

THE LEADERSHIP PROGRAM FOR MUSICIANS, INC.

Leading to the Leadership Program for Musicians Certificate in Church Music

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Resources for an Effective Music Ministry

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*(To see the full document you may purchase the course
through Leaderresources.org)*

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Standards and Benchmarks:

Standard 7.1

Participant will expand existing skills in creative ways and with a developing resource file.

Standard 7.2

Participant will discover and nurture a support system of people and resources to foster excitement and build confidence in their music ministry.

Standards of the course

This course is offered in the hope that 1) instruction, class discussion, reflection, and participation will stimulate creativity and desire to expand present skills, 2) musicians serving in small congregations will develop a beneficial support system that may not previously existed, 3) new and improved ideas and skills will encourage excitement and confidence in the music ministries of church musicians serving God in small congregations, and 4) all will strive for excellence in their efforts.

Course content

Volumes have been written on the subjects included in Resources for an Effective Music Ministry. This curriculum is not intended to be a complete discourse on the material covered, but a source of information for those without previous access to resources or training in some of the topics included. It is assumed that not all the material will be used in class though it would be good to find a way to at least expose the students to all of the topics covered. The teacher is encouraged to make hand-outs for home review of material that won't be or can't be covered in the class time.

All suggestions will not be possible in every small congregation. Some churches will not have enough people, resources, or finances to fully use some of the suggestions offered. Teacher and participants must choose those which will be most helpful to the parish and the music leaders. Flexibility is very important to the success of the program. Certain subjects may become the focus of a day-long regional or denominational workshop involving LPM participants and other musicians and clergy.

A pre-course survey (Appendix A) of the participants' parish profiles, programs, and needs might be helpful in determining which sessions of this course should be emphasized.

Permission is given to rearrange the order of the sessions to meet the needs and priorities of the group. For instance, a class may wish to begin with Session Eight (Music Ministry for Young People) or Sessions Nine and Ten on arranging hymns, songs, canticles, and psalms as anthems. However, all sessions must be offered and all assignments must be completed.

Hymn examples and suggestions for anthem repertoire are from *The Hymnal 1982, the Lutheran Book of Worship, With One Voice, and Wonder, Love, and Praise*. *If other hymnals are used in parishes represented by the participants, encourage use of the same creative ideas offered and adjust written assignments accordingly. Each participant is urged to become well acquainted with the hymnals and supplements of other denominations, purchasing them as finances permit.*

Suggestions to the teacher

Resources that may be helpful to the teacher in preparing each session are listed at the beginning of each section. Appendix lists may be reproduced for student use. Bring as many resources as possible to each class section so that participants can become acquainted with them.

Begin each session with prayer. Use prayers from the students' denominational sources, write original prayers, or assign students to lead the class in prayer. A hymn may be sung. Classes may also conclude with prayer and a hymn.

Invite class participation, creativity, suggestions whenever and wherever possible.

Requirements for passing the course

All written assignments must be completed for each of the ten class sessions. The papers will be graded "Excellent," "Pass," or "Fail."

Required texts for participants

Their main denominational hymnal, any supplements in print, and any resources that comment on the hymns and liturgies found in those sources.

Some of the sessions by their very nature rely heavily on *The Hymnal 1982, Lutheran Book of Worship*, and their supplements. Some of this material is not found in other denominations and the students should be exposed to it regardless of the denomination they are working in. Try to have copies for each student; borrow from Episcopal or Lutheran churches nearby if purchasing is not an option.

Suggested additional texts

Hymnals, supplements, and their commentaries from as many other sources as possible should be made available in the local LPM library for students' use and class reference.

Outline for Session 1

Pastoral Skills for Musicians

A. Identification of spiritual gifts

1. Theology of gifts
2. Gifts for ministry

B. Care of self

C. Interpersonal skills

1. Communication techniques
 - a. Dialogue
 - b. Discussion
 - c. Listening
 - d. Interpreting body language
 - e. Dealing with stress and anger
 - f. "I" statements
 - g. Communication traps
2. Working with difficult people
3. Responding to criticism

D. Power of positive language

Suggested resources for Session 1

Haugk, Kenneth C. *Antagonists in the Church: How to Identify and Deal with Destructive Conflict*. Minneapolis: Augsburg Fortress, Publishers.

Howe, Reuel L., *The Miracle of Dialogue*. New York: The Seabury Press, 1963.

Keirse, David and Bates, Marilyn, *Please Understand Me; Character and Temperament Types*. Gnosology Books Ltd., 1984.

Myers, Isabel Briggs and Myers, Peter B. *Gifts Differing*. Palo Alto, CA: Consulting Psychologists Press, Inc., 1988.

Nathan, Ronald G., Ph.D. and Stuart, Marian R., Ph.D., *Coping with the Stressed-Out People in Your Life*. New York: Ballantine Books, 1994.

Baron, Renee and Elizabeth Wagele: *Are You My Type, Am I Yours?--Relationships Made Easy Through the Enneagram*. HarperSanFrancisco, 1995

Harbaugh, Gary: *God's Gifted People: Discovering Your Personality as a Gift*. Minneapolis: Augsburg-Fortress, 1990

Session 1

Pastoral Skills for Musicians

Opening prayer

Hymn

Anticipatory Set

Clergy have had an opportunity to learn pastoral skills during seminary training and have developed these skills through years of counseling experience. Musicians have not had the same opportunities, but still nurture and minister to the children of God, whether in a small or large parish. Libraries and book stores are filled with volumes on healing relationships with self and others; personal growth and more effective ministries may benefit from seeking written, as well as verbal, help in developing pastoral skills.

This session is offered with the full realization that there is much more to be learned than can be introduced in one session. Hopefully, that which is presented will be helpful for class participants and useful for their various ministries.

A. Identification of spiritual gifts

1. Theology of gifts

Paul wrote about spiritual gifts in letters to the Romans, Corinthians, and Ephesians.

Strategy:

Ask a student to read this passage.

"I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God - what is good and acceptable and perfect. We have gifts that differ according to the grace given to us: prophecy in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness." (Romans 12:1-2, 6-8)

Preceding this passage Paul describes the Church as a body, the body of Christ, in which each part has a function and all parts are needed for the whole body to function. A body is healthy when each part is in good working order, and jealousy and envy do not exist. We learn from this passage that we need each other, we should respect and have compassion for each other.

Paul's exhortation continues: (*Ask another student to read this passage.*)

"Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay," says the Lord. No, if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads. Do not be overcome by evil, but overcome evil with good." (Romans 12:9-21)

Strategy:

Another delivery strategy would be a "Read Aloud" where the group of participants read together these scripture passages. There is great power in the sound of voices together.

Reflection by class

Spend some time in Bible study with these passages just read. What does this passage mean for you? Is there one phrase or portion of the passage that stands out as being demanding for you, considering conditions in your home parish? How do you think your life would be affected by daily reading this passage? Consider the effect the reading of this passage might have for your choir.

2. Gifts for ministry

In Paul's letter to the Romans we are exhorted to offer our selves to Christ and to discern and use the gifts we have been given by God's grace to build up the Church.

Reflection by class

Invite participants to share what each of these gifts means for them. Some words and thoughts, offered as a starting point for dialogue, are indicated after each gift listed.

- Prophecy: influential and spirit-filled writing or speaking, articulating faith
- Ministry: serving, praying
- Teacher: sharing knowledge and understanding, proclaiming, learning, coaching, stimulating
- Exhorter: evangelizing, motivating, energizing, enthusiastic
- Giver: sharing time, talent and means, nurturing, providing hospitality

- Leader: guiding, organizing, planning, working behind the scene, setting the pace, accomplishing goals, pilot
- Compassionate: encouraging, volunteering, supporting, offering words of comfort and counsel, empathetic, merciful

Strategy:

Give each participant a notecard with one of the gifts listed above on it. Move the class to another location: outside; in another room; around the altar; wherever the climate of the discussion will be open and free. During this transition time, each participant will be thinking about what that gift means in their own definition and how it is being used in their ministry of music to their church.

It is very insightful for the facilitator to deliberately choose gifts which may NOT be outwardly present in each participant as their card.

Following that sharing, then ask the participants to give their card to the person in the group whom they believe most exemplifies that gift. This is also very revealing and will lead to additional reflection about how gifts are shared.

Some people are viewed to have been given an abundance of God's gifts, while others may not know their own gifts. Encourage participants to identify gifts they have been given, no matter how seemingly insignificant. Recognize that they are God-given gifts. At the Creation, after everything God made, God declared it "good." The gifts God has given to us are good. We are all ordained to ministry at our baptisms to use these gifts in the building up of the body of Christ. It is important to recognize the gifts in others and ourselves, acknowledge honor, and use them.

Reflection by class

What other gifts are necessary for building up the body of Christ? Can you identify some of these gifts in your clergy and administrative staff, choir members, parishioners? What are the strongest gifts you have been given for the work of the church?

Presentation

B. Care of self

In Luke 10:25-37, we hear Jesus summarize the law.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

For some people, loving a neighbor is much easier than loving oneself. And if we don't really love ourselves, how well are we truly able to love others?

Working in the church can be physically, mentally, and spiritually exhausting. Working at a full or part-time job, tending to family needs, and then trying to meet the expectations of people at

church on top of your own can be simply overwhelming. And, the more you give to people, the more they want. The demands on time and energies are incredible. And, too often, the first thing that is sacrificed to the needs of home, job, and church is nurturing our bodies and spirits.

For those who travel on airplanes, think about the pre-takeoff instructions regarding oxygen masks. You are told to place an oxygen mask over your own face before assisting someone else. This is good advice. You are the only one who can take care of yourself. No one else will. You are the only one who can arrange your schedule to allow time to be quiet. No one else will. You have the power to make choices in your life.

Some suggestions are offered. (*The full text is available through Leaderresources.org*)

C. Interpersonal skills

1. Communication techniques

a. Dialogue

Dialogue is that address and response between persons in which there is a flow of meaning between them in spite of all the obstacles that normally would block the relationship. It is that interaction between persons in which one of them seeks to give themselves as they are to the other, and seeks also to know the other as the other is. This means that s/he will not attempt to impose his/her own truth and view on the other.

When two people are in dialogue, one relates his/her thoughts and feelings to the other about a specific concern. As feelings are exceptionally personal, any attempt to debate or reject those feelings is futile. No one knows how another person truly feels. After emotions have been related the listener might respond by saying, "Thank you for sharing that." And then the listener might share his/her thoughts and feelings on the subject while the other person listens without rejection. Dialogue must take place before a discussion can begin.

Reflection by class

Select one or more of these statements, or make up your own examples, and invite two participants to briefly have dialogue, each offering a different opinion from the other.

- Organists in small parishes should give their gifts to God and not accept remuneration for playing the services.
- Clergy should spend their evenings visiting members of the parish in their homes.
- Anybody who wants to sing should be allowed to be in the choir.

b. Discussion

A discussion involves the sharing of opinions and desires, devising strategies and resolutions to resolve the difficulty. A good discussion takes place when both parties can be completely forthright and considerate at the same time, and where a healthy respect for differences in human

nature exists. Discussion and problem solving require a give and take play where everyone emerges having been heard, having their ideas considered as worthy, and having been a part of the decision making process.

c. Listening

There is a fundamental difference between listening and hearing. Most people can hear, but listening involves the ears, eyes, heart, and mind. A person listening to another may want to fix the problem or share a similar experience. You, the listener, cannot solve that person's problem. You are not that person's savior. Sharing your own experience may hinder or prematurely end the person's story, thus cutting off communication.

An important aspect of listening is just being there. Be silent and just listen to the person. If a silence seems long or awkward, the person will most likely continue talking.

As the mind works faster than the mouth, it would be easy to hear a specific word from the person and go off on a problem-solving tangent and then fail to hear the rest of the story. Resist the urge and concentrate on listening.

Try not to interrupt the person talking. Express interest and ignore distractions of people and noise around you. Try to imagine how you would feel in the same situation the person is describing.

Refrain from giving advice, but encourage the person to identify the source of the problem and how that person might want to work on the difficulty.

Honor the person's feelings. Only that person truly knows how he/she feels.

Assure the person that you truly heard what he/she said.

- "I want to be sure I heard what you said."
- "Let me see if I understand what you said."
- "This is what I heard you say."

d. Interpreting body language

Someone may be telling how they are feeling, and their body language may confirm their feelings or tell you otherwise. Notice body language: Has the voice volume intensified or become hushed? Has the tone of the voice become flat or absent of its normal highs and lows? Is the person in a rigid stance or slumped? Does the person have hands on hips or wrapped across the chest, as if defending or indulging in a self-hug? Is the person unable to make direct eye contact? If seated, does the person sit in the middle of the couch or at the end, hanging on to the arm rest? Does the person use hand gestures to emphasize words of feeling or underscore nothing of verbal consequence?

Communication is approximately 60% body language, 30% tone of voice, and 10% word content. Reading body language may help you confirm the feelings or consider asking further questions to get to the heart of the matter.

e. Dealing with stress and anger

Stress is our built-in, fight-or-flight-or-freeze response to anything we perceive as dangerous, demanding, or demoralizing. When people are ready to fight, their anger threatens us. When they flee, their withdrawal frustrates us. When they freeze, their immobility blocks our interactions.

Those people whose anger or stress causes them to fight often get our immediate attention. Harsh criticism, irrational blame, cutting sarcasm, absurd demands, irate letters, and shrill voices demand astute listening and communication skills to determine the source and help deflate the anger.

Some people simply cannot handle stress or anger, so they leave the scene, or say "Oh, just forget it" or "I don't want to talk about this anymore." They might not respond to written notes or phone calls. And, if the subject is brought up again, they might say, "Oh, that's past history. Forget it." But, in truth, that anger or stress has not been resolved and most likely will emerge in another form, perhaps misplaced anger or a stress-related illness.

Have you ever been so shocked by an action taken against someone or the sudden death or news of a life-threatening illness of a friend or loved one that you could not even pick up the telephone to call the person or write a note to that person? The response of some people to stress is a paralyzing inability to respond at all, a complete disconnection of emotions in an unconscious effort to protect the self.

Those who respond to anger and stress by fleeing or freezing are more difficult to reach. Their silence is too often interpreted as a sign that everything is fine with them. And, everything might be all right, at least until the next angry episode is blown totally out of proportion from built-up anger.

(The full text is available through Leaderresources.org)

Assignment for Session 2

Think back to recent times when you were confronted by angry or critical people. Remember what was said, how it was said, and the words of your response. Using skills learned in this session, write how you would handle the situation differently if it occurred today. Be prepared to share that with a partner.

Until the next session, spend fifteen minutes daily in quiet reflection or in the study of a work of art, and then journal the impact of this exercise.