

ZION WORSHIPS TOGETHER
A Proposal for Four Worship Orders
(Liturgical and Contemporary)
For use during the First Trial Period
October 2019 to January 2020

For discussion and review
by the
Worship Committee Task Force on One Worship Service
October 2019

This report is presented in three parts:

1. The Chart on the following page represents a summary of the work of the task force to date. It is intended to reflect the actual practices of worship in the two services Zion had for many years. For those familiar with the liturgical history of the Lutheran Church in North America, the title of the centre column may be misleading. It is not a simplified version of the Common Service of 1888, but rather a version of the service order that was used in common when Zion held only one service during summer months and at special festivals. The Task Force saw the centre of the service as the WORD, into which the GATHERING elements led and out of which the MEAL and SENDING elements flowed, and which were defined by the Lectionary and the prescribed Prayer of the Day found in the Revised Common Lectionary as give in Evangelical Lutheran Worship. The two side columns are not intended as complete summaries of either the contemporary order of the liturgical order, but only present those elements unique to each which are not already listed in the centre column. The purpose of the Task Force is reflected in this presentation: to discern and uphold what unifies Zion's worship without imposing uniformity or losing diversity of expression.
2. The Chart forms the basis of the work I was asked to do to assist the Music Director over the first interim period assigned by Council from October to January. These four proposals for "blended worship" are found in the second part of this report. These four orders of service are to be labeled "extremely provisional" – they are intended to be and must be used as transitional orders for a limited time followed by honest, deep, and broad critical review. These four worship orders could be potentially "hazardous material" because all the dangers of syncretism are present in them. The Task Force rightly reflected the general concerns common to all Zion's worship leaders and resource people about "blended" worship. It is hoped that the structure GATHERING-WORD-MEAL-SENDING has "saved" these four orders from the worst aspects of "blended" and instead offered a MOVEMENT from traditional-liturgical to charismatic-contemporary and from charismatic-contemporary to liturgical-traditional in a way that respects the integrity of both forms of worship, while not yet quite embracing the principles and procedures of "convergence worship" (See Section 3 below). Therefore they are intentionally transitional orders as they propose two routes of transit between Zion's two forms of worship within a common worship experience shared by the whole congregation. They are also intentionally transitional because they are offered as lessons about unity and Christ learned and new visions glimpsed of God's worthiness, as the Holy Spirit leads and guides. They should also provide some experience for members of the congregation to review when the Worship Task Force hosts Dr. Joy Berg in November.

3. The Third part of this report is a brief summary of the “guiding principles” so to speak that have shaped Zion’s worship life over the past ten years through the choices of your music directors and pastors. Highlights from the Introductions to Evangelical Worship, Lutheran Book of Worship, Contemporary Worship, Sundays and Seasons, and Worship: Rediscovering the Missing Jewel are presented for reflection and critique, along with articles on convergence worship, blended worship, and the move back to one worship service under the influence of the values and preferences of the millennial generation. It needs to unequivocally emphasized that, though Zion suffered many casualties from the “worship wars”, the basic foundations of Lutheran Worship have always been respected and maintained by the kind, sensitive, loving and wise leadership of her music directors, leadership, staff, pastors and all the worshippers and members who have always been committed to loving one another with the love of Christ and who now seek to worship together as an expression of this oneness in the Lord. May God the Father, God the Son, and God the Holy Spirit who has already formed in you this intent, now richly bless you as you seek to fulfill it worship that fosters mission and renews ministry in daily life.

It has been my privilege to accompany you as Vice Pastor on this journey.

rbb+

Ron Bestvater, sts

October 3, 2019

Elements of the Full
Contemporary Service

Gathering Music

Worship Songs

1. Entering God's Presence
2. Seeking God's Mercy
3. Celebrating God's Grace

Solo during collection?
Song for presentation
(Dedication prayers/s)

Spoken responses
Holy Holy contemporary

Songs during distribution

Sending Song

Simplified Common
Service Order

GATHERING
Welcome (service notes)
Invocation
Confession
Absolution

Prayer of the Day

WORD

First Lesson

Children's Lesson

Gospel Lesson

Sermon

Sermon Hymn

Creed

Intercession

Peace

Offering

Prayer to bless the gifts

MEAL

Holy Holy

Words of Institution

Lord's Prayer

Invitation to Commune

Communion

Blessing/Prayer

SENDING

Announcements

Benediction

Dismissal

Elements of the Full
Liturgical Service

Prelude

Entrance Hymn
Apostolic Greeting
Kyrie
Hymn of Praise

Psalmody

Second Lesson

Gospel Acclamations

Choir Anthem

Offertory

Offertory Prayer

Sung Responses

Preface

Lamb of God

Hymns during distribution

Recessional Hymn

Four basic worship orders can be developed on the basis of these worship elements:

1. A Fully Liturgical Service
2. A Fully Contemporary Service
3. A Blended Service with a Liturgical beginning becoming Contemporary by The Meal
4. A Blended Service with a Contemporary beginning becoming Liturgical by The Meal

Other variations can be developed, but for this transition period (October to January), these four should allow everyone to experience new possibilities in worship and provide familiar experiences as well. (See the proposed Worship Schedule for October and November below.)

All services begin with confession facing the **front** and Absolution spoken from the **font**.

1. **A Fully Liturgical Service Order**

Prelude

Confession and Absolution

Entrance Hymn (with festival option: procession of the cross)

ELW Settings Two, Three, Four, Six (Jazz), Eight (Contemporary), Ten (Hymnic) are suggested

Apostolic Greeting

Kyrie

Hymn of Praise

Prayer of the Day

First Lesson

Psalmody (chanted, responsive, unison congregational reading, choir/congregation, solo/refrain)

Second Lesson

Children's Lesson

Gospel Acclamations

Holy Gospel

Sermon

Hymn of the Day

Creed (Apostles'/Nicene)

Prayers of the People

Peace

Offering

Offertory (Hymn, Anthem, Solo)

Offertory Prayer

The Great Thanksgiving (sung or spoken)

 Sursum Corda and Preface

 Sanctus (Holy, Holy, Holy Lord)

 Verba

Lord's Prayer (traditional)

Agnus Dei (Lamb of God)

Distribution Hymns

Communion Prayers and Blessing

Announcements

Apostolic Benediction

Recessional Hymn, Dismissal, and Postlude

2. A Full Contemporary Service Order

GATHERING

Music during gathering

Welcome and service notes

Confession and Absolution

Gathering Songs

1. Invoking God's Name/Entering God's Presence – joyful tone
2. Seeking God's Mercy – solemn tone
3. Celebrating God's Grace – triumphant tone

Prayer of the Day (thematic)

WORD

First Lesson

Children's Lesson

Gospel Reading

Sermon (informal teaching and exhortation)

Response to the Word in Song

1. Reflective and Thematic
2. Prayerful

Response to the Word in Prayer

1. Creed (Apostles')
2. Intercessions
3. Peace

Response to the Word in Deed

1. Offering with music during collection
2. Dedication Prayer

MEAL

Responses and Word of Institution spoken

Holy Holy (Steve Bell, Wes Froese)

Lord's Prayer (Contemporary)

Distribution Songs

Blessing Prayer

SENDING

Announcements

Benediction

Sending Song (joyful)

Dismissal

Music while people leave the service

3. A Blended Worship Service Order: Liturgical to Contemporary

Quiet Seasonal Prelude (Organ or Piano)

Confession and Absolution

Entrance Hymn (with festival procession of the cross)

Apostolic Greeting

Kyrie (Setting Eight?)

Hymn of Praise

Prayer of the Day

First Lesson, Psalm, Second Lesson

Children's Lesson

Gospel Acclamation

The Holy Gospel

Sermon

Response to the Word in Song: thematic, reflective, prayerful

Response to the Word in Prayer: Creed, Intercessions, Peace

Response to the Word in Deed: offering, songs during offering, dedication prayer

MEAL

Responses and Institution prayers spoken

Holy Holy by Steve Bell or Wes Froese

Lord's Prayer Contemporary Version

Songs during Distribution

Blessing Prayer

SENDING

Announcements

Benediction

Sending Song: (joyful)

(Dismissal)

Music as people leave the service

4. A Blended Worship Service Order: Contemporary to Liturgical

GATHERING

Music while people gather for the service (piano, band)

Welcome, service notes

Confession and Absolution

Gathering Songs:

1. Invoking God's Name/Entering God's Presence
2. Seeking God's Mercy
3. Celebrating God's Grace

Prayer of the Day

WORD

First Lesson

Children's Lesson

Gospel Reading

Sermon

Response to the Word in Song

1. Thematic and reflective
2. Prayerful

The Creed

Prayers of Intercession

The Peace

The Offering

Offertory: Solo, Choir, Band, or Hymn

Offertory Prayer

MEAL

The Great Thanksgiving (Sung or spoken)

Sursum Corda ("Lift up your Hearts")

Preface

Sanctus ("Holy, Holy, Holy Lord")

Words of Institution

Lord's Prayer (traditional or contemporary)

Agnus Dei ("Lamb of God")

Distribution Hymns

Communion Prayer and Blessing

SENDING

Announcements

Apostolic Benediction

Recessional Hymn (with procession of the cross on festivals)

Dismissal

Postlude

PROPOSED WORSHIP SCHEDULE FOR OCTOBER-NOVEMBER 2013

October 6 (Pentecost 17) Full Liturgical Service (Setting Four)

October 13 (Pentecost 18: Thanksgiving) Blended Service A: Liturgical to Contemporary

October 20 (Pentecost 19) Full Contemporary Service (with Band)

October 27 (Pentecost 20: Reformation: Confirmation) Blended Service A: Liturgical to Contemporary

November 3 (Pentecost 21: All Saints Sunday) Blended Service B: Contemporary to Liturgical

November 10 (Pentecost 22: Remembrance Day Service) Full Liturgical Service

November 17 (Pentecost 23: Elizabeth of Hungary) Blended Service B: Contemporary to Liturgical

November 24 (Christ the King) Full Contemporary Service

The service orders suggested for each Sunday is based on the themes of the day and the special character of each Sunday. For example, the contemporary worship repertoire is rich with songs extolling the Lordship of Christ, so Christ the King is chosen as a full contemporary service this year. The service order for Confirmation, because it coincides with Reformation Sunday every year, has been blended for some time in the manner "Liturgical to Contemporary." As Remembrance Day is a formal day, a Liturgical Service is proposed. Thanksgiving Sunday falls somewhere between "festival" and "family," so the Liturgical to Contemporary format is proposed. All Saints Sunday includes very somber rituals which suggest more formality around the meal, but the lighting of memorial candles suggests more singing as found in contemporary worship, so Blended Service B is suggested. This cycle starts with a Full Liturgical Service because Zion has not had one yet since the new worship schedule started in July.

The Season of Advent presents new worship opportunities. We could introduce weekday evening worship during Advent. On Sundays we could use the simplified common order again, or a specific "Advent-themed blended service order" to use for all four Sundays. Christmas Eve gives us the opportunity to develop a more contemporary service for the early hour and a liturgical service for the later hour. A proposal is developing to have one Christmas Day service for our seven ELCIC congregations at a central location (perhaps Zion could offer to host).

Principles of Worship shaping the Lutheran Book of Worship (1978)

“Corporate worship expresses the unity of the people of God and their continuity with Christians across the ages ... the Lutheran Confessions set our liturgical life within the mainstream of Christian worship: “We do not abolish the Mass but religiously keep and defend it We keep traditional liturgical forms” (Apology to the Augsburg Confession, 24).

“What is edifying and authentic in the life of the Church of every time and every place is affirmed. Only that which is contrary to the Gospel is rejected. Empowered by the Holy Spirit, the reformers led the people of God across the barrier between Latin and the vernaculars of the West ...”

“The flowering of popular hymnody is the greatest of the artistic contributions of the Lutheran churches ... It sang the Gospel into [the peoples’] hearts ... The key to the particularity of Lutheran worship is the Lutheran love of hymns.”

“A large number of Lutheran church liturgies in the languages of Germany, Scandinavia, central Europe, and the Baltic countries” was brought to North America, where they had to cross into English. “Common use of English also stimulated the quest for liturgical uniformity ...” which resulted in the formation of The Common Service Book of 1917. This in turn stimulated Lutheran church mergers and “a keener ecumenical awareness,” which in turn fostered a new hymnal in 1958, The Service Book and Hymnal. Further efforts toward Lutheran unity coalesced in the Inter-Lutheran Commission on Worship which produced the Lutheran Book of Worship in 1978.

“[T]he several goals toward which the Commission worked in liturgy [were]: to restore to Holy Baptism the liturgical rank and dignity implied by Lutheran theology, to draw out the baptismal motifs in such acts as the confession of sins and the burial of the dead; to continue to move into the large ecumenical heritage of liturgy while at the same time enhancing Lutheran convictions about the Gospel; to involve lay persons as assisting ministers who share leadership of corporate worship; to bring the language of prayer and praise into conformity with the best current usage; to offer a variety of musical styles.”

“An equitable balance” was sought in selecting hymnody from the “various Lutheran language traditions ... the Anglo-American hymn tradition ... and other Lutheran churches of the world” through the Lutheran World Federation.

“The services of the Lutheran Book of Worship embody the tradition of worship ... Shaped in the early Church “and reaffirmed in the Reformation era ... At the same time, the[y] are adaptable to various circumstances ... Freedom and flexibility in worship is a Lutheran inheritance ... Congregations will find their own balance between fully using the ritual and musical possibilities of the liturgy, and a more modest practice ... not allow[ing] secondary ceremonies to eclipse central elements of the liturgy, nor ... omit[ting] essential or important parts. Every service ... should be within the framework of the common rite of the Church, so that the integrity of the rite is always maintained.”

Principles of Evangelical Worship Renewal

From *Worship: Rediscovering the Missing Jewel* by Ronald Allen and Gordon Borrer (Portland, OR: Multnomah Press, 1982).

“In evangelical churches across North America ... [g]radually some of the facets of the missing jewel being to sparkle ... a rediscovery of liturgy, an enhancement of community, an atmosphere of celebration, a new appreciation of environment, new ideas in participation ... That worship is declaring God’s worth, worship is admiring God’s character and delighting in [God’s] works, worship is God’s plan for us, worship is a matter of art and of the heart.” P 7f.

“What then is worship? *Worship is an active response to God whereby we declare His worth.* Worship is not passive, but is participative. Worship is not simply a mood; it is a response. Worship is not just a feeling; it is a declaration.” P. 16

“...so a worship service is a celebration of God. One of the grand calls for celebrative worship within the Book of Psalms is found in the words of Psalm 100 ...”

“The state of the art is state of change ... True worship can be sacrificed on the altar of the arts ... instead of being: a stepping stone to spiritual truth ... [but] true biblical spirituality and true artistic integrity are not mutually exclusive ... Art form need not dominate heart condition; it simply must come under the control of the Holy Spirit and support the heart in praise of God ... By state of the heart we mean the driving desire behind the worship life of the believer ...” as expressed in Dt 6:6, Psalm 73:26, Proverbs 4:23, Rm 10:10, Hb 10:22 (pp 18-22)

“God is actively seeking true worshippers ... worship is about God, not [us]. The worship of God does do many things for us as individuals and as a community. But true worship should be defined in terms of God first of all ...” p 31 Exemplified cited are Jesus and the woman at the well John 4; Abel and Cain, Gn 4, Lv 2:1, Hb 11:4f, The Law and the Prophets – Dt 10:12-13, Micah 6:6-7, 8.

“Heart worship is a style of life. To that end we need to renew our relationship with to and to each other. Our worship will be improved significantly as we develop throughout our congregation... a renewed reverence for God; a practice of the presence of God, a deepened sense of the community of God.” P 37 “To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.” (quoting the Archbishop of Canterbury William Temple) ... Worship is revelation and response ... Consider the classic worship described in Isaiah 6 ... The worship service is a rehearsal for life. It outlines the dialogue which goes on constantly between god and believers ... Worship also gives us an opportunity to give ourselves to God in all of life; in token of this, in the worship service we give God our attention as he speaks to us, our praise and adoration, our offerings of money and service in ministry. Finally, worship is becoming like God in our total personhood ... The worship service allows us to exercise every part of ourselves, in order that our bodies might be God’s temple, our spirits might be move by God’s spirit, our minds might be the mind of Christ, our will might be one with the will of God ... True worship is important because ...it is a microcosm of all there really is to being a Christian.” P 40

The authors outline the program of worship as the first of the three primary ministries of the church: the ministry of worship, the ministry of love and unity, the ministry of outreach. They develop a guide for planning worship from the perspective of freedom: "In ... planning and preparing our corporate service ... we are free to plan, not free from planning ... Real freedom ... always brings a higher level of responsibility." P 64 They cite six advantages of liturgy (laos+ergon=people+work), and then six disadvantages, and then look at the factors of free church worship, finally recommending what they consider to be a biblical worship pattern (pp 66-70). For them, everything must flow toward the sermon and out from the sermon. Robert Webber is quoted as the moods of worship are considered: we come in joy to a great God, we come in reverence to His Hand, as His flock, we come in faith, not in anger, so let us come! They round out the program of worship with the call to quality: all aspects of worship call for the best we have to offer, and we all have talents to offer. Finally, worship focuses on the beauty of God and therefore invites all our creative and artistic talents to be dedicated to God's glory and used in God's worship. The second half of the book is a look in detail at every element of worship noted in the first part.

Principles for Choosing Contemporary Music

From *Choosing Contemporary Music: Seasonal, Topical, Lectionary Indexes* Compiled by Terri Bocklund McLean and Rob Glover (Minneapolis: Augsburg-Fortress, 2000).

From the Introduction:

"Choosing Contemporary Music is a starting point, a guide into the exciting but sometimes overwhelming task of selecting songs for the worshipping congregation from the [vast marketplace of] the contemporary liturgical and folk repertoires."

"Or have you been ... asking ... How can we branch out from the favorites to expand the worship repertoire? How can we do better long-term worship planning? Is there a resource ... to help us plan more quickly? ... This book is for you!"

"The first and largest section of the book presents songs for the Christian church year ..." based in the traditional Christian Year (Advent, Christmas, and so on) and the three-year lectionary cycle which enables "worshippers to hear and take to heart over time a rich selection of passages from the Scriptures." They are following the time-honored pattern of matching music and songs to the historic and tested texts of Scripture, selecting "worship songs that paraphrase, reflect, or support the biblical texts." If this is not the practice of your church/congregation, their book offers topical and seasonal indexes as well as scripture indexes that allow planners to move out of the lectionary-based system. They recommend careful selection of song styles as "contemporary" includes everything popular: folk, ballad, gospel, country, rock, blues, and so on, and composers come from every part of the theological spectrum. So do their selection recommendations.

"The most important instrument is the human voice ... used in a way that doesn't dominate but helps the congregation find its voice." They mention piano and guitar accompaniments. They also caution worship planners about overly masculine language about God so prevalent in contemporary music for worship.

From *Sundays and Seasons: Year C 2019 Guide to Worship Planning* (Minneapolis: Augsburg Fortress).

Is a whole industry of worship planning resources based in the Revised Common Lectionary, focused on preaching, and keyed to the Church Year cycles, designed “to support week-by-week planning for Lutherans with content and ideas... [for] the assembly gathered around word and sacrament.” (p. 9) It is a massive collaboration covering Visual Art, Annual and seasonal materials, Prayers of Intercession, Ideas for the Day, Children’s Lesson starters, Musical selections covering global music, psalmody, handbells and children’s choirs, praise and contemporary worship music, keyboard and instrumental, and hymns. The resource opens with a brief overview of the theological themes of the focal Gospel of the lectionary year (C’s is Luke) and a broad look at the lectionary year as a whole. These are expanded in each Seasonal introduction, and then worship texts and seasonal rites are offered. This is made specific for each Sunday and special festival in each season section, where brief explanations of the readings are found along the intercession prayers, ideas for the day for preaching, decorating, children’s time, and every facet of music for the service.

From *Evangelical Lutheran Worship* (Augsburg Fortress, 2006), “Introduction”

ELW first defines Jesus Christ as the living Word of God and cites The ELCA document “The Use of the Means of Grace, principles 1 and 2. It then quotes the Augsburg Confession description of the church as a worshiping assembly, and notes the “commitment to the treasury of Christian worship” authorized by the Apology to the Augsburg Confession, 24. Then: “The Christian assembly also worships in the midst of an ever-changing world. And because the worship that constitutes the church is also the fundamental expression of the mission of God in the world, worship is regularly renewed in order to be both responsible and responsive to the world that the church is called to serve” (p. 6f). The processes of Lutheran consolidation that led to LBW are summarized briefly, and then the contextual changes requiring ELW are highlighted: advances in communication and technology, the use of electronic and digital resources...in worship, growing awareness of the world’s interrelatedness, new understandings of diversity, changes in the use of language, social structures, and forms of expression. “[C]hurches have embraced many of these forms for use in worship.” ELW positions itself intentionally in these changes.

Five goals are noted:

1. a more expansive collection of resources than LBW, containing “notable representations of a wide variety of liturgical texts and musical forms that point to larger repertoires outside this volume.”
2. The centrality of the means of grace, which are listed as The Word of God, baptism, and ten musical settings of Holy Communion.
3. Worship leadership is a shared task among those who lead the assembly, but “[a]t the same time, ... the ministry of the people of God is carried out in their various vocations in the world, not merely in the church.” (p. 8).

4. "Freedom and flexibility in worship is a Lutheran inheritance," but ELW "seeks to make more transparent the principle of fostering unity without imposing uniformity" than did LBW.
5. "Prizes the words and songs we hold in common with other Christians," while also "extending the particular accents of our Lutheran inheritance as gifts to the whole church."

The introduction closes with a paraphrase of a portion of the explanation to the Third Article of The Creed found in the Small Catechism: "May this book of the church, and the materials that support and extend it, be servants through which the Holy Spirit will call out the church, gather us around Jesus Christ in word and sacrament, and send us, enlivened, to share the good news of life in God."

(Several) additional principles are found in the General Notes:

1. The "familiar pattern" of relating worship materials to the Church Year, and integrating musical settings with traditional liturgical texts;
2. Providing settings to sing the psalms and offering hymnody in seasonal, topical, and national sections;
3. Setting hymns and songs with "singable harmony;"
4. Extending worship into daily life through the use of the Daily Lectionary, Small Catechism and other resources found in the ELW.