



Say it with Music!

St. Boniface Episcopal Church, Mequon, WI
Fall, 2011

SING WITH THE CHOIR THIS CHRISTMAS!

Join us for rehearsals on Wednesday nights starting December 7, 7:30 – 9:00 pm. Enjoy the enriching experience of spending time with the Christmas music while serving in this special ministry!

Shop for stocking stuffers and holiday gifts at the CHOIR CRAFT FAIR!

Handmade gift items made by choir members and friends, sold during weekend service times. Sales will benefit the music program.



CHOOSING THE MUSIC: 8:30 (CONTEMPORARY) SERVICE

Music has a huge effect on the overall tone of a service with its unique power to uplift, calm, or focus us. A well-written lyric can stay with us all day – or all week. Familiar songs invite us into community, and those that are unfamiliar may prick us, challenge us, or intrigue us. One person's most beloved song will be completely unfamiliar or strongly disliked by someone else. These are significant factors in selecting service music each week that will optimize meaningful worship for a diverse church community.

The very first step in choosing the songs for any service is to look at the liturgical season and the specific readings for the day. Here's an easy one: what kind of music is most appropriate for the season of Lent? According to our traditions, Lent is a time of self-examination and reflection – and we don't use the word "Alleluia." That narrows things down considerably! The readings during Advent focus on watching and preparing, and may even include warnings. "Did You Feel the Mountains Tremble," "I Want To Be Ready," and "Days of Elijah" have these themes.



There is also a flow within each Sunday Eucharist. Some people divide the service into four parts: Gathering, Hearing of the Word, Worship at the Table, and Sending Forth. "Come, Now Is the Time to Worship," "Come, Let Us Worship and Bow Down," and "Here I Am To Worship" all encourage us to gather for worship. The opening ("Gathering") song is followed by a song of praise that acknowledges God's glorious qualities. (We sing a Kyrie – "Lord, Have Mercy" – in Lent.) Music preceding the Gospel is meditative, encouraging us to listen with our hearts to the words we are about to hear. The Offertory can be livelier and reflect themes from the readings. During the Worship at the Table, we

sing meditative communion music, and then the final song – what I call an "ender" – energizes us to go forth into the world, serving and rejoicing. Within this framework, old favorites are inserted and new songs are regularly introduced and repeated weekly to encourage familiarity.

Non-denominational churches have used contemporary music* for decades – music that reflects their congregations' affinity for popular music as well as their desire to praise and worship God in song. At St. Boniface,

most of our 8:30 music was written within the last forty years, and much of it can be heard on Christian radio stations. Our liturgical situation is different from the non-denominational churches', however. For music specific to seasons of the church year as well as to certain themes of the readings (Christian unity or mission, for example), we look to sources outside popular Christian praise and worship music. *The Hymnal 1982; Lift Every Voice and Sing; Wonder, Love, and Praise*; and other church hymnals and songbooks provide resources with a wealth of themes. We also look to music of the global community to give us depth and perspective on the Christian experience.

Notice how the music affects you as you participate in Sunday services – which songs uplift or move you and how they provide a flow within the service. Allow the lyrics, for both familiar and unfamiliar songs, to be a focus of meditation or praise.

(*The term “contemporary music” has applied to ALL MUSIC at one time or another!)

SCRIPTURE TO SONG

Can you think of the contemporary songs that were inspired by these Biblical passages? Answers on page 3.

1. **Isaiah 55:1** “Come, all you who are thirsty, come to the waters”
2. **Jeremiah 9:23, 24** “This is what the Lord says: ‘Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, but let him who boasts boast about his: that he understands and knows me’”
3. **Jeremiah 33:11** “Give thanks to the Lord Almighty, for the Lord is good; his love endures forever.”
4. **Psalms 84:1, 2** “How lovely is your dwelling place, O Lord Almighty! My soul yearns, even faint, for the courts of the Lord”
5. **Psalms 99:5** “Exalt the Lord our God and worship at his footstool; he is holy.”
6. **Isaiah 6:8** “Then I heard the voice of the Lord saying, ‘Whom shall I send? And who will go for us?’ and I said, ‘Here am I. Send me!’”
7. **Psalms 36:5, 6** “Your love, O Lord, reaches to the heavens, your faithfulness to the skies. Your righteousness is like the mighty mountains, your justice like the great deep.”
8. **Psalms 95:1, 2** “Come, let us bow down in worship, let us kneel before the Lord our Maker; for he is our God and we are the people of his pasture, the flock under his care.”
9. **Psalms 121:1, 2** “I lift up my eyes to the hills – where does my help come from? My help comes from the Lord, the Maker of heaven and earth.”
10. **Isaiah 40:28, 29** “The Lord is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom.”
11. **Revelation 4:8** “Day and night [the four living creatures] never stop saying: ‘Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.’”
12. **Psalms 104:1** “O Lord my God, you are very great; you are clothed with splendor and majesty. He wraps himself in light as with a garment”





CHOIR DRILL

Warming up with the tenors and basses: Victor Larson, Rick Bate, Stuart Parsons, and Jeremy Moroder; Jenny Gettel at the piano.

WHAT'S YOUR WORSHIP STYLE?

In a recent article in the magazine *Congregations*, the Rev. Dr. P. Alice Rogers described stories she'd heard from people who attended services in which they experienced God in a profound way. Here are four examples:

- *"The sanctuary was very dark with candles producing the only light. We listened to Scripture readings, spent time in silent prayer and ended the service by partaking of Holy Communion while kneeling at the altar rail.*
- *"The music was lively – people were clapping and swaying and singing their hearts out. The preacher preached a powerful sermon, and she did not use a single note! People were moved to tears and laughter all in the same service.*
- *"Oh, we sang the great hymns of the church accompanied by a magnificent pipe organ. The preacher preached one of the most well-crafted sermons I have ever heard on the Magnificat. The gothic architecture lifted my very soul heavenward.*

- *"I entered the sanctuary and saw ladders, paint cans, saw horses, and dozens of other tools arranged in the chancel area. The youth had just returned from a mission trip, and they told incredible stories about their week of service. They taught us songs they had sung while they worked, we took up a special collection for missions, and we closed with the entire congregation walking out to the front lawn as a symbol of taking our Christian witness to the world. Now that was a worship service."*

Have you experienced any of the styles she described? Do you have a preference? Most of us do. The author noted that for every preference listed above, there were people who strongly disliked that particular style! Her recommendation: include a variety of worship styles in different parts of every service.

Answers to "Scripture to Song": 1) All Who Are Thirsty; 2) I Will Boast; 3) Forever; 4) Better Is One Day; 5) Exalt the Lord; 6) Here I Am, Lord; 7) Your Love, O Lord; 8) Come, Let Us Worship and Bow Down; 9) I Lift My Eyes Up; 10) Everlasting God; 11) Revelation Song or Holy Is The Lord; 12) How Great Is Our God

HYMN COMPOSERS WORD SEARCH

Can you find the last names of these composers hidden in the puzzle below? Answers are hidden forward, backward, up, down, and diagonally.



Johann Sebastian **BACH**
John Bacchus **DYKES**
Henry John **GAUNTLETT**
Orlando **GIBBONS**
Calvin **HAMPTON**
Hans Leo **HASSLER**
Franz Joseph **HAYDN**

Craig Sellar **LANG**
Lowell **MASON**
Felix **MENDELSSOHN**
William Henry **MONK**
Phillip **NICOLAI**
Michael **PRAETORIUS**
Richard **PROULX**

Thomas **RAVENSCROFT**
Chalres Villiers **STANFORD**
Arthur Seymour **SULLIVAN**
Samuel Sebastian **WESLEY**
Ralph **VAUGHAN WILLIAMS**
David McKinley **WILLIAMS**

ENCOUNTERING THE WORD

(The passage below is taken from *Reinventing Sunday: Breakthrough Ideas for Transforming Worship*, Brad Berglund, Judson Press, 2001.)

"All day we are actively communicating—receiving and sending information through our senses: a political discussion with a coworker, a joke at the check-out stand, a meeting at which important decisions are made, a quick back-and-forth with our children, a conversation with a friend. Our lives are filled with random, often haphazard encounters. Some are meaningful, some painful, but all too often they are hurried.

"As people of faith, we have the opportunity to meet with God each week in worship, not as a random act of devotion but as an intentional encounter with the Creator of the universe. In this context, communication needs to be thoughtfully and authentically given and received.

"However, authentic communication is always open to the unexpected, to surprise. This is the nature of anything truly alive. Is this true of our worship? When the gathered people of God open their senses to the written, spoken and living Word, does our worship service allow that Word to take them by surprise? If they were hearing God's Word as if for the first time, wouldn't their hearts genuinely burn within them?

"When a congregational encounter with the Word creates hearts open and burning, it becomes the encounter of life. Active worshipers expect that the Word offered to them will be alive so it can take root in their souls. This is what all worshipers anticipate and long for.

"Seen in this way, the encounter with the Word in worship becomes the container for all our encounters throughout the week. Each day is an opportunity to put new flesh on that Word. Each moment of the day is a gift to be gently and lovingly opened and enjoyed. Such an expansive view of the encounters in our lives transforms our living and our worship and gives us deeper meaning and genuine satisfaction."



THE OLDEST HYMN IN THE HYMNAL

The Hymnal 1982 includes 720 hymns, each with its individual story and each part of the larger story of the history of church music. The term "hymn" refers to newly written poems of praise to the Lord.

Is there an "oldest hymn" (poem) in our hymnal? As you might imagine, the further back we go, the more difficult it is to provide dates with certainty. We need to go at least as far back as the Italian monk St. Benedict (c. 480-547), who, through the organization of the monastery he founded, established a regular daily pattern of worship services (the Office). The Office included the daily observation of Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline. Additionally, Mass was celebrated daily, around the noon hour. Each service was made up of particular components, most – if not all – of which were sung. A component of some of the services, prescribed by Benedict, was the singing of hymns.

In contrast to the fluid structure of psalms, scripture readings, and other parts of the service, hymns had a very clear pattern: a specific number of syllables and lines within sections called stanzas. (You can find this pattern still noted in our hymnal. Look at the right-hand corner below any hymn and you will see a series of numbers or letters. These

denote the number of syllables within each line of each stanza. Count them – it’s fun!)

St. Hilary of Poitiers (4th century) receives credit for the earliest hymns in Latin. Hymnal 223/224 is a translation of his Pentecost hymn: “Hail this joyful day’s return.”

St. Ambrose of Milan (c. 340-397) refined the style of hymn-writing; his works became enormously popular. We currently sing a translation of his hymn (20, “Now Holy Spirit, ever One”) as the Presentation Hymn at the 10:30 service. Martin Luther wrote his hymn text, *Nun komm, der Heiden Heiland*, based on a text by Ambrose. Watch for it at the 8:30 and 10:30 services this Advent: “Savior of the nations, come.”

Earlier still were the Greek hymns of the Eastern churches of Syria and the Byzantine Empire. Ephrem of Edessa, sometimes known as the father of Christian hymnody, wrote hymn 443, “From God Christ’s deity came forth.” He lived in the 4th century in Edessa, a city in modern Turkey, where he practiced his faith through oratory, teaching,

writing poetry, and doing good works to the less fortunate.

We can reach back still further: hymn 302 “Father, we thank thee who hast planted,” another Presentation Hymn we have sung at 10:30, comes from a Greek source around the year 110. “O gracious light” (*Phos hilaron*, hymn25/26) is also Greek, from the 3rd century.

Anything earlier? We might also include hymns that paraphrase texts from Scripture. Hymns 125, 126, 425, 560, 711, and the many metrical psalm settings are all part of this group.

Surf the hymnal! It’s got music, poetry, history, theology, and more!

Offert.
2.

N te spe-rá- vi, * Dómi- ne : díxi :
Tu es Dé- us mé- us, in má- nibus tú- is
tém- po-ra mé- a.



Band members warm up before the 8:30 service: Gary Tate, Jenny Gettel, Larry Boothby, Claes Akerblom, Steve Polzin, Jeremy Moroder, Robert Schlaeger.

Let all the world in every corner sing,
My God and King!
The Heavens are not too high,
His praise may thither fly;
The earth is not too low,
His praises there may grow.
George Herbert (1593-1633)

“Praisers are receptive, not closed, people. Their outlook is broadened, they take more in, their senses become more attuned to the unique, the beautiful, the honest, the praiseworthy. So much of the world, and the God who created it, becomes the occasion for genuine enjoyment, astonishment, and praise.”
Doris Donnelly, *Spiritual Fitness*

