontown, Kentucky. There is a review of the recent Calvin Symposium on Worship by Maretta Hershberger (Director of Music, Christ the King Church, South Bend) and a schedule of upcoming worship, music, and preaching events, as well as an update on new *ELW* publications. The back page contains an essay on Advent, the Church Year and the Lectionary.

**Sending Eucharist
Preaching for Mission
Jeffersontown, Kentucky**

**The Commemoration of Ansgar, Archbishop of Hamburg, Missionary
Feb. 3, 2006**

(Is. 52:7-10, Ps 96; 1C 8:1-3; Mk. 1:21-28 RC=1:14-20.)

I don't often get to preach on a commemoration day for someone like Ansgar. That, of course, is because I had never even **heard** of Ansgar before the invitation to preach at this Preaching for Mission program. But I should have.

A Benedictine monk born in France in 801, a few *centuries* before Martin Luther arrived on the scene, Ansgar's name is **not** one that often slips into Lutheran conversations. That's too bad really, for a couple of reasons. For *one*, Ansgar is remembered for his missionary activities in Denmark and Sweden back in the ninth century, trying to make *Christians* out of those flinty, hard-headed Scandinavian pagans. If you know any Scandinavians, you know the challenge Ansgar faced!

We should also be aware of Ansgar because his life is a **model** of **precisely** what we are gathered here to reflect on – **mission**. **His** was a **life** of **mission**. His **preaching** was a *vehicle* for the overall purpose of **mission**, of proclaiming God's word to people who did not *know* that they needed to **hear** it.

Let's be honest, however; Ansgar was **not** a particularly **successful** missionary. His first trip to Denmark was notable, after three years of hard work, for its stunning **lack** of success. Then he went to Sweden and had even *less* success there. As soon as he **left**, **both** the Danes and the Swedes quickly reverted to their pagan practices.

Apparently, since he did not score high marks on the **missionary** achievement test, Ansgar was instead appointed a *bishop*, the bishop of Bremen and then of Hamburg. Sadly, his thirteen years of work as a *bishop* came to naught with the invasion of **waves** of warriors from Sweden and Denmark, perhaps seeking *revenge* for Ansgar's earlier efforts to convert them to Christianity. Who knows? In any case, virtually **all** of Ansgar's work was *undone*...**again**.

But, not one to be easily *deterred*, Ansgar then **returned** to evangelize Denmark and Sweden. On this second effort, Ansgar converted the Danish king and then set about to convert the rest of the *countryside*. He was again *less* successful in Sweden. Ansgar did manage to convert the Swedish king to Christianity. Yet, as before, as soon as he left town, those Swedes slipped right back into their pagan ways. It took another *two-hundred years* before Sweden was **finally** converted to Christianity in the *eleventh century*.

Tragically, for Ansgar, despite his many *years* of dogged, persistent mission work, he had little to show in the way of results. In fact, at the time of his death, as far as I can *tell*, he had virtually *nothing* to show for his efforts, except...his efforts.

Ironically, his final wish was to die as a martyr for the faith, a warrior dying in the battle to proclaim God's Word. He fell short there as well, dying quietly in his bed in Bremen, Germany, in the year 865. Perhaps he was just resting up before mounting yet **another** mission campaign to Sweden.

In a *Fear-Factor, Desperate Housewives, Survivor, Apprentice, American Idol*, **winner-take-all world**, **Ansgar** would *seem* to possess **precious little** to recommend him as a model of "preaching for mission." He seems to have been unusually **ineffective** as a missionary. Apparently, every place he went as a missionary, the residents nearly all relapsed as soon as he left. His *preaching seems* not to have produced any lasting conversion of hearts among those Scandinavian heathens. So why is he commemorated? For the best reason of **all**: because he was *persistent*; he was *faithful* to his *mission*. **That** is what we learn from the life of Ansgar. And that is what we need to take from this **event**: this event on "Preaching for mission." Persistence. Remaining faithful to the mission. Regardless. Ansgar apparently was content with the knowledge that the Danes and Swedes would be converted in God's good time and not according to his own schedule.

Several months back, there was an article in *Newsweek* about the growth and appeal of megachurches and the increasing influence of evangelicals in the political sphere. In a letter the following week, a person wrote, "The fact that these churches are such a success is a testament to God's blessing on their outreach efforts." (6/13-05, p. 16) Perhaps, but perhaps not. Their success could merely indicate smarter marketing; creating a message that appeals, a message that makes people happy; a message that doesn't call for too much change; that does not mention *persistence in difficult times*. Time will tell, I guess. But their **success...is no proof** at all of God's blessing. Only God can judge what is successful.

Our mission - as proclaimers of God's word and will - is **not** to be **successful**, but **faithful**. Until we are **faithful**, all the manuals, the programs, the formulas for congregational success, the ratios of pew spaces to parking places, are simply empty rhetoric, gimmicks, techniques with no substance to support them. Our **mission**, should we choose to accept it, is to be persistent, relentless, dogged, stubborn ...faithful, whether **or not there are any signs of success**.

Success is a seductive goal for any group or institution. But **we** are invited to remain faithful **despite**. If or when success comes, the glory goes to God. I find something very freeing about all of that. I see *glimpses* of it now and again. When I do, I feel the shackles and chains of misplaced priorities slipping away. But then I weaken and resort to old ways, old **measures**.

The emphasis or the thread that ties these texts together is that God **calls** people to be proclaimers, to be *witnesses*. There was some success, and there was some failure. The texts speak of *faithfully* proclaiming God's word and will. That is what God calls us to do. That is our baptismal call. That is our mission. That is God's will for us. We are **not** called to *defend* our faith. We are being called to *live* it.

Ansgar was sent to the Danes and the Swedes to preach the Gospel. He did not have much apparent success. By any numeric standards, by any formula for success, he was inept, a flop. And yet we commemorate his work, his life of mission, on this day.

The world is suffering from a deep spiritual hunger. The world is waiting to **hear** a word of grace that can heal the broken hearted, waiting to *hear* from the "messenger who announces peace...." You and I are the heralds of the message, the witnesses to its truth. How will they hear unless **we** proclaim him?

Not everyone will *like* what we have to say. Indeed, some will not listen; some will chase us away, some will attack us. Just ask Ansgar about all of **that**. Or any of the disciples Jesus sent out "two by two." Our mission, our privilege, our gift, is simply to be *witnesses* to the gracious promises of God, in Jeffersontown, Jeffersonville, Jerusalem, or wherever we happen to be.

Name the name. Tell the tales. Proclaim the word. Do it again. Then do it again. And again. Until **all** the world has come to **believe** that **Jesus...is...**the Savior.



"ENCOUNTERING CHRIST -- On the Road, In the Word, At the Table, For the World"
Marty Haugen and Susan Briehl will offer a workshop and worship at Ascension Lutheran in Louisville on Saturday, April 5th.

"ENCOUNTERING CHRIST -- On the Road, In the Word, At the Table, For the World" explores liturgies and music that are both faithful and fresh with a focus on the Easter season.

Saturday morning is geared specifically for worship leaders (pastors, musicians and planners) and the afternoon session is for everyone.

Workshop takes place from 10:00 a.m. -4:30 p.m. with a worship service at 5:00 p.m., offering their evening communion setting UNFAILING LIGHT.

Co-sponsored by the South Central Conference, Ascension Lutheran Church, and Epiphany Catholic Church. For registration check www.ascensionlouisville.org

What's on the calendar for 2008:



February 14-16 and March 6-8 **Living Liturgy Conferences**

Living Liturgy, comprised of Susan Briehl, Ben Stewart, Marty Haugen, Mary Preus, and Tom Witt, seeks to recover, renew, and enliven the worship of the church, while strengthening the connections between the life of the worshipping community and our life of faith in the world. The 2 1/2 day event takes its shape from the four-fold pattern of the Sunday liturgy - Gathering, Word, Meal, Sending - and includes sessions on worship planning, liturgical theology, and leadership skills for musicians. Learn more at www.livingliturgy.com.

February 21 **SundaysandSeasons.com Webinar**

Based on user comments, Augsburg Fortress will be hosting a special copyright and permissions Webinar ("Web-based seminars") for sundaysandseasons.com subscribers on **Thursday, February 21, 2008 at 10:00 - 10:30 am, CST**. This Webinar will cover the fundamentals of legal hymn and song usage for congregations who print their own worship folders, and will show users how sundaysandseasons.com can help you stay in compliance with the various hymn and song licenses. Go to sundaysandseason.com, click on "e-mail updates", then click on "Webinars" to sign up.

March 1 **Luther Seminary Conference on Church Music** St. Paul, Minnesota

Hugo Distler: Composer for the Church www.luthersem.edu/distler

March 1, 2008

March 31-April 2 **Transforming the Church through Worship** www.valp.edu/ils

Institute of Liturgical Studies, Valparaiso University, Valparaiso, Indiana

April 3-4 **Preacher's Retreat** Valparaiso University www.valpo.edu/ils

April 5 **Encountering Christ** www.ascensionlouisville.org see above

June 2-6, 9-13, 16-20 **Trinity Lutheran Seminary Summer Music Courses** www.TrinityLutheranSeminary.edu music@TrinityLutheranSeminary.edu

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The Calvin Symposium on Worship

Calvin College and Seminary, Grand Rapids Michigan

Review and report by Maretta Hershberger

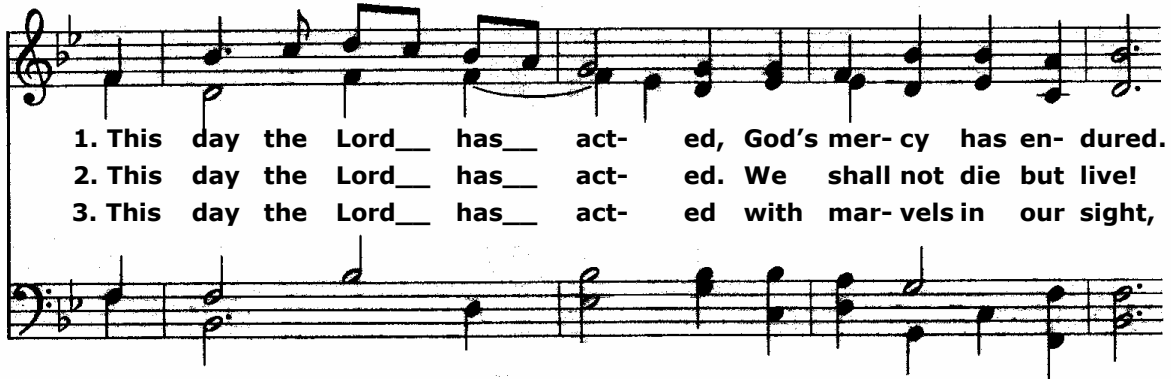
The cold and snow of a Michigan January did not prevent 1500+ people from all over the world from converging on the campus of Calvin College and Seminary, Grand Rapids, for the annual Symposium on Worship - so many folks, in fact, that worship services had to be held simultaneously in two different locations, because no one venue would hold all the attendees.

Sponsored by the Calvin Institute for Christian Worship, the conference brings together top professionals in the fields of music, preaching, the arts, technology, and other areas of worship to teach and encourage those of us in parish ministry who constantly look for new ideas and inspiration for our ministry. Each day begins and ends with worship, and in between are dozens of workshops on almost any topic related to worship one might imagine. A quick perusal of workshops and presenters yields up such names as Kenneth Bailey, Dorothy Bass, John Ferguson, Susan Briehl and Marty Haugen, Dallas Willard, John Witvliet, and Michael Card. Topics range from basic principles of worship to the use of lament, the offering of public prayers, renewing language, liturgical dance and drama, and the use of technology. There was even one called "Making Stuff Up." (Okay, so it was a workshop on improvisation for organists.) In a plenary session I heard the history of Gospel music from slavery to Stomp (including watching video of Thomas Dorsey explaining how he came to write "Precious Lord, Take My Hand").

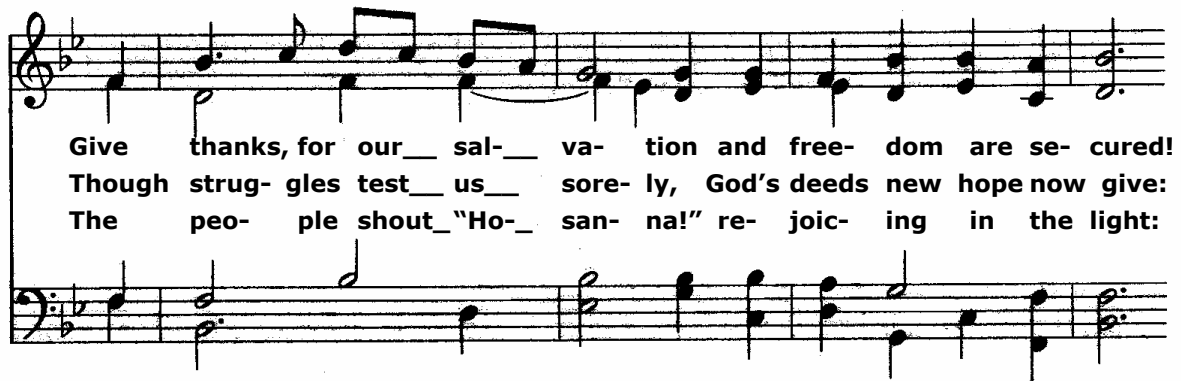
Beside the opportunity to attend high quality workshops, this conference, like no other I have ever attended, offers the chance to meet and interact with people from around the globe. I sat at table with folks from Alberta to San Francisco to Nigeria to Valparaiso, and met the director of a 400-member children's choir in Indonesia. In worship I listened to a gentleman from Southeast Asia pray fervently for the church in North America and heard the third stanza of "O For a Thousand Tongues to Sing" rendered in Chinese.

Three Worship Committee members from Christ the King attended one day of the symposium with me, and one insists he will now have to stay on the Worship Committee so he can go again. This conference is committed to equipping people to do good worship, no matter their faith tradition, and is probably one of the best bargains for your continuing education money you will find, especially if you are within driving distance of Grand Rapids. For more information about this and other past symposia, go to www.calvin.edu/worship.

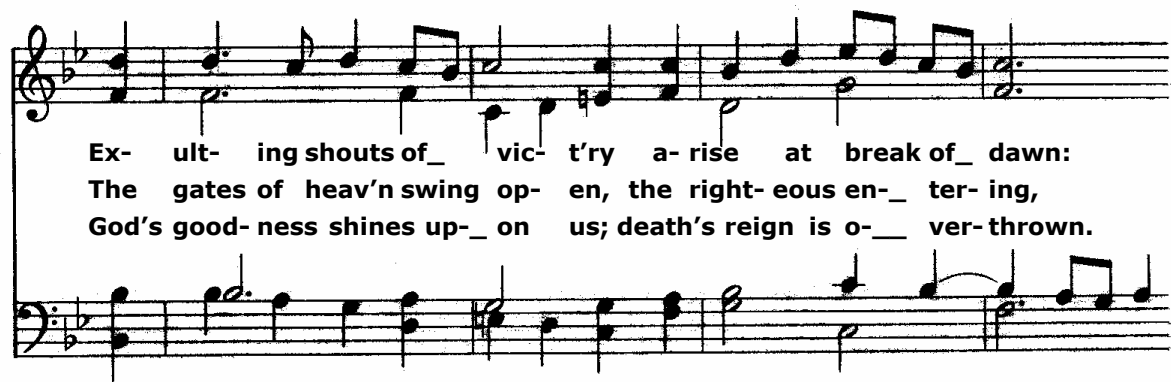
Psalm 118 - This Day the Lord Has Acted



1. This day the Lord__ has__ act- ed, God's mer- cy has en- dured.
2. This day the Lord__ has__ act- ed. We shall not die but live!
3. This day the Lord__ has__ act- ed with mar- vels in our sight,



Give thanks, for our__ sal-__ va- tion and free- dom are se- cured!
Though strug- gles test__ us__ sore- ly, God's deeds new hope now give:
The peo- ple shout_ "Ho- san- na!" re- joic- ing in the light:



Ex- ult- ing shouts of_ vic- t'ry a- rise at break of_ dawn:
The gates of heav'n swing op- en, the right- eous en- ter- ing,
God's good- ness shines up- on us; death's reign is o- ver- thrown.



"The hand of God__ has__ tri- umph'd! The prize of life is won!"
An- nounc- ing God's_ great_ kind- ness, pro- claim- ing God as king.
The rock that was__ re- jec- ted is now our cor- ner- stone.

Tune: WIE LIEBLICH IST DER MAIEN, by Johann Steurlein, 1546-1613

Text: Psalm 118, paraphrase © by Alan Rider. (Appointed for Easter Day-A,B,C)

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Evangelical Lutheran

Worship

New and yet-to-be published ELW resources:

[see the December Sanctus for list of previously published resources. For complete listing of available Issues of the Sanctus, go to www.iksynod.org, and click on "Worship" under "Hot Topics".]

- Musician's Guide to Evangelical Lutheran Worship
- The Christian Life: Baptism and Life Passages (**due February 1, 2008**)
- The Sunday Assembly: Worshiping Together, by *Lorraine S. Brugh and Gordon W. Lathrop*
This resource addresses the general principles that have guided the shaping of *Evangelical Lutheran Worship*, considering that central liturgy of Christian worship, Holy Communion. This text examines how worship interacts with environment, music, and the preached word, and features useful and practical suggestions for all those who lead the assembly in communion.
- Indexes to Evangelical Lutheran Worship
- ELW, Accompaniment Edition for Guitar
- Lectionary for Worship, Ritual Edition, Year A
- Lectionary for Worship Study Edition, Year A
- Christ in Your Marriage: Worship for Life
Augsburg Fortress describes this as "a resource for couples as they prepare for marriage and can be used as part of a congregation's premarital counseling program or by a couple alone. This resource uses the marriage rite presented in *Evangelical Lutheran Worship* to invite couples into conversation about one another, their life together, and the changes soon to come. As couples explore not only their relationship with one another and their relationship with Jesus, they will grow in their understanding of their relationship to the church. *Christ in Your Marriage* will be an invaluable resource for couples as they make the transition from two single people to being one flesh as husband and wife."
- *Gospel Acclamations for Lent-Holy Trinity* (ISBN 978-0-8006-3558-9)
- *Gospel Acclamations for Summer* (ISBN 978-0-8006-7857-9)
- *Gospel Acclamations for Autumn* (ISBN 978-0-8006-7862-3)
- *Evangelical Lutheran Worship: Pastoral Care*
Provisional Resources are now available for use and review. This volume contains prayers, readings, and rites for use by rostered leaders and lay persons in a variety of care giving situations. In addition to the content categories found in the *LBW Occasional Services*, the *ELW* care ministry volume contains expanded prayers and resources for life passages.
- Kids Celebrate Worship
...will introduce *Evangelical Lutheran Worship* with fun-filled activities, kid-friendly art, and engaging information about the church seasons, sacraments, and participating in Sunday worship.

There are also new and updated resources for Lent and the Three Days available on the ELCA worship website. Find out about these new resources for worship planning, download and evaluate trial-use provisional music, and use the checklist to make sure you haven't forgotten any details. Go to the www.elca.org. Under "Selected Topics" click on "Worship".

www.morningstarmusic.com offers a Liturgical Planning Guide at its web site. Click on "Liturgical Planning Guide" and view suggestions for organ music, choral anthems, and festive hymn settings. In addition to the Spring 2008 Catalog that's downloadable, they now have implemented a COMPLETE Catalog (by Title and by Composer) online. Organists/keyboardists now have the TUNE INDEX catalog available for download. Any of their online catalogs are printable. They're all located on the homepage on the far right side (scroll down).

The Grinch Who Stole Advent *by Rudy Mueller*

Perhaps with Advent and Christmas behind us we can talk calmly about the Advent season. There is nothing at risk right now; no one is talking about the Sunday School Christmas program, decorating the tree, or using Christmas carols. Perhaps we can talk.

In the December 1, 2007, issue of the Indianapolis Star, syndicated columnist Tom Ehrich tries to steal Advent. He takes exception to a “circular, orderly, nicely ritualistic view of God’s time” being imposed onto our “linear lives.” He recounts a linear tale of falling housing prices, rising unemployment, war in Iraq, and the cost of college. He wonders, “what does Advent’s purple...say to the man whose wife died in Year C?” He wonders how a homeowner who lost his home can step through the “four pieces of the Messianic story.” He suggests that our “circular” imposition of time presents a different God than the “steadfast guide through 40 rugged and thoroughly linear years in the wilderness.” He says that “it’s almost as if, to God, nothing is ever new – not even our pain or joy.”

My first response is to say that the Church Year is not principally about an understanding of time, though that is certainly part of it. The foremost purpose of the Church Year is to tell the story of Jesus. The story of Jesus is the only one I know that has the power to rescue me – and the man whose wife died in Year C – from the power of sin and death. It is a story that we tell in many and various ways. And the Church Year is one of those ways.

The lectionary also is one of those ways. Much has been spoken and written about the value of the three-year lectionary. It opens up more of scripture. It serves to bridge the divide between and among denominations. However, the primary role of any lectionary is to tell the story of Jesus, the story of our salvation. Each year we hear that Gospel story proclaimed differently as we read through Matthew, Mark and Luke (and John every year). We hear it differently because we are always changing, and so at each hearing the Word is “new” – to us and our relationship with God.

The role of Advent is not to say, “Well, the year is up; leave Year C behind,” any more than January 1 enables us to leave the grief and sorrows of 2007 behind. These things stick with us. In fact, we revisit them year after year. We remember the anniversary of the death of a loved one. We remember that death each year as different people. So each year the pain is new and different (perhaps even lessened).

Yes there is a linear, chronological dimension to life. Even God enters our “linear world”, bearing with the ordinary, the pain, the deadly end of the line that is life. And then God surprises the whole cosmos – you, me, the grief-stricken ones, death itself – with a word of life that is neither linear nor circular, but from a place where time is no more.

Which is my second response. The eschatological presence of the risen Christ is a word of judgment on every human attempt to measure time. It is simply a word of eternity.

Not just any word, thank goodness. Rather, a word about a “time” when there is no sorrow, no tears, no death, but the fullness of joy with all God’s saints. And that is a word that needs to be heard and shared all year round, all life long.

By now you know that this is not an attempt to justify Advent, or to argue against the use of Christmas carols, Christmas pageants, and decorations during the blue season of Advent. What I have learned over the years of worshiping with the people of God is that we are always Advent people, waiting for the word of healing and deliverance. We are always Christmas people, overflowing in a joy that is not our own. We are always Epiphany people, on a journey to know the truth. We are always Lenten people, returning daily to our baptism. We are always Easter people, flush with the new life of the risen Christ. And we are always Pentecost people, empowered by the Holy Spirit’s powerful breath. And always that is new and surprising, as God visits us again and again.