



# Sanctus



## Summer Reading

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A Worship Newsletter of the ELCA,  
Indiana-Kentucky Synod

Summer 2008

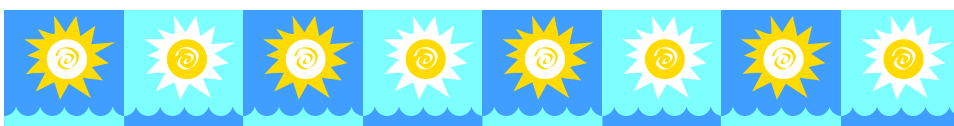
On May 10, Jaroslav Vajda died. This Lutheran hymnwriter wrote or translated over 200 hymn texts. Tom Leesburg-Lange, in the latest issue of *Grace Notes*, calls him “arguably the finest hymn writer since Paul Gerhardt”. Four of his hymn texts and two of his translations are in *Evangelical Lutheran Worship*. He collaborated with many fine composers of our day, including Carl Schalk and Paul Manz. He grew up in what is now East Chicago, Indiana, and worked on the Inter-Lutheran Commission on Worship which prepared the *Lutheran Book of Worship*. He is a gift of God to us, and one of Lutheranism’s gifts to the world of Christian hymnody. The next time you sing “Now the Silence” offer a prayer of thanks for Jaroslav Vajda.

This issue of the Sanctus comes a little late because of Synod Assembly, but it comes loaded with lots of good *stuff*. There is a review of the Institute of Liturgical Studies held at Valparaiso University March 31-April 2, and two book reviews to get you started on your summer reading. Pr Heather Apel, Bethel, Noblesville, shares her impressions after attending her first Institute. Rev. Luke Bouman, Director of Church Relations at Valparaiso University, reviews *Thinking Theologically* by Ronald J. Allen, part of the Preaching series published by Augsburg Fortress. Associate in Ministry Maretta Hershberger, Director of Music at Christ the King, South Bend, reviews *The Church of All Ages* by Howard Vanderwell, an Alban Institute publication.

Included in this issue is a hymn paraphrase of Psalm 67 – “May God Be Merciful”, written by Pr Al Rider, pastor at Servants of Christ Church in Indianapolis. It is the appointed Psalm for **Lectionary 20-A (August 14-20)**. The Psalm may be reprinted for congregational use with the accompanying permission acknowledgement.

Maretta Hershberger writes: If you have purchased *Evangelical Lutheran Worship* for use in your assembly (and even if you haven’t), you should not be without the accompanying *Psalter for Worship: Evangelical Lutheran Worship Edition*. Years C and A are available now; Year B will be published in the fall. The Psalter contains many new Psalm refrains, new Psalm tones, and the new Psalms as translated for singing in *ELW*. The Psalter comes with a CD-Rom containing everything necessary for reproducing the Psalms in print. For the Time after Pentecost Psalms are provided to accompany both the regularly scheduled readings and the semi-continuous readings of the Old Testament, and as before, Psalms are also provided for lesser festivals and occasions.

Also included in this issue are updates of recently published ELW materials and a calendar of upcoming worship and music events. Pages three and four are some liturgy notes for September 14 and 21 – the Feast of the Holy Cross and the Feast of St. Matthew. These two feast days fall on Sundays this year.



# What's on the calendar:

July 16, 2008 **Leadership Program for Musicians (LPM)**

Coordinator and Recertification Training Days Little Rock, AR,

[www.lpm-online.org](http://www.lpm-online.org)

July 21-25 **St. Olaf Conference on Worship, Theology, and the Arts**

The theme "Fling Wide the Gates" calls us to examine in scripture and worship how we open

wide the gifts of Christianity for others and for our own hearts.

[www.stolaf.edu/events/cwta](http://www.stolaf.edu/events/cwta)

July 21-22, August 4-5 **Augsburg Fortress Summer Music Clinics**

with Robert Hobby and Jeremy Bankston

[www.augsburgfortress.org](http://www.augsburgfortress.org)

click on community, then Events, then Summer Music Clinics

July in Chicago, IL

August in Columbus, OH

June and July 2009 **Lent and the Three Days Conferences**

Mark your calendars now for a four-day retreat focusing on the liturgies for Lent and the Three Days. The same event will be offered at three locations during the summer of 2009.

June 15-18, 2009

St. Olaf College, Northfield, MN

June 29-July 2, 2009

Baldwin-Wallace College, Berea, OH

July 7-10, 2009

California Lutheran University, Thousand Oaks, CA



*Evangelical Lutheran*

# Worship

Recently published:

**The Christian Life: Baptism and Life Passages**

**Item No:** 9780806670140

Focuses on the formative role of baptism not only for the individual being baptized but the church. Examines the related rites of affirmation, welcome to baptism, and confession, and moves to consider other rites in which the baptismal center is clearly seen.

**Festival Setting of Holy Communion Setting One**

**Item No:** 9780806653853

Arranged by Mark Mummert, Thomas Pavlechko, and Robert Buckley Farlee for assembly, vocal descant, brass ensemble, and organ with optional timpani. The arrangement has been prepared in such a way that it is useful for brass ensembles of different sizes. Reproducible instrumental parts are included with the full score. A separate choral score is also available.

**Festival Setting of Holy Communion Setting Two**

**Item No:** 9780806653860

Full score to the Festival Setting of Holy Communion, Setting Two from Evangelical Lutheran Worship. This popular setting has been arranged for SATB voices and assembly with organ and optional brass quintet and timpani. Reproducible instrumental parts are included with the full score.

**Enlarged Print Edition of ELW**

**Item no:** 9780806656724

**Worship Pocket Edition of ELW**

**Item no:** 9780806670355

**Available at Augsburg Fortress: Seasonal Silk Screen Processional Banners.**

These banners, made in the image of the wildly-popular \$98 silk-screen banners, are available in ten different designs for five different occasions. These economically priced banners are developed from 100% polyester and measure 24" x 47" and are finished with a rod pocket for ease in hanging.

Banners are weighted at bottom for proper hanging. You may check out and order these banners at

[www.augsburgfortress.org/store/itemseries\\_noimage.jsp?clsid=192987&categoryID=3415](http://www.augsburgfortress.org/store/itemseries_noimage.jsp?clsid=192987&categoryID=3415).

Now available: *Sundays and Seasons, Year B, 2009* (Item No: 9780806671239),

and the *Worship Planning Calendar* (Item No: 9780806671253).

## **Called, Gathered, Empowered, and Sent Out to BE the Kingdom**

A reflection on the 2008 Institute of Liturgical Studies: Liturgy and the Public Square

By Heather Apel, Associate Pastor

Bethel Lutheran Church, Noblesville, Indiana



Worship is the heart and soul of the church. “In every celebration of the means of grace, God acts to show forth both the need of the world and the truth of the Gospel. In every gathering of Christians around the proclaimed Word and the holy sacraments, God acts to empower the church for mission. Jesus Christ, who is God’s living bread come down from heaven, has given his flesh to be the life of the world.”<sup>1</sup> As leaders in the church, what we do on a weekly basis empowers and enables the Body of Christ to go out into the world as witnesses to God’s Good News. But as leaders, do we frequently allow ourselves the opportunity to worship? Are we seeking out occasions to feed and nourish our own souls with God’s Word and Meal? Do we ever explore new ways or ideas to approach worship within the congregations we serve?

If you answered “no” to any of these questions, then I would urge you to consider attending the Institute of Liturgical Studies next year at Valparaiso University. This three day workshop will not give you a “one size fits all” answer to any of the above questions – but it may help get your mind started at looking at worship with new eyes. The experience inspired me to consider how these new ideas could be incorporated into my local context.

This year was my first time attending the Institute. Going into it, I had no real sense of what to expect. All I remembered was how much one of my seminary professors raved about this conference in terms of worship. After the opening celebration of Holy Communion Monday night, I was wishing that they offered this conference on a monthly basis. It had been quite a long time since I had the opportunity to sit and participate as one of the worshipping community. Since we were coming off the heels of the Lenten season and celebration of Easter, it was a wonderful change to simply spend time glorifying God through the various worship services of the conference. I would attend this event again, just for the worship alone.

However, there was much more this experience than simply worship. The various speakers and workshops continued to challenge my thoughts and views on worship. This year’s theme was “Liturgy and the Public Square.” All of the keynote speakers, and many of the breakout sessions, addressed the issue of how our actions within the church impact our lives out in the world.

One of the workshops which really got the gears of my mind moving was given by Dr. Craig Nesson, Academic Dean and Professor of Contextual Theology at Wartburg Seminary. It was titled, “Living Liturgy: Becoming the Kingdom for the Life of the World.” When Jesus walked on this earth, he was the Kingdom of God in person, and changed people’s thinking about God’s Kingdom by turning the world inside out and upside down. When we gather for worship, we are immersed into this Kingdom reality, and become agents of the Kingdom for the world. We become Truth-tellers, Thank-givers, Peace-makers, Word-dwellers, Grace-speakers, In-viters, Care-doers, Creation-lovers, Bread-sharers, and God-blessers. In worship, people bring their broken lives, are restored in God’s Kingdom, and then are sent out into the world (“Go in peace, serve the Lord.”) to BE the Kingdom in all areas of their life.

The entire experience of the Institute of Liturgical Studies helped to strengthen and renew my calling as a leader in God’s Church. It gave me an opportunity to spend time in fellowship and learning with my peers, as I spent time deepening my own spirituality and faith through worship and expanded my knowledge through the presentations and workshops.

Next year’s Institute is April 20-22, 2009, and the theme is “The Three Days.” For anyone who has never been, or even if you’ve been 25 times, I would suggest that you make these three days a priority in your life next year.

<sup>1</sup> Evangelical Lutheran Church in America, The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament, 1997. p. 56

## Book Review

### *Thinking Theologically* by Ronald J. Allen

Fortress Press, 2007, Paperback, ISBN: 0800662326

Reviewed by Luke Bouman, Director of Church Relations, Valparaiso University

*Thinking Theologically* by Ronald J. Allen is part of a new Fortress Press series, “Elements of Preaching” edited by O. Wesley Allen. This series is ecumenical both in its selection of authors and in its approach to the subject of preaching. Ronald Allen conducts a survey of theological streams in the recent history of western philosophy and theology. He invites the reader, whether a student of homiletics or a seasoned pastor, to locate himself or herself in one or more of those often intersecting watercourses. Rather than recommending one theological school as the best for the task, Allen indicates how each strand might approach a particular text, in this case the story of Jesus raising the son of the widow of Nain (Luke 7:11-17).

The strength of Allen’s approach is that it offers, first and foremost, a brief survey of the contemporary theological landscape, with many of its variant schools of thought. He suggests that many preachers will be influenced not only by the various theological streams, but also by denominational patterns. Any preacher would benefit from the exercise of locating the influences of his or her preaching on Allen’s grid (provided at the end of the book). This is certainly helpful in calling us to understand and come clean about our preconceptions as we approach any biblical text for preaching. Also helpful is Allen’s critique, at the end of each section, showing the potential drawbacks of each of the schools of thought that he discusses.

Where Allen falls short is in the scope of his work. Allen spends time talking about the shift from a “pre-modern” to a “modern” to a “post-modern” worldview in western philosophy. There is no mention of the Eastern worldview and its connection to the biblical text. The biblical text is written from within a primarily Eastern cultural mindset. This is not simply a “pre-modern” way of thinking, but is part of a whole cultural movement that does not translate well into the Western mindset. Western philosophy seeks truth in the form of propositions. Allen points out how each group arrives at “true” propositions, by one set of assumptions or another, to present to the congregation in preaching. Lutherans, dating back to Luther himself, have criticized this approach to preaching as providing something other than a “living” word. This living word is not so much truth about God as it is God’s living address that invites an answer from the hearer (and preacher).

In fact, Allen’s discussion of the Lutheran preaching matrix is one that I also found wanting. At one point he discusses “Law and Gospel” as that matrix, but in terms that sounded more Calvinist than Lutheran. At another point, Allen cites David Lose (Luther Seminary), as one who advocates confessional preaching in a way that misses the focus of Lose’s Lutheran confessional approach. Finally, nowhere does Allen mention Luther’s greatest theological insight for preaching, a theology of the cross, something which transcends Allen’s categories, and which would provide a solid answer to some of the shortcomings he points out in each section.

It is likely that preaching that employs a theology of the cross is so rare it would not register on Allen’s survey. Yet what Allen does provide is still of great use to preachers, even Lutheran preachers, as we identify the “theological programming running in the background” of the sermons that we encounter on television and online in this era of instant media access. But I certainly had hoped that any book on the theology of preaching published by Fortress Press would at least have considered the theology of the cross for preaching among its surveyed alternatives.





## Book Review

### *The Church of All Ages: Generations Worshiping Together*

**Howard Vanderwell, Editor**

ISBN: 978-1-56699-358-6, The Alban Institute, No. AL348, 2007

Reviewed by Maretta Hersberger, Director of Music, Christ the King, South Bend

There is a tendency when someone mentions intergenerational worship to go directly to “How do we include the children/young people?” without passing “go.” *The Church of All Ages* will knock that notion out of the ball park.

While it’s certainly true that many of the essays in this book address the inclusion of both children and young people, an underlying assumption is expressed well by one of the writers: “It is only a half-truth to make statements like ‘Our children and youth are the church of the future,’ or ‘Our seniors are the church of the past.’ Each and all are the church of *now*.” The same writer says that “‘Intergenerational worship’ is worship in which people of *every age* are understood to be equally important.”

*The Church of All Ages* is a collection of essays by various writers, all passionate about intergenerational worship. All of the essays address the various issues and concerns inherent in the topic from different perspectives, including (among others), “Worship and Faith Development,” “‘Intergenerational’ as a Way of Seeing,” “The Power of Telling a Story,” “The Power of Preaching to All Ages,” and “Worship Planning in a Church of All Ages.” While each addressed some specific areas, a number of themes emerged throughout the book.

- 1) - The importance of generations worshipping together, as opposed to worship that is targeted for specific groups/ages of people;
- 2) - The role of parents and families in getting children and young people involved in worship (including creating positive or negative feelings about worship);
- 3) - The significant relationship between the strength of other programs for children and young people and their ability or desire to participate in worship;
- 4) - The importance of repetition and ritual;
- 5) - The relative insignificance of music styles to the participation of various groups in worship (a surprise for this music director);
- 6) - The importance of interaction between generations in worship and visibility/ participation of all ages in the worship event; and
- 7) - The critical need to find ways to plan, lead, and evaluate worship which are not based on personal tastes and preferences and do not default to the voice which happens to be the loudest or strongest.

Reference is made in several of the essays to the passing on of faith and character formation from one generation to the next so that each continuing generation will know of God’s mighty acts. To do so requires that the generations be together, interacting with one another.

One writer pointed out that having a youth Sunday reinforces the notion that the other 51 Sundays of the year are not for them. It is important that participation in worship by people of all ages be a natural part of the worship life of the community so that worship reflects who a community actually is.

Each essay in the book is followed by a series of discussion questions, making the book useful to study groups or to worship committees who wish to foster healthy conversation about what it means to involve people of all ages in worship. *The Church of All Ages* is a must read for pastors, musicians, worship leaders, and worship committees whose congregations include people of all generations.

# † The Feast of the Holy Cross †

Color of the Day is Scarlet/Red

This feast day originated in Jerusalem in the fourth century. It celebrates the central symbol of our faith, the means by which Jesus Christ won victory for us over sin, death and evil.

## GATHERING

Since this is a feast day, it is appropriate to omit the Order for Confession and Forgiveness and to include a bid for forgiveness during the intercessions. Or, you may wish to use the Thanksgiving for Baptism instead of the Order for Confession.

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

356, 511, 660

“Thy Strong Word” could be used as follows:

*stanzas 1-3 for Gathering and 4-6 to surround a Gospel Procession, or*

*stanzas 1-3 surround the Gospel Procession and stanzas 4-6 used as Hymn of the Day*

A possible Greeting:

P Praise the Lord for the cross of Christ.

**C Let us take up the cross and follow him.**

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

**C And also with you.**

You may wish to go to the following website and use a dialog that focuses on the Feast of the Holy Cross instead of using the Kyrie: <http://www.members.aol.com/LiturgybyTLW1/Seasonal/LessFest/HolyCros.html>. There are also suggestions at this site for Hymn of Praise and a Litany of the Holy Cross.

## WORD

The set of readings for the day focus, of course, on the cross. The Gospel reading recalls that the Son of Man was “lifted up” to bring eternal life, and the reading from Numbers recalls the serpent being lifted on a pole in the wilderness and healing was given to those who looked upon it. Paul’s words in the First Letter to the Corinthians remind us that the message of the cross is the wisdom and power of God, though it may appear foolish to the world. The Psalm sings the victory of God.

This is a most appropriate Sunday to have a Gospel Procession with the cross leading the way. “Thy Strong Word”, with its abundance of alleluia’s, is an appropriate hymn that may be used with the procession.

Possible Hymn of the Day choices include: 324, 342, 651, and 803

The Nicene Creed is the appropriate Creed for feast days.

One could use the Litany of the Holy Cross (see link above) in the place of the intercessions, including in the Litany any intercessions of the assembly.

## MEAL

Eucharistic Prayer I (ELW p. 108) is appropriate as it includes the words from the Holy Gospel, “God so loved the world ...”

A possible Communion Invitation:

P Behold the Lamb of God, who takes away the sin of the world.

**C Christ the power of God and the wisdom of God.**

Possible distribution hymns: 342, 499, 500, 584, and 758

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

## SENDING

An appropriate Sending Hymn might be: 544, 805 or one of the suggested Gathering Hymns.

For the dismissal:

A The message about the cross is foolishness to those who are perishing.

**C But to us who are being saved it is the power of God.**

A Go in peace. Lift high the cross. Alleluia, alleluia!

**C Thanks be to God! Alleluia! Alleluia!**

# The Feast of St. Matthew, Apostle

Color of the Day is Scarlet/Red



This feast day has always been celebrated on September 21, in the West; but Eastern churches observe Matthew on November 16. Martin Luther's translation of the New Testament in German was published on this day in 1522, and Luther is depicted as Matthew in a woodcut from that time.

## GATHERING

Since this is a feast day, it is appropriate to omit the Order for Confession and Forgiveness and to include a bid for forgiveness during the intercessions. Or, you may wish to use the Thanksgiving for Baptism instead of the Order for Confession.

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

308, 421 (*inserting stanza 20*), 428, 590, 855

A possible Greeting:

P Praise the Lord, all you saints of the Lord.

**C Praise the Lord, all you heavenly host.**

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

**C And also with you.**

You may wish to go to the following website and use a dialog that focuses on the Matthew instead of using the Kyrie: <http://www.members.aol.com/LiturgybyTLW1/Seasonal/LessFest/Saints.html>.

“Glory to God” is an appropriate Hymn of Praise.

## WORD

The set of readings for the day focus on the call of God. First, there is the call of God to the prophet Ezekiel. Second there is Jesus' call of Matthew, the tax collector. Third, there is the call we have all received in our baptism when, as the author of Ephesians says, “God ... made us alive together with Christ – by grace you have been saved – and raised us up with him...” The Psalm celebrates the goodness of God's word – the word given to Ezekiel and the word which Matthew wrote.

Possible Hymn of the Day choices include, 401, 427, 587/8, 759, 799, LBW 291

The Nicene Creed is the appropriate Creed for feast days.

## MEAL

Eucharistic Prayers VIII, IX, or XI (*ELW* – Leader's Desk Edition, pp. 202ff) are all appropriate for a day that focuses on the calling of outcasts and sinners, or (as in the case of XI) a focus on the word.

A possible Communion Invitation:

P Behold the Lamb of God, who takes away the sin of the world.

**C Lord, give us life in your ways.**

Possible distribution hymns: 392, 401, 405, 422, and 462

“Lord, Now You Let Your Servant Go” is an appropriate post-communion Canticle.

## SENDING

An appropriate Sending Hymn might be: 547, 810

For the dismissal:

A Go in peace. Learn what this means: I desire mercy, not sacrifice. Alleluia, alleluia!

**C Thanks be to God! Alleluia! Alleluia!**

## Psalm 67 – May God Be Merciful



1. May God be mer- ci- ful and come With bless- ing, light, and grace,  
2. A- mong the na- tions God will reign, Will e- qui- ty em- ploy,  
3. Our God has blessed, and shall not cease Our ad- vo- cate to be:



Spread sav- ing health, and free us from All that ob- scures God's face.  
Will guide and judge, peace will main- tain, All e- vil will des- troy.  
Earth shall bring forth a rich in- crease For ev- 'ry eye to see.



Then let the peo- ples praise our God In this and ev- 'ry place.  
Then let the peo- ples praise our God, Be glad, and sing for joy.  
Then let the peo- ples praise our God In awe and rev- 'rent- ly.

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*Tune:* BROTHER JAMES' AIR; J.L. Macbeth Bain, c. 1840-1925, adapt.

*Text:* Psalm 67; paraphrase © by Alan Rider. (Appointed for Lectionary 20-A & Easter 6-C)

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