

THE LEADERSHIP PROGRAM
FOR
MUSICIANS, INC.

**Leading to the
Leadership Program for Musicians Certificate in Church Music**

A program of

The Episcopal Church

Evangelical Lutheran Church in America

Presbyterian Association of Musicians

and

United Church of Christ Musicians Association

Liturgy

By Jennifer Baker-Trinity
with denomination-specific material
added by denominational liaisons to the LPM board.

(To see the full document you may purchase the course through

Anna Leppert-Largent at 989-791-3025 or

lpm-online@sbcglobal.net)

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Introduction to the Course

Premise of the Course

Music is integral to Christian worship, never an ornament. Christian worship/liturgy is a public, communal encounter with the Triune God. This ecumenical course begins with analysis of the pattern of worship itself, an order received from Scripture and centered in Jesus Christ. The course delves deeply into the essentials of that pattern and is based on the understanding that liturgical renewal has focused on the recovery of this pattern across a wide ecumenical spectrum.

Character of the Sessions

Consideration of an ecumenical pattern of worship and the denominationally specific nuances inform the ten sessions. Each session balances theological and/or historical presentations with practical reflections and activities. These reflection questions and assignments/activities engage the individual, small groups, and the entire class in a holistic understanding of worship and how these understandings can be applied to local congregations. Based on the denominations represented in a particular class, teachers may need to adapt the course content and/or required reading

Requirements for Passing the Course

A variety of activities are involved in the process, including some short written papers, oral presentations, and many opportunities for one-on-one discussions and sharing. Practical applications and immediately useful planning will be the goal of each session.

Required Reading for the Course

Sources for readings assigned for all participants

Baptism, Eucharist, and Ministry, Faith and Order Paper 111. Geneva: World Council of Churches, 1982. Available at www.oikoumene.org/?id=2638 (hereafter cited as *BEM*).

Lathrop, Gordon W. *Central Things: Worship in Word and Sacrament*. Minneapolis: Augsburg Fortress, 2005.

Ramshaw, Gail. *The Three-Day Feast: Maundy Thursday, Good Friday, Easter*. Minneapolis: Augsburg Fortress, 2004.

Torvend, Samuel. "The Musician as Artist, Pastor, and Prophet: Rethinking Vocation in Troubled Times." *Cross Accent 2* (Spring 2003): 10-22.
(Available for reprint at the end of this course.)

Willimon, William H. *Word, Water, Wine, and Bread: How Worship Has Changed over the Years*. Valley Forge, Penn.: Judson Press, 1980.

Westermeyer, Paul. "Church Music as Proclamation." *The Heart of the Matter: Church Music as Praise, Prayer, Proclamation, Story, and Gift*. Chicago: GIA Publications, 2001.

———. "Music in the Liturgy and the Cantor."
(Available for reprint at the end of this course.)

Sources for denomination-specific reading assignments

Participants should have all the principal books of their own denomination. Those of other denominations should be available as references for other students.

Episcopal

The Book of Common Prayer. Greenwich, Conn.: Seabury Press, 1979.

The Hymnal 1982. New York: The Church Hymnal Corporation, 1985.

Stuhlman, Byron D. *Prayer Book Rubrics Expanded*. New York: Church Publishing, 1987.

Lutheran

Brugh, Lorraine S., and Gordon W. Lathrop. *The Sunday Assembly. Using Evangelical Lutheran Worship*, vol. 1. Minneapolis: Augsburg Fortress, 2008.

Evangelical Lutheran Worship (pew edition). Minneapolis: Augsburg Fortress, 2006.

Presbyterian

Book of Common Worship. Louisville: Westminster/John Knox Press, 1993.

Bower, Peter C., ed. *The Companion to the Book of Common Worship*. Louisville: Geneva Press, 2003

The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs. Louisville: Westminster/John Knox Press, 1990

The Psalter: Psalms and Canticles for Singing. Louisville: Westminster/John Knox Press, 1993.

United Church of Christ

Book of Worship. New York: United Church of Christ, Office for Church Life and Leadership, 1986.

The New Century Hymnal. Cleveland: The Pilgrim Press, 1995.

Book Title Abbreviations Used

BCW - Book of Common Worship

BCP – The Book of Common Prayer

ELW - Evangelical Lutheran Worship

H82 – The Hymnal 1982

LBW - Lutheran Book of Worship

Note: Some Lutheran students may serve in congregations where Lutheran Book of Worship is still the primary worship resource. Students should use ELW for this course, but LBW hymn numbers are still included for the time being.

NCH – New Century Hymnal

PH - The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs

For Further Reading

- Adams, William Seth, *Shaped by Images: One Who Presides*. New York: Church Hymnal Corp., 1995.
- Bosch, Paul. *Church Year Guide*. Minneapolis: Augsburg, 1987.
- Bradshaw, Paul. *Two Ways of Praying*. Nashville: Abingdon, 1995.
- Hatchett, Marion J. *Sanctifying Life, Time and Space: An Introduction to Liturgical Study*. New York: Seabury Press, 1976.
- Henderson, Frank, Stephen Larson, and Kathleen Quinn. "Liturgy, Justice, and the Reign of God." Also available at www.jfrankhenderson.com/pdf/LJRG.pdf
- Huck, Gabe, and Mary Ann Simcoe. *A Triduum Sourcebook*. Chicago: Liturgy Training Publications, 1983.
- Lathrop, Gordon. *Holy Things: A Liturgical Theology*. Minneapolis: Augsburg Fortress, 1993.
- Morris, Clayton L. *Holy Hospitality: Worship and the Baptismal Covenant*. New York: Church Publishing, 2005.
- Presbyterian Church (U.S.A.), Office of Theology and Worship. *Holy Is the Lord: Music for Lord's Day Worship*. Louisville, Ky.: Geneva Press, 2002. Pages 1-138.
- Presbyterian Church (U.S.A.), Office of Theology and Worship. *Invitation to Christ: A Guide to Sacramental Practices*. Louisville, Ky.: Presbyterian Church, 2006.
- Quivik, Melinda. *A Christian Funeral*. Minneapolis: Augsburg Fortress, 2005.
- Ramshaw, Elaine. *Ritual and Pastoral Care*. Philadelphia: Fortress Press, 1987.
- Ramshaw, Gail. *Reviving Sacred Speech*. Akron, Ohio: OSL Publications, 2000.
- . *A Three-Year Banquet: The Lectionary for the Assembly*. Minneapolis: Augsburg Fortress, 2004.
- . *Words around the Font*. Chicago: Liturgy Training Publications, 1994.
- Rimbo, Robert. *Why Worship Matters*. Minneapolis: Augsburg Fortress, 2004.
- Schmemmann, Alexander. *Introduction to Liturgical Theology*. New York: St. Vladimir's Seminary Press, 1988.
- Smith, George Wayne. *Admirable Simplicity: Principles for Worship Planning in the Anglican*

- Tradition*. New York: Church Hymnal Corp., 1996.
- Stevick, Daniel B. *Baptismal Moments, Baptismal Meanings*. New York: Church Hymnal Corp., 1987).
- Stookey, Laurence Hull. *Calendar: Christ's Time for the Church*. Nashville: Abingdon Press, 1996.
- This Is the Night: A Parish Welcomes New Catholics* (videotape). Chicago: Liturgy Training Publications, 1992.
- Torvend, Samuel. *Daily Bread, Holy Meal: Opening the Gifts of Holy Communion*. Minneapolis: Augsburg Fortress, 2004.
- Westermeyer, Paul. *The Church Musician*. Minneapolis: Augsburg Fortress, 1997.
- . *Let Justice Sing: Hymnody and Justice*. Collegeville, Minn.: Liturgical Press, 1998.
- White, James. *Sacraments as God's Self-Giving*. Nashville: Abingdon Press, 2007.
- Willimon, William H. *With Glad and Generous Hearts: A Personal Look at Sunday Worship*. Nashville: The Upper Room, 1986.

Session 1: The Pattern of Christian Worship

Assigned Reading for Session 1

If possible, communicate with students prior to the first session and encourage them to do this reading before attending. If this is not possible, these readings should be done after the first session in addition to those assigned for Session Two.

All

Lathrop, *Central Things*, chapter 1.
Willimon, introduction and chapter 1.

Episcopal

Stuhlman, chapter 1.

Lutheran

ELW, pages 91-93.
Brugh and Lathrop, chapters 2 & 3.

Presbyterian

Bower, pages 2–13.

United Church of Christ

Book of Worship, pages 1-28 and 127-157.

Standard 1

Participant recalls why Christians worship and understands worship as a public, communal encounter with the Triune God.

Benchmark 1.1: Participant will provide a two- or three-paragraph response to one of the reflection questions.

Benchmark 1.2: Participant will identify the ways in which worship is a public encounter distinct from other Christian meetings.

Standard 2

Participant studies the four-fold pattern of the service of word and sacrament.

Benchmark 2.1: Participant comes to understand the biblical roots of the Christian pattern of the liturgy.

Benchmark 2.2: Participant reflects upon the ways in which Christian liturgy shares a common pattern yet differs according to local context and denominational traditions.

Standard 1

Why Worship?

“The Lord be with you. *And also with you.*” This brief exchange conveys a principle at the heart of Christian worship: God calls, we respond. Like a spiritual in which a solo voice calls out a phrase and a chorus of voices answers, the people of God respond to the grace and mercy shown them in Jesus Christ.

The Bible records God’s call to a people, first to the chosen people of Israel and then to all the nations of the world. The Letter to the Hebrews summarizes this call: “Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son” (Heb. 1:2a).¹ Christians regard worship as a witness to God’s ongoing relationship with God’s people, a witness made incarnate in the person of Jesus present now through the Holy Spirit.

How can we respond to God’s presence? Scripture models at least two conditions for our response to God’s work in the world: gratitude and need.

Give thanks to the LORD, for the LORD is good,
For God’s mercy endures forever. (Psalm 136:1).²

Psalm 136 declares thanksgiving to God, a thanksgiving in response to God’s benevolent mercy. Our lives, homes, loved-ones — indeed our very ability to show gratitude — come from God. More, we rejoice that this creator has come among us in Jesus Christ and is made known to us by the power of God’s life-giving spirit. Worship, then, expresses our deepest gratitude to this Triune God.

Out of the depths I cry to you, O LORD;
O LORD, hear my voice!
Let your ears be attentive to the voice of my supplication (Psalm 130:1-2).

While Psalm 136 expresses the grateful dimension of our response, Psalm 130 expresses another dimension: our great need. We often forget our dependence on God until times of helplessness or unexpected trial. But then we respond to God’s presence by laying bare our deepest needs.

Worship is in many ways a response to a call from God, but we are also gifted by God in worship. Hymn writer Jaroslav Vajda reminds us that we come with “empty hands uplifted.”³ Worship is a spirit-led response paired with God’s continual invitation. We sing hymns of praise to God while also receiving God’s mercy in word, water, wine and bread.

Reflection

¹ Unless otherwise noted, all biblical quotations are taken from the New Revised Standard Version.

² Psalm translations are from *ELW* (pew edition).

³ “Now the Silence,” *LBW* #205, *ELW* #460, *H82* #333.

It has been said that God is both the subject and object of our worship. As subject, God is the one we are talking and singing *about*. As object, God is the one *to whom* our praying and singing is directed. In what ways is God the subject of our worship? In what ways the object?⁴

What Is Worship?

We are called by God, and our name — church — reflects this call. The Greek word *ekklesia*, is derived from the Hebrew word *qahal* meaning “those called out.” Although we usually think of the church as a building, it is really a community — a people — that is the church.

In order to describe what worship is, we begin with a gathering of people, an assembly. It is not just any gathering, but those who meet together come to encounter the Triune God. Christians believe that when two or three are gathered, Jesus is present among them (Matthew 18:20).

Assignment/Activity

In groups of two or three, list the ways in which worship is like/unlike these other gatherings: concerts, sporting events, lectures, bible studies, and family meals.

Worship or Liturgy?

Gordon Lathrop offers us this definition of worship: “the essentials for Christian worship are an open and participating community gathered on the Lord’s Day in song and prayer around the scriptures read and preached, around the baptismal washing, enacted or remembered, around the holy supper, and around the sending to a needy world.”⁵

The church is a people, an assembly. Lathrop continually uses the word “assembly” to describe this gathering; he also calls it “a participating community.” The assembly not only comes together; it participates.

This course uses two words when describing the actions of this participating community: worship and liturgy. Worship is both a noun and a verb. We talk about “an act of worship” and “worshiping God.”

Liturgy comes from the Greek word *leitourgia*, meaning “public work.” When we come together as a community, we do things: we pray, proclaim, eat, drink, baptize, and sing. The *Book of Common Prayer* emphasizes the action words gather, proclaim, pray, exchange, prepare, make, break, and share.⁶ Through their actions, the assembly discovers who God is and who they are as people of God.

Reflection

Verbs are commonly called “action” words. It is the verbs that stand out in the various revised books of worship. “The people and priest gather...proclaim and respond...pray...exchange the peace...prepare the table...break the bread...share the gifts of God.” “We

⁴ Rimbo, 16.

⁵ Lathrop, *Central Things*, 13-14 (author’s italics removed).

⁶ *BCP*, 400-401.

gather...read...hear...pray...gather an offering for the poor...set our table...give thanks...eat and drink...[go forth] in mission to the world.

Does worship in your community feel like an action? How does our music-making in church reflect the corporate nature of worship? Do our priorities as musicians support or detract from the corporate nature, the entire assembly involved in action? What can we do to increase a congregation's awareness that their full, active, and conscious participation is critical to the worshiping community? How can they better understand that the musicians' role (especially choirs) is to support their liturgy (their work of prayer and praise) and not be simply an adornment?

We are called to worship God and, as the people of God, we come to the liturgy to encounter the Living Christ. How do we do this? What Scripture do we read? Why and how do we baptize and take part in the Lord's Supper? This course will delve deeper into these central things. We begin with the pattern itself, an order of worship received from Scripture and centered in Jesus Christ.

(The full text is available through Leaderresources.org)

Assignment/Activity

Can you think of how older family or cultural traditions take on new meanings when kept in the present time? Gather in small groups of two or three and discuss.

Emerging Ecumenical Consensus

The pattern of Christian worship is a gift to the whole church. Much liturgical renewal of the twentieth and twenty-first centuries has focused on the recovery of this pattern across a wide ecumenical spectrum. This unity allows Christians of various denominations to learn about the liturgy in community.

This ecumenical course will consider a four-fold pattern of worship centered in Word and Sacrament:

- **Gathering**
The assembly gathers to pray, sing, and prepare to hear God's Word.
- **WORD**
The assembly hears Scripture, and responds preaching, song, and prayer.
- **MEAL**
The assembly gives thanks and shares in the Lord's Supper.
- **Sending**
The assembly departs to share the good news of Jesus Christ.