



Sanctus



Thanksgiving

A Worship Newsletter of the ELCA,
Indiana-Kentucky Synod

September 2008

Wondering what to do with a secular holiday like the Day of Thanksgiving? There should be a scripture passage that suggests giving thanks in all circumstances. Oh yeah, there is. The apostle Paul says to *give thanks in all circumstances* (1Thessalonians 5.18). Congregations celebrate this holiday in many ways. Often there is a community-wide ecumenical service.

It seems logical that if we are going to celebrate the Day of Thanksgiving, we can't do that without the Great Thanksgiving. No, not grandpa's ten-minute prayer while everyone is waiting for the turkey to be sliced; and not your great aunt's recital of the pledge of allegiance. The Great Thanksgiving is the Eucharist. Indeed, whenever we celebrate that meal we say, "It is indeed right, our duty and our joy, that we should at all time and in all places offer thanks..."

ELW offers the following introduction to the day:

At harvest time we join the psalmist in offering thanksgiving to God: "You crown the year with your goodness, and your paths overflow with plenty." We are grateful for the abundance of the good things of God's creation. Paul reminds us that our thanksgiving overflows into generosity. As the body of Christ the world, we give ourselves away as bread for the hungry. [*Indexes, ELW*, p. 232]

This issue of the *Sanctus* offers some liturgy suggestions for a Eucharistic celebration of the Day of Thanksgiving. There is a book review by Professor Henry J. Langknecht of Trinity Seminary, and a sermon by Professor Fred Neidner of Valparaiso University. Professor Langknecht teaches homiletics at Trinity Seminary, and he reviews Walter Bruggemann's book, *The Word Militant: Preaching a Decentering Word*. Professor Neidner's sermon was preached in 2005 at the Preaching for Mission event held at Christ the Savior Church in Fishers, Indiana. The sermon used the texts for Lectionary 30 (October 26, this year, which is also observed as Reformation Sunday).

Psalm Notes

Maretta Hershberger writes:

I have discovered that a staple on many music directors' desks is *The Psalter~Psalms & Canticles for Singing* (ISBN 0664254454), published in 1993 by Westminster/John Knox Press. It focuses on responsorial psalmody and brings together the work of many leading composers of contemporary Psalm settings. It includes plainsong, Anglican chant and Gelineau psalms, as well as contemporary settings. Its flexibility is evident, as demonstrated by our choice for Sunday, November 16 (Psalm 90), when we will use the response from this psalter, paired with one of the *ELW* psalm tones, an easier arrangement for the local cantor. Purchase of *The Psalter* includes permission to reproduce the refrains (assembly versions appear at the back of the book).



Evangelical Lutheran

Worship

Recently or soon to be published by Augsburg Fortress:

Evangelical Lutheran Worship, Pastoral Care

Item No: 9780806653921

The first of two volumes of Occasional Services for Evangelical Lutheran Worship, 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. Some of this new material was developed originally for the Renewing Worship 4: Life Passages volume.

Available October 15, 2008

Vocal Descants for the Church Year

Item No: 9780800679439

More than 250 descants and counter-melodies for Evangelical Lutheran Worship hymn tunes. Text included for most hymns! Thirty festive settings — original keyboard setting and descant. Reproducible, comprehensive, and arranged by hymn tune for easy use. *Available October 15, 2008*

Psalm Settings for the Church Year: Revised Common Lectionary

Item No: 9780800678562

Newly composed settings of all the psalms used in the Revised Common Lectionary, in a variety of styles. This resource will supplement the more standard psalm refrains and tones found in Psalter for Worship. Styles represented include responsorial, hymnic, Anglican chant, and through-composed. Useful to congregations large and small of all denominations. Includes a CD-ROM with congregational parts. *Available Now*

Lectionary for Worship, Ritual Edition, Year B

Item No: 9780806656113

The complete Revised Common Lectionary for Year B is included in this ritual lectionary. Both thematic and semi-continuous tracks are provided, as well as lesser festival texts. Lay readers will enjoy the security of having each full text available in a large, easy-to-read text. Features reflective art throughout, adding to the richness of the resource. Elegant hardcover suitable for procession and lectern use. 9" x 12" *Available Now*

Lectionary for Worship, Study Edition, Year B

Item No: 9780806656120

This study edition of the Ritual Edition contains all of the same texts, but in a smaller and more convenient format. Pronunciation aids and convenient summaries help lectors prepare with confidence. *Available Now*

CSS Publishing Company has several publications available for Year B. Materials include resources for Advent and Christmas. The following and other resources may be found at www.csspub.com

- Lectionary Hymns for Cycle B:
New Hymns for the Church Year Calendar with Old Familiar Tunes
- Lectionary Worship Aids: Series IV, Cycle B (Revised Edition)
- In the Beginning Was the Word
- Scriptures for the Lectionary Speaking Choir — Cycle B (Revised Edition):
Lectionary Scenes: 57 Vignettes For Cycle B

The Word Militant: Preaching a Decentering Word

by **Walter Brueggemann** (Fortress Press, 2007, Hardcover, 212 pages, ISBN: 0800662776)

Reviewed by Henry J. Langknecht, Professor of Homiletics, Trinity Lutheran Seminary

The World Militant is a compilation of eleven preaching articles and essays written over the last eighteen years by Walter Brueggemann, Professor Emeritus of Old Testament at Columbia Seminary. Eight of the pieces come from *Journal for Preachers*, *Interpretation*, or *Theology Today*; the newly written introduction, “At Risk with the Test,” stands on its own as a twelfth substantive piece. All the pieces are about preaching, but most also feature extended examples of Brueggemann’s brand of theological exegesis with particular focus on the exilic poetry and themes of Jeremiah and Isaiah. Brueggemann prefaces the collection by saying, “this collection of essays has grown over time, as my thinking has developed and matured. I have tried to pay attention to recent work in Old Testament studies and hermeneutics, and I have been engaged in what I see as the deepening crisis of the church in U.S. society as we drift toward empire.” (pp. ix-x). In my reading I inferred four major themes.

The first theme gladdens my Lutheran heart: the Word of God in Scripture and preaching is a living event; a fresh, imaginative Word authored by someone who is, decidedly and eternally, *not us*. Brueggemann uses different words to describe this freshness—the Word is alternately decentering, tensive, reimagining, subversive, and redescribing—but the goal of this preached Word is consistent: to “*summon and nurture an alternative community with an alternative identity, vision, and vocation, preoccupied with praise and obedience toward the God we Christians know fully in Jesus of Nazareth.*” (p. 56, italics in the text) And this Word is no philosophical abstraction but rather issues from the out-loud reading of Scripture in worship wedded to the face-to-face testimony of the human (with an emphasis on “the human”) preacher.

According to Brueggemann the horror of Israel’s exile “evoked the most brilliant literature and the most daring theological articulation in the Old Testament.” (p. 135) The second theme asserts that the decentering Word is non-coercive, inviting us toward conversion through the playful and imaginative use of metaphor. The Christian community at worship is a safe place where God’s new future can be imagined and proclaimed. Brueggemann believes that as exiles in American Babylon Christians live at the right time for a new subversive Word. Those who reject this metaphor of American imperialism will push back against Brueggemann at many points but will have to admire his trenchant analysis of capitalism (and its myth of scarcity), commodification (and its demonization of Sabbath rest), rationalism, empiricism, pragmatism, the unfortunate triumph of the “therapy paradigm,” and our need to face the fact that “construal of the world *without reference to God* is intellectually credible and socially acceptable as it never has been ...” (p. 122)

The third theme is a profound ambiguity check to the second; throughout these essays, Brueggemann acknowledges his own and our own complicity in empire. The greatest risk to the subversive non-coercive power of the Word is always the institutions, pensions, and compromises of the church itself; “... all of us, preachers included, have an economic stake in the narrative of the dominant description of reality.” (p.18) Good preaching “must speak truth to which the preacher’s own life does not always attest.” (p. 2)

The fourth theme of the book engages the hermeneutical issues that lie near the core of postmodernity. Brueggemann locates the authority of interpretation very near to the moment when the text is read and preached in the Christian community—as opposed to the historical author’s intent or the church’s history of interpretation. He writes, “while texts are not endlessly indeterminate, the recognition that texts are generative acts of artistic imagination suggests that interpretation requires and evokes rooted, emancipated imagination in every subsequent reading.” (p. 76) He challenges the listening community to this most radical possibility: to engage the text *without* reference to protective universals (whether from history or dogma!). In Brueggemann’s judgment, a quick historical-critical orientation is enough, because the text itself is far more interesting than any part of its history. “The preaching moment is a moment of great complexity, great danger, and great possibility. Present in that moment are the textual process, the sociological realities, the act of interpretation, the waiting congregation. Such a moment requires a strategy through which a new community might be summoned to a fresh identity and a bold vocation.” (96)

Walter Brueggemann is a theologian of the cross of the first order and while I embraced the four themes of this book I wished for more dialogue between exilic poetry (especially the servant songs) and creedal or liturgical language about Jesus Christ and the sacraments. My counsel to preachers who want to reground their preaching is to read this book along with Richard Lischer’s *The End of Words* or David Lose’s *Confessing Jesus Christ*.

Finally, a brief word about the experience of reading this book: because it is a compilation of stand-alone pieces there is quite a bit of repetition and because the pieces are not chronological, it is hard to discern any intentional thematic “development.” And even though I am a Brueggemann fan, I was halfway through the third essay when I began to get a bit bogged down. But by the sixth essay I found that having Brueggemann’s themes wash over me in slightly different formulations revealed in a helpful way the layers and nuances of his thought.

Day of Thanksgiving – Year A

November 27, 2008

Color of the Day is the Color of Christ the King – White

GATHERING

It is appropriate to omit the Order for Confession and Forgiveness and to include a bid for forgiveness during the intercessions. You may use the Thanksgiving for Baptism instead.

Possible Gathering Hymns include (all #'s are *ELW* unless otherwise noted):

693, 694, 839/40, 870

A possible Greeting:

Let us come before God's presence with thanksgiving.

Let us shout for joy to the rock of our salvation.

The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit
be with you all.

And also with you.

You may omit the Kyrie, using Glory to God or an appropriate hymn as the Hymn of Praise.

WORD

The readings for the day focus, of course, on the thanksgiving. The Gospel reading recalls the story of the ten lepers and the one who returned to give thanks to God. Deuteronomy reminds us that rejoicing and offering gifts to God is predicted on God's saving acting. For the Deuteronomist it was the rescue from Egypt; for us it is the rescue in Jesus Christ from sin and death. Paul reminds us in Philippians to rejoice always and to make our requests to God with thanksgiving. The bottom line for us as disciples of Jesus Christ is that the Day of Thanksgiving is not about pilgrims and turkeys and football, as engaging as all of that may be, but about God's saving work in Jesus Christ which brings the whole cosmos in thanksgiving before the throne of God.

Possible Hymn of the Day choices include: 679, 689, 879 (or one of the Gathering Hymns)

The Apostles' Creed is the appropriate Creed for the day.

The Prayers of Intercessions should include thanksgivings and remember the hungry.

Petitions of thanksgiving might end: Let us bless the Lord. **Thanks be to God.**

MEAL

An appropriate Offertory Prayer is the one from *With One Voice*:

Merciful God, we offer with joy and thanksgiving ...

There are different prayers that could be used for the Eucharistic Prayer:

- Prayer IV (*ELW, Leaders Desk Edition*, p. 197) could be used, changing the phrase "Praise to you..." to "Thanks to you..."
- Prayer IX (*LDE*, p.203) could be used changing the phrases "We praise you, O God" and "We bless you, O God" to "We thank you, O God."
- Prayer XI (*LDE*, p.205) could also be considered, as it uses the phrase give(ing) thanks two times.

Whichever prayer you use, you may want to add to the intercession portion at the end a prayer that says something like: "As you have fed us with this bread, may we be bread for the world that the hungry may know your care;" or, "Gather all your creation to your banquet where hunger will be no more."

Possible distribution hymns: 478, 479, 486, 494, 498, 499, 829

"Thankful Hearts and Voices Raise" is an appropriate post-communion Canticle.

SENDING

An appropriate Sending Hymn might be: 544, or 881

For the dismissal:

Rise, go your way. Your faith has made you well.

Thanks be to God!

Happy, Holy, Spent—Despite Ourselves

Week of Pentecost 23 A

A Sermon by Frederick A. Niedner;

Preached at Christ the Savior, Fishers, IN on Oct. 28, 2005

At the I-K Synod Preaching for Mission Workshop

Texts: Psalm 1; Leviticus 19:1-2, 15-18; 1 Thessalonians 2:1-8; Matthew 22:34-46

I have friends and family members who think that folks like me, who live in the academic world, must surely live a life bereft of humor, so they send me things on e-mail, almost every day—the sort of stuff that everyone has seen 100 times already. A few days ago this came, and at first I thought it had no immediate application:

IF YOU CAN START THE DAY WITHOUT CAFFEINE OR PEP PILLS;
IF YOU CAN BE CHEERFUL, IGNORING ACHES AND PAINS;
IF YOU CAN RESIST COMPLAINING AND BORING PEOPLE WITH YOUR TROUBLES;
IF YOU CAN EAT THE SAME FOOD EVERYDAY AND BE GRATEFUL FOR IT;
IF YOU CAN OVERLOOK WHEN PEOPLE TAKE THINGS OUT ON YOU WHEN, THROUGH
NO FAULT OF YOURS, SOMETHING GOES WRONG;
IF YOU CAN TAKE CRITICISM AND BLAME WITHOUT RESENTMENT;
IF YOU CAN FACE THE WORLD WITHOUT LIES AND DECEIT;
IF YOU CAN CONQUER TENSION AND SLEEP WITHOUT THE AID OF MEDICATION;
THEN YOU ARE PROBABLY THE FAMILY DOG!

Oddly enough, this made me think of Psalm 1, which is part of our lectionary this week.

1. Happy are they who have not walked in the counsel of the wicked, nor lingered in the way of sinners, nor sat in the seats of the scornful!

Well, maybe they are happy, but I've never met one of them, and I'm surely not one myself. By the time I was the age of my students, I'd already listened to lots of bad advice, followed some of it, and lingered more often than I knew in the dens of iniquity. I hadn't yet sat much in the seats of the scornful, but then I grew up, went to teach at the university, and learned how to spend half my life in committee meetings. Have I sat in the seats of the scornful? Lord, have mercy!

2. but their delight is in the law of the LORD, and on his law they meditate day and night.

I suppose they're happy, too, but I'm rarely one of them, either. That word for "meditating" (Hebrew word) day and night on God's law, God's *torah* in Hebrew, is a word that literally means to mumble, whisper or sigh. That's a form of meditation in the ancient tradition, walking about mumbling God's commandments and some of God's other words to oneself.

My friends, I mumble a lot, but I seldom mumble the commandments, though sometimes I mumble beneath my breath the text of Hebrews 13:8—in the King James Version. It reads, "Jesus Christ, the same yesterday, today, and forever."

Perhaps for this reason I have not of late felt much like a tree planted by the water, bearing fruit appropriately, with no withering leaves, prospering in all I do. No, I feel more like chaff before the wind, or to borrow from an out-of-season poem, "as dry leaves that before the wild hurricane fly, met with an obstacle and swept to the sky."

When I was a kid, I asked some adults why all the Lutherans and Catholics I knew—which pretty much accounted for all my friends—had problems and heartaches in their families, while the few unchurched folks I knew seemed happy and prosperous. I was told that the wicked and the unbelievers were secretly unhappy; they just didn't let it show. We were really much happier than they could ever be.

By this time in my life I don't know, really, who are the wicked and the sinners, and who are the pure, the ones who never linger among sinners, and "the leaves who never wither." As for the psalmist's "congregation of the righteous, in which sinners will never stand, I've no idea where it meets. Maybe it is your congregation. It's not mine.

I flee for refuge to the next lesson. Leviticus? Well, we'll risk it. . .

You shall not render an unjust judgment; you shall not be partial . . . ;
You shall not go around as a slanderer among your people;
You shall not hate in your heart anyone of your kin;
You shall not take vengeance or bear a grudge;
You shall be holy, for I the LORD your God am holy.

Oops. That's a door we shouldn't have opened. Let's try St. Paul's sweet words in that letter to the Thessalonians:

As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others. . .

But we were gentle among you, like a nursing mom, tenderly warming and caring for her babies. . .

On my best days, maybe. But most days I join the Pharisees and Sadducees who have been following Jesus around Jerusalem for that last week of his life, or in our case, all through the autumn lectionary season, asking tricky questions that might prove we're at least right about SOMETHING!

We have our own versions of the tax question and the marriage question, the ones that seek to pin someone in a corner and also help us ignore the real problems of our existence. In our case they mostly have to do with sex. If Jesus was nominated today as judge or messiah, we'd hit him up with questions about abortion (which are really all about sex), and about same-gendered people who might be having sex, and about the limits of gendered and un-gendered language in our liturgies. And for the sake of honesty we would tell him that he can start a war on false premises if he so chooses, but he dare not linger sexually in the Oval Office closet and then lie about it, or we'll impeach him. Yes, if we can narrow down the scope of righteousness tightly as we can, we can be right, he will be wrong no matter what he says, and we will be happy.

We've got him right where we want him when we hit him with one last question. Teacher, what then is the greatest and most central commandment, the one that ties everything together? How do *you* narrow things down?

"Love," he says. "Love God with heart, soul, and mind. And while you're at it, give your whole self to your neighbor, too."

Which sounds like the last impossibility, and the reason why we must fetishize everything down to little, tiny stamp-sized pieces of turf where we can be zealots. Unless we remember what day it was, and where Jesus was headed, when he said this. It was Wednesday, and Passover was near, and what would come on Friday would allow us later to go back through our lessons and see not impossible demand, but promise, and hope. . .

Psalm 1

For the LORD knows (Hebrew word), [not "watches," as the NRSV seems to translate] the way of the righteous, but the way of the wicked is doomed.

The Lord *knows*. As we all know, that's the word for intimacy in Hebrew. And the word for how well God knew the plight of Israel in bondage down in Egypt. God knows the way of the wicked, too, even though it is doomed, for in Jesus Christ God himself lingered in the way of sinners, eating and drinking with them, becoming even one known as "friend of sinners."

And his way was doomed. He ended up like a tree planted not by a stream, but on the stony slope of Golgotha, a place of dry skulls and lost hope. It cost him everything. Yes, he knows our place, our doomed ways.

But his journey on that way brings us into a new place, a place where the chaff is buried and a new seed springs up. We learn delight in the Lord's teaching, and how to tell it from the counsel of self-serving emptiness. We even learn to mumble and whisper something new all day—something like this psalm, perhaps.

Or maybe we can mumble Leviticus' words as we trudge through our routines. "You shall be holy, for I the Lord your God am holy." You shall? It's the grammar of command, but mumble it long enough on this side of the cross, washed daily by the waters baptism and nourished with body and blood of that son of David, and it begins to sound like promise. You shall be holy. It's going to work. This will happen, in God's good time.

You will love God with all your heart, and you will love your neighbor as your self because God will spend you, all you coins of God's realm, made in the image of God, as generously and prodigally as the wildest tax-and-spend liberal you can imagine, all in order to have back here for the great banquet every lost sheep, every tax-collector, every harlot, every sinner, even all us committee members and season-ticket holders who sit on the sidelines in the seats of the scornful.

Our places are saved. The table is set. For one more day we are holy, and happy despite ourselves. And unlike the family dog, we know why.

What's on the calendar:

Church Music Symposium:

Worshipping Because It Matters: The Design of Effective Congregational Song

September 21-24, 2008 - Camp Arcadia, Arcadia, MI **Contact: 231-889-4361**

Presenters: Robert Rimbo, Carl Schalk, Herbert Brokering

Music That Makes Community

October 8-10, 2008 – St. John's Cathedral, Los Angeles, CA

Professional Leaders Conference: Telling the Truth in Ministry

September 28-30, 2008 – Turkey Run State Park

Presenter: Gordon Lathrop, Professor Emeritus of Liturgy, Philadelphia Theological Seminary

Worship for Mission Event: "Word of God. Word of Life."

Visit www.iksynod.org and click on the link to "Word of God. Word of Life."

Also see the latest issue of *The Indiana Kentucky Lutheran* for more details.

November 22, 2008 - Christ the King, South Bend, IN

Plenary Speaker – Craig Satterlee, LSTC

February 28, 2009 - Christ, Jeffersontown (Louisville), KY

Plenary Speaker – Susan Briehl

March 21, 2009 - Bethany, Indianapolis

Plenary Speaker – Susan Briehl

Worship at the Center 2009: Journey from Ash Wednesday to Easter

Monday-Thursday, June 29-July 2, 2009 – Baldwin-Wallace College, Berea, OH

Watch for ELCA web site on this event (one of three in the summer of 2009)

Young Lutherans Sing

July 28-August 1, 2009 – Carthage College, Kenosha, Wisconsin

Association of Lutheran Church Musicians Biennial Conference

August 2-5, 2009 – Milwaukee, Wisconsin www.alcm2009.com

Plenary Speakers: Susan Briehl, Samuel Torvend, Robert A. Rimbo

WORSHIP FOR MISSION: Word *of* God. Word *of* Life.

I plan to attend : November 22, 2008 February 28, 2009 March 21, 2009
(Check appropriate box.) Christ the King Christ Lutheran Church Pilgrim Lutheran Church
South Bend, IN Jeffersontown, KY Indianapolis, IN

Registration Fee: \$50 for pre-registration; \$60 for registration at the door
½ price for 5th registrant from same congregation
Covers refreshments, lunch, materials

I am interested in the following workshops:
Check two.

_____ 1. "Principles of Liturgical Language" with Lorraine Brugh

_____ 2. "Proclaiming and Praying the Word: A Workshop for Lectors and Prayer Leaders" with Rudy Mueller

_____ 3. "Preaching the Word" with the plenary speaker

_____ 4. "Writing Intercessions" with Steve Reshan

_____ 5. "Singing the Word: Music as Proclamation" with Maretta Hershberger

_____ 6. "Non-verbal Communication" with Fred Meuter

Agenda:

9:00 Gathering and Sign-in
9:30 Morning Prayer
10:00 Plenary Presentation
11:00 Workshop Session I
12:00 Lunch
1:00 Workshop Session II
1:50 Panel Discussion
2:15 Sending Eucharist

Name _____

Address _____
(Street, City, State, Zip)

Home Congregation: _____ City/State _____

SEND REGISTRATION TO: Indiana-Kentucky Synod, ELCA

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God's work. Our hands.