

Viva Vox

Volume 2, No. 1

by Ralph Gehrke & Kurt Eggert

Copyright 1956 by Ralph Gehrke and Kurt Eggert
All Rights Reserved.

Table of Contents

The Gospel of Christ: “The Living Voice”	ii
In This Issue...	iii
1 Reformation Hymn Festival	1
1.1 AN EARNEST TIME OF THE YEAR	1
1.2 HYMN-SING	1
1.3 REFORMATION TALK	2
1.4 VESPERS	4
2 Music at Mt. Calvary	5
2.1 THREE CHOIRS	5
2.2 SELECTION OF CHOIR MUSIC	5
2.3 SERVICE SCHEDULE	5
2.4 SOCIAL EVENTS	7
2.5 ORGAN MUSIC IN THE SERVICES	7
2.6 JUNIOR ORGANISTS	7
3 Bulletin for a Narrative Service	9
4 A Narrative Service	10
3.1 INTRODUCTION	10
3.2 THE WORD	12
3.3 THE SACRAMENT	13
Quotes	14
Grace Notes	16
The Trinity Season	18
Service Guide for the Sundays of the Church Year	19
TRINITY I: THE CHURCH OF THE SPIRIT	19
The First Sunday after Trinity “Apostles and Prophets”	19
The Second Sunday after Trinity “The Great invitation”	19
The Third Sunday after Trinity “The Word of Reconciliation”	20
The Fourth Sunday after Trinity “The Congregation of Sinners”	20

TABLE OF CONTENTS

TRINITY II: CHRISTIAN FAITH AND LOVE	20
St John the Baptist's Day, June 24th	20
The Fifth Sunday after Trinity "Following Jesus"	21
The Sixth Sunday after Trinity "The New Righteousness"	21
The Seventh Sunday after Trinity "The Sanctification of our Bodies"	21
The Eighth Sunday after Trinity "Fruits of the Spirit"	22
The Ninth Sunday after Trinity "The Wise Steward"	22
The Tenth Sunday after Trinity "The Lord and His People"	22
Eleventh Sunday after Trinity "Pharisee and Publican"	23
Twelfth Sunday after Trinity "The Great Healing of the Sick"	23
Thirteenth Sunday after Trinity "The Good Samaritan"	23
Fourteenth Sunday after Trinity "The Thankful Samaritan"	24
Fifteenth Sunday after Trinity "Earthly Goods"	24
Sixteenth Sunday after Trinity "Great Comfort"	24
Seventeenth Sunday after Trinity "The Christian's Freedom"	25
Eighteenth Sunday after Trinity "The Foremost Commandment"	25

The Gospel of Christ: “The Living Voice”

This is the third of a contemplated series of circular letters which will be sent out to you from time to time. The general purpose is to help stimulate us pastors and church musicians to fresh efforts to make the musical parts of our Sunday service ever more and more a living, gospel-centered experience.

Specifically, these letters are to tie in with our recently begun church music seminars – bringing you a review of discussions of the last meeting, and information about the next session, plus other comments and suggestions about our services and church music.

It is our deep desire that these letters, like the seminars, be an open forum, so that by a free and frank exchange of ideas we may edify one another.

We therefore invite any and all receiving these letters to contribute. Send your articles, comments, questions, and suggestions to either of the undersigned editors of “Viva Vox.”

Ralph Gehrke

Kurt Eggert

In This Issue...

Reformation Hymn Festival – A summary of our last meeting at Columbus.

Narrative Service – A way of helping our people understand the structure of our service.

Music at Mt. Calvary – A first-hand account of the music program at Mt. Calvary Lutheran Church, La Crosse.

The Trinity Season – An essay on the structure of the Trinity Season.

Service Guide – Help for planning the music in the first part of the Trinity Season. Themes for the Sundays, comments on the Gospel Lessons, and hymn suggestions.

Quotes – Comments from readers and a few quotable quotes of authorities in church music.

Grace Notes – A page of assorted questions and comments on our services.

OUR NEXT SEMINAR

April 15, 1956 – 2:15 PM at Peace Lutheran Church, Sun Prairie, WI –
Pastor Emil Toepel.

2:15–2:30	Registration. Display of Illustrations on Church Year.
2:30–3:00	Essay: “Planning the Services of the Easter Season.”
3:00–4:00	Illustrated Panel Discussion: “The Pastor, Organist, and Choirmaster Plan the Festival Service for Pentecost”
4:00–4:30	Vesper Service
4:30	Luncheon

1.1 AN EARNEST TIME OF THE YEAR

“We are facing the battles of the End-Time!” Such was the message that was coming to us not only from the Gospels of the Church year, but even from the world of nature, as we drove toward Columbus for the third “Church Music Seminar.” On that raw autumn Sunday afternoon the early darkening sky made us sense that Darkness was gradually overcoming Light in their seasonal struggle. At the same time God’s Word, in the Gospels for this part of the church year was urging us to take up the spiritual struggle against Darkness: “Put on the whole armor of God that ye may be able to stand against the wiles of the devil.” The next day’s Reformation Day would remind us that the Old Evil Foe’s deep guile and great might have no equal on earth. Thereafter the last three Sundays of the church year would herald the impending end of our present work, of our own lives, and the subsequent Judgment Day, admonishing us: “Let your loins be girded about and your lamps burning.”

It was at this earnest time of the church year that we hastened from our warm cars through the inhospitable and unaccustomed cold into the sturdy old church at Columbus. Our usual fifty or sixty pastors, teachers, organists, choirmasters and interested friends were this time greatly augmented by many members of the church choirs in our region who had been invited to this special Hymn Festival.

1.2 HYMN-SING

After an opening prayer and greeting, Host Pastor Walter Wegner introduced the Rev. Kurt Eggert who was to lead us in a most profitable and enjoyable Hymn-Sing that was designed to help us appreciate anew one of the greatest heritages that we have received from the Reformation, our Lutheran chorale. We began with selected verses from several Reformation hymns. First we sang (in unison) “Dear Christians, One and All, Rejoice”; then our organist, Miss Hildegard Eggert, challenged us to mean what we were singing with Bach’s masterful arrangement of stanza six of “Salvation Unto Us Has Come.” Pastor Eggert introduced each of the various stanzas that we sang with a few pertinent remarks about the meaning of the text or about the nature of the melody. He called attention to such things as the trumpet-like eighth notes at the beginning lines of “Dear Christians, One and All, Rejoice,” which give the melody its joyous lilt and spirit. He asked

us to sing somewhat rapidly, at about the rate of slow speech, and with an easy rhythmic flow, lest we fall into that awkward plodding that destroys all the grace. It was a heartening experience to sing these great chorales in unison so that their characteristic freshness and vigor came forth. The next two hymns were sung antiphonally: “God the Father, Be Our Stay” between the men and the women, and “Isaiah, Mighty Seer” between the congregation and the group of seminary students (who sang the Song of the Cherubim: “Holy is God the Lord of Sabaoth...”). There was a moment of holy silence that reigned among us after we had completed the last-mentioned glorious hymn of praise. “This is a great thrill,” we felt; and more than one of us wished, “If only our church services would sound this way!” Pastor Eggert commented: “If only you work at it, they can!”

Next, three Bach Chorale Preludes (Oh, Whither Shall I Flee?, Dear Christians, One and All, Rejoice, and Wake, Awake) were both played (by Miss Eggert) and sung (by the Seminary group, directed by Mr. Bruce Backer, who sang the ‘cantus firmus’ to bring out the chorale-melodies on which the preludes were based). Our Hymn-Sing ended with the oft-neglected, but irreplaceable “Lord, Thee I Love with All My Heart.” “This hymn has a wonderful melody that really follows the words,” explained our director; he suggested that our choirs sing it in our services as an anthem, singing the hymn in its entirety in unison, except for the last two lines with their fervent appeal to the Savior, which lend themselves so well to harmony. Few will forget our experience in softly singing the last stanza of that hymn with its closing prayer: “Lord, let at last Thine angels come...” and Pastor Eggert’s final comment at its conclusion: “May God grant that to all of us!” The Host Pastor aptly commented concerning our singing, “That wasn’t just singing; that was sheer exultation!”

1.3 REFORMATION TALK

A welcome change in the afternoon’s diet came with the Reformation Talk by Pastor James Schaefer who spoke on “The Reformation Hymn, 1955.” His essay was no dry historical recounting of customs and practices that once prevailed among our Lutheran forefathers as they used these hymns. Rather our essayist pointed out the challenge that Mr. Lutheran Smith, 1530, gives to us Lutheran Smiths of 1955: the challenge to forget about an artificial, formalistic imitation of what once was, and press to the glorious message of the chorales, the Gospel Itself!

Pastor Schaefer pointed out the difficulties that hamper us in using and living the chorales the way the people of the Reformation Age did. First of all, the people of that age were for the first time taking an active part in the worship service. “The doctrine of the universal priesthood of all believers—that no man stands between us and God—established the right

of the lay people to participate in public worship. Their grateful response to the grace of God in Word and Sacrament pre-eminently took the form of hymns.” Even the music of the hymns was not only familiar to them from associations with the church service, but many of the new hymn melodies also reminded them of the folk songs which were close to them.

The third reason why the people of the Reformation took to the chorales so enthusiastically was that the people were actually learning the Gospel from the hymns. “Untold numbers could not afford the German Bible; had they possessed a copy, untold numbers could not have read it; but music was the language they could understand. The hymns became ‘another Bible’ proclaiming the free forgiveness of sins in the Lord Jesus.”

Lastly, our essayist made the point that the use of the hymns for Reformation people was not limited to one hour on Sunday mornings. The people lived their hymns. They were repeated, memorized, sung in the homes at family devotions, at work, in the market place, street and field. In those perilous times, when danger and death were never far away, great relief was found by fathers and families in singing the sturdy, comforting hymns of Luther and his companions.

“For the folks of the Reformation, these hymns did not so much involve the intellect as their whole existence. The chorale expressed for the people what Luther said: To know God is to go down on your knees.”

What all of this can mean for us Lutherans today Pastor Schaefer summed up in these words: “Lutheran hymn-sing is a good thing. It is a desperate attempt to win back what has been tragically lost. But hand in hand with all such endeavors there must be a deeper, more passionate, existential appreciation for the message of these hymns. We claim that we are the orthodox church, that we stand squarely on Scripture—and I emphatically affirm that claim on this Reformation Day. But nevertheless we walk in danger all the way. The dread witch of orthodoxy is formalism. Formalism means precisely this that the head is wonderfully and fearfully active, but the heart is still. Our hearts must flow with the glorious message of the chorales; the passage of 400 years cannot – must not – blunt our joy over the gifts of God. The chorales must be sung in the home, children must be taught them; we must live with them – they are the purest expression of all that we hold dear. When I sing, ‘Fast bound in Satan’s chains I lay, Death brooded darkly o’er me,’ I am singing about my former wretched state, of which numerous relics still surround me. When I sing, ‘To me Christ spake, hold fast to me; I am thy Rock and Castle,’ those are words that should quicken the pulse and send the blood surging through my heart. When I sing, ‘Ah, dearest Jesus, Holy Child, make thee a bed, soft, undefiled, within my heart,’ that is the finest prayer that can pass this sinner’s lips.

“That above all is what we must learn from our brethren of the Reformation!”

1.4 VESPERS

The last item on the “program” was a preparation for our Vesper Service and consisted in a practical demonstration of Chanting the Vesper Psalmody, led by Prof. Hilton Oswald and a group of Northwestern College students. Many of us were amazed at the ease with which we all were able to sing the Psalm 103 and its beautiful Antiphon (“The Lord is merciful and gracious, slow to anger and plenteous in mercy”) once the students had shown us the way.

Because of the inclement weather and the lateness of the hour we had no “recess” but only a “seventh inning stretch” before the Vesper Service. This began with Bruce Backer interpreting “A Mighty Fortress is Our God” in a stirring setting by the modern German composer Helmut Walcha. The antiphonal psalmody interspersed with verses from “O God, Our Lord, Thy Holy Word” will long be remembered by those who participated; and the very heart of our Church Music Seminar’s work was described by Prof. J.P.Meyer who preached on Col. 3:16: “Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

The tasty luncheon, efficiently and quickly served by the Columbus choir for all out of town visitors, provided a final opportunity for good Christian fellowship and mutual joy. “An afternoon well spent!”; “When will we meet again for such a Hymn Festival?”; “I enjoyed this more than a concert because of the group participation.” Such were some of the comments we heard, and as we left, we hoped that this festival might inspire similar joyous singing in the divine services where our choirs do their important Gospel-work.

For the past five and a half years, Mt. Calvary Lutheran Church at La-Crosse, Wisconsin has had a carefully planned music program. It includes, besides the training of all grade-school children in Hymn-singing, the use of the organ and the singing of three choirs.

2.1 THREE CHOIRS

The purpose of the choirs is to enrich the congregation's worship. As the musically trained portion of the congregation, they help the rest of the congregation in their prayers and praises to God, and, as heralds of the Word, they sing the Gospel into the hearts of the listening congregation. The Senior Choir (about 20 members who rehearse Thursdays (7:30-9:00) has been singing SATB music ranging from simple hymns to "For Unto Us a Child Is Born" from Handel's Messiah. The High School Choir (12 girls who rehearse Wednesdays before High School Bible Class, 6:30-7:30) sings two-, three-, and four-part music as well as the Gregorian settings of the Introits and Graduals. Our Junior Choir (37 boys and girls from grades 3-9) who rehearse Saturdays after Bible School, 11:10-12:00, and whom we often call our little black angels – they wear black robes with white collars and bows – usually sings two-part music, but on occasion has sung some three- and four-part work, as well as the festival Introits and Graduals.

2.2 SELECTION OF CHOIR MUSIC

All the music which is used in the services is carefully planned. In August and January the choir music for the coming months is selected. The words must express, as nearly as possible, the theme for the day (the Introit, Gradual, Epistle and especially the Gospel are studied): the music must be suited to the words and it must be genuine church music. Most of the songs are easy enough so that all choir members can learn them without becoming discouraged. Usually, however, we are preparing one song that is more difficult so that the more talented choir members have something to work for and so that we may gradually elevate our standard of music.

2.3 SERVICE SCHEDULE

The choirs sing an anthem at each of the two Sunday services from September through the Second Sunday of the Trinity Season except on the third

Sunday of the month, when communion is celebrated. All three choirs sing on Christmas morning, Good Friday (1:00 PM service), Easter (at sunrise and at 8:45), Ascension Day, Mission Festival, and at both services on Cantate Sunday. Here is a sample of our schedule:

First Sunday in Advent (Nov. 27, 1955)

- 8:45 High School Choir: Processional (All Glory, Laud and Honor TLH 160)
Introit (Tone VI – Introits for the Church Year – Buszin)
Sentence for the Season (Richard W. Wienhorst)
O Rejoice, Ye Christians, Loudly (J.S.Bach, arr. by Katherine K. Davis)
- 10:30 High School and Senior Choirs: Process and Introit as above at 8:45
Lift Up Your Head (arr. C. Wesley Andersen)

Second Sunday in Advent (Dec. 4, 1955)

- 8:45 Senior and H.S. Choirs: Lift Up Your Head (arr. C. Wesley Andersen)
- 10:30 High School Choir: Come, Jesus, Holy Child (Healey Willan)

Third Sunday in Advent (Dec. 11, 1955)

- 8:45 Junior Choir: Come, Jesus, Holy Child (Healey Willan)
- 10:30 High School Choir: O Rejoice, Ye Christians, Loudly (J.S.Bach, arr. K.K. Davis)

Christmas Day (Dec. 25, 1955)

- 9:40 Pre-service music
Processional (by all the choirs): Oh, Come, All Ye Faithful (TLH 102)
Junior Choir: Christmas Morn Is Dawning (arr. Morten J. Luvaas)
I Wonder as I Wander (arr. John Jacob Miles and Henry Horton)
Sing We Noel (French Carol of 16th cent, arr. by Katherine K. Davis)
Silent Night (arr. Richard T. Rohlfing)
High School Choir: Lo, How a Rose E'er Blooming (Michael Praetorius)
Sleep of the Infant Jesus (arr. Van A. Christy)
Christmas Hymn (arr. Max Spicker)

Christmas Day (Dec. 25, 1955)

- 10:00 The church bell rings
 Senior Choir: Today There is Ringing (F. Melius Christiansen)
 H.S.Choir: Introit and Sentence for the Season
 Good Christian Men, Rejoice (German carol arr. by K.K. Davis)
 Senior Choir: Bethlehem (arr. Clarence Dickinson)
- After the sermon:*
 Junior Choir: Angels O'er the Fields Were Flying (French carol, arr. H.W.K.)
 Combined Choirs: Glory to God (Geo. Kessel)
 Recessional: Joy to the World (TLH 87)

2.4 SOCIAL EVENTS

Our rehearsal hours are spent preparing our songs, but we do have some social events. There is an occasional treat or coffee hour after the rehearsal. At Christmas time the choirs sing carols for the shut-ins and have a party afterwards; Easter morning the Guild prepares a delicious breakfast for the choirs and the "Juniors" go the Lutheran Hospital to sing Easter Carols. In June there are picnics, and for the past two years the High School Choir Girls enjoyed an overnight camping trip – sleeping in tents, cooking over an open fire, and singing around their campfire.

2.5 ORGAN MUSIC IN THE SERVICES

The organ music for the church services is also carefully planned. The organist tries to submerge her desires and personality and choose music that will help express the theme for the day, and, in general, be on the cultural level of the congregation. If there is a suitable thematic composition, i.e. chorale prelude, available for prelude, offertory, postlude, and pre-service music, it is used. When none is at hand, the music is chosen which will express the same spirit, and, if possible, be in the same key as the hymn which follows or precedes (postlude).

2.6 JUNIOR ORGANISTS

During the summers of 1952 and 1955 special organ lessons were arranged for a group of interested piano students who want to become "Junior organists." They studied the fundamentals of organ technique, learned to understand and play the liturgy and some of the easier hymns, and were given instruction in selecting the proper music for the church service and

the techniques of being a good accompanist. As a result, we have an accompanist for the Junior Choir, one for Saturday School, and one for Sunday School. The girls also played a program of Christmas music before each of the Children's Christmas Eve services.

The theme of our entire music program at Mt. Calvary is beautifully expressed in Psalm 95:1-2: "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms."

Elizabeth Mittelstadt

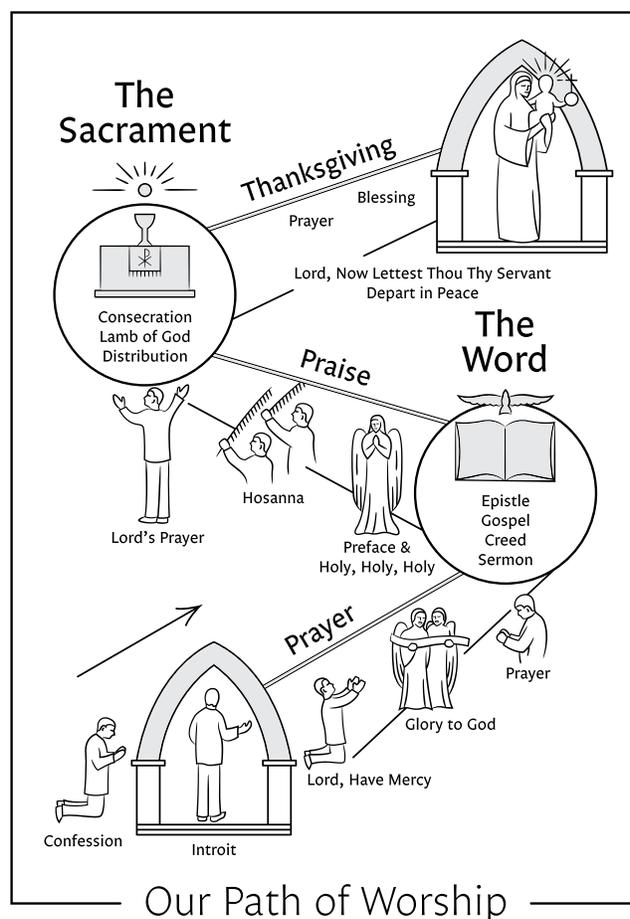
DIRECTOR OF MUSIC AND EDUCATION

When we Christians of (Gethsemane) Lutheran Congregation come together to worship the Lord, we leave behind our different kinds of work and the different paths we walk during the week. We join together, and as one body with one faith we walk together on one path – the **PATH OF WORSHIP**. This path we call “Our Divine Service” or “Our Way of Worship.” As we travel this path, we meet the Lord Himself, who speaks to us and blesses us through His Word and Sacrament.

The Path that we walk in our Worship leads to two circles. These two circles indicate the two highpoints in our worship where *God* is the *do-er*, giving us his greatest gifts through his Word and Sacrament. Everything else in the service could possibly be changed or omitted in Christian freedom, such as hymns, candles, flowers, altar hangings, and so forth; but these great gifts of God cannot be omitted from Christian worship. For it is in these gifts and through these gifts that the living Christ Jesus comes to us sinners today; in his Word and Sacrament we find him and receive his blessings.

This wonderful experience of hearing God’s Word and receiving Christ’s true body and blood ought surely to be celebrated in as worshipful a way as possible. As we therefore approach and leave these two highpoints of the service, we walk a path of Prayer, Praise and Thanksgiving. And we pray, praise and give thanks to the Lord with those words and songs which have been used by the Church throughout the ages. Finally with God’s holy name of blessing upon us, we leave the church and each Christian goes to his special calling in this world with Christ in his heart.

As we begin this new church year with this first Sunday of the Advent Season, our purpose is again to live and relive the life of our Savior and the great deeds of our salvation which God has done for us through Christ. We shall do this by faithfully walking the **PATH OF WORSHIP**, which centers in God’s Word and Sacrament, and in turn calls forth our Prayer, Praise and Thanksgiving.



Note: This is how our service was explained at Gethsemane Lutheran Church in Milwaukee on the First Sunday in Advent. Despite admitted roughness we submit it to our readers for study and as a challenge to them to improve upon it in their own congregations. Announcement was made on the previous Sunday that there would be an explanation of the Liturgy in connection with the next Sunday's service. As the people entered the church, they received from the ushers a printed bulletin containing a diagram and a brief explanation of our Divine Service. After the bell stopped ringing and before the regular prelude began, the following announcement was made by the Reader who was at the lectern...

3.1 INTRODUCTION

Dear fellow Christians, today we begin a new church year, a new year of grace, a new year in which God's grace will again come unto us Sunday after Sunday, festival after festival, season after season in our Divine Services. To aid us in understanding the structure of our Divine Service we shall today be guided along our path of worship by an accompanying explanation. Will you please take your "Informant" (bulletin) and open it at the diagram (Pause). This diagram is a picture of the path which we travel in our Sunday Service. If we begin at the lower left-hand corner, you will notice that, after passing through the entrance door, we enter upon a path that leads us toward two high-points, toward two important places where God meets us with his grace. They are God's Word and God's Sacrament. The first high-point of our service comes when God proclaims his gospel to us through his Word, as it is read in the Epistle and Gospel, and preached in the Sermon; the second high-point of our Service comes when our Lord Jesus in Holy Communion gives us his true Body and Blood. Everything in our liturgy either leads up to or follows upon these two high-points, and for that reason we can well characterize the three sections on our path of worship in the manner in which our diagram has named them: first, the section of Prayer, next the section of Praise, and finally the section of Thanksgiving. The first, as we move to meet God in his Word, our worship is primarily Prayer, not only spoken prayer but also prayer that is sung; next, as we move toward receiving God's sacrament, our worship is primarily Praise, and the final section of our worship is Thanksgiving for these great gifts which God has given us in his Word and Sacrament.

May God bless our service today and may this explanation help us toward a living worship in the new church year!

A NARRATIVE SERVICE

There then followed the Prelude, the Hymn, after which the liturgist went to the altar as usual, but did not turn to face the congregation until the Reader had made the following explanation first:

Will you again please take up your diagram so that we may follow through the service in greater detail! (Pause). In the lower left-hand corner our diagram shows, first of all, the Christian preparing to meet and worship his Lord. We do this in that initial part of the service which we often call “The Confession.” We always begin every service in the name of the Triune God, in whose name we have been baptized; and we prepare to come into his presence and draw near unto him by laying hold anew of all the blessings which God once gave us in our baptism: we confess all our sins, and we receive in the minister’s absolution full and free forgiveness of all sins.

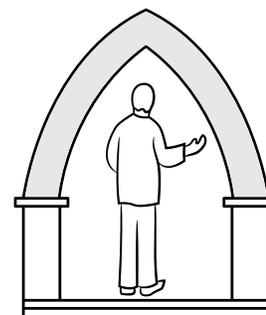


Confession

The Pastor began, “In the name of the Father and of the Son and of the Holy Ghost...”

There followed the Confession, Absolution, and the congregation’s final Amen, after which the Reader continued;)

As we enter the actual Path of Worship, we announce in the Introit the central theme of this particular day’s service. For on each Sunday or festival of the Church Year we celebrate one of the events in the History of Salvation. Today, at the beginning of the new church year, we celebrate our Lord’s *coming to us as our Savior and King*. In today’s Gospel we hear of his royal entry into Jerusalem. The Introit, which the pastor now reads, reflects this central theme of today’s service. It bids us look with eagerness toward our Advent King, the King who comes to deliver us from our woe. We close the Introit by joining in a hymn of praise to the Triune God, Glory to the Father and to the Son and to the Holy Ghost.



Introit

Introit with Gloria Patri

If we were absolutely convinced that our Lord Jesus Christ himself were in some way to return visibly this morning and to come to our church and talk to us, we certainly would all come eagerly into his presence, we would undoubtedly want to use this opportunity to pour out our hearts to him in supplication and adoration. Now our Lord Jesus really *does* come in his very own person to meet us in every Divine Service. He comes no longer, it is true, lowly in the state of humiliation as when he walked the path of sorrows here visibly among men in Palestine; but he comes now gloriously as the living Lord who has victoriously risen from the dead, and who has ascended beyond all the confines of this world to fill heaven and earth, and yet as the one whom we sinners can lay hold of in his Holy Word, and in his Holy Sacrament.

And because then he is actually present with us in our church, we do have a real opportunity to speak to him and to pour out our hearts to him.

First, we cry for mercy: “Lord, Have Mercy Upon Us”; then we greet him with the joyous greeting, “Glory Be to God on High”; finally, just before he gives us his message, we pray for the special gift that we want to receive from him today. Thus we prayerfully travel to the first highpoint of the Service, where our Lord himself will hearken to our prayers and will speak to us through his Word.

This is the **PATH OF PRAYER** in our diagram: Our humble plea for mercy; our joining with the Christmas angels in the hymn of Glory to God; and our simple Prayer to the Advent King to come with his salvation to rescue us sinners.

There followed then the Kyrie, the Gloria in Excelsis, and the Collect.



Collect



Gloria



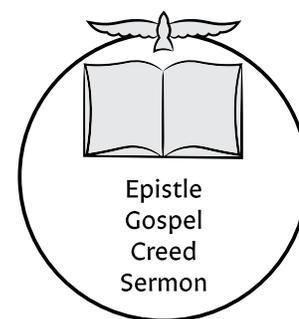
Kyrie

3.2 THE WORD

After the congregation was seated, the Reader explained:

Now we come to the climax of the first half of our Service: The Reading and Preaching of God’s Word. (Pause) When the Holy Scriptures are now read, we do not just hear a minister reading human words, but we really hear *God*, who through these inspired Scriptures proclaims his Word unto us and showers his love upon us. We rise for the reading of the Gospel Lesson out of reverence for our Lord Jesus Christ who speaks to us in the Gospel. And then we all join in answering our Lord’s Message by saying, “Yes, Lord, I believe”, confessing our Creed, and thereby proclaiming all the central truths of God’s Word mentioned in the Creed.

The Sermon which then follows is also no man’s word, but God’s Word, God’s Law and more especially, God’s Gospel proclaimed to us by God’s minister. There now follows then, according to our diagram, the reading of the Epistle and of the Gospel, the Creed and the Sermon – all of them a proclamation of God’s Word to us!



Epistle
Gospel
Creed
Sermon

The Epistle and the Gospel were read; then the Creed, Hymn, Sermon, Collection, Closing Prayers and the Dismissal of the non-communicants, as is customary in Gethsemane congregation.

After the communion offertory “Create in Me”, the Confession and Absolution – as is customary in Gethsemane – the Reader explained:

We now enter on what is called in our diagram the Path of Praise; this is the second pathway on our way of worship and leads us to the second high point of our Service, to the Sacrament of the Altar. On our path of worship

we have just experienced the miracle of having our living Lord speak to us in his Word. Another miracle is soon to take place. The same Lord Jesus, the true Lamb of God, is about to meet us and feed us with his very body and blood. This is an occasion for reverent joy. So we encourage one another to “lift up our hearts” and “to give thanks unto the Lord our God.” And then we mortals join with the angels in the heavenly song of praise: “Holy, Holy, Holy” to our Lord Jesus, and we also join with the Palm Sunday throngs of today’s Gospel in singing Hosanna to Him Who Cometh in the Name of the Lord, to our Lord Jesus!

The communion liturgy followed as in the hymnal from the Salutation “The Lord be with you” to and including the Hosanna.

3.3 THE SACRAMENT

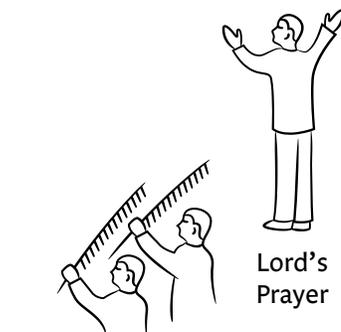
Now we approach the second high point of our Divine Service: the Holy Supper of our Lord. The same Jesus who came to us with his Word now comes to us with his body and blood. He gives us the very body in which he was born, in which he suffered, died and rose again, and says, “For *you!*” He gives us the holy blood that was shed for sinners, and says, “For *you!*” This is the reason why we who are about to receive the Sacrament call upon him as the Lamb of God that Taketh Away the Sin of the World.

There then followed the Lord’s Prayer, the Words of Institution, the Agnus Dei and the Distribution.

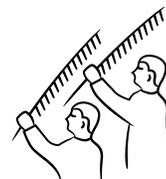
At the end of the Distribution the Reader explained:

We now come to the last part of our Service, to the Path of Thanksgiving. When aged Simeon had actually seen and held the Christ-Child, he declared himself ready to depart in peace. How fitting it is for us now to sing that song of Simeon’s, for we have not only seen God’s salvation with the eye of faith at a distance, but he, the Light of the Gentiles and the Glory of His People Israel, has come to each of us, yea, even entered into our very being, so that with God’s blessing of peace upon us we may go back to our various paths in this world, strengthened by the Word and the Sacrament which we have received in our Divine Service.

There then followed the Nunc Dimittis, the Prayer of Thanksgiving and the Benediction.



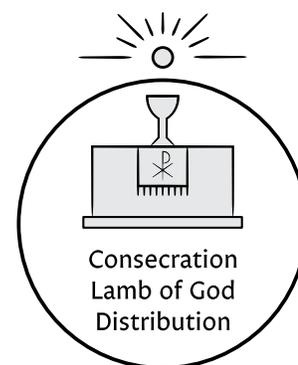
Lord's Prayer



Hosanna



Sanctus



Consecration
Lamb of God
Distribution



Nunc Dimittis
Prayer
Blessing

Quotes

“Many thanks for letting me read VIVA VOX. I think it is excellent. Some of the suggestions are very good, and I have patted myself on the back for having tried some of them in our congregation. We have done antiphonal singing, particularly on festivals, between choir and congregation. Our Easter Sunrise Song Service was a thrilling experience. In Hymn 199 we had the choir sing the Alleluias.”

Pastor W. Gawrisch, West Bend

“I thoroughly enjoyed reading VIVA VOX. All the suggestions are practical, down-to-earth, and, as far as I can see, thoroughly Lutheran in their approach... I'm very happy that you folks have begun church music seminars in your area. I am convinced that the best work can always be done in a smaller group in a certain given area.”

Ed. Klammer, Manager, Music Dept. Conc. Publ. House

“A scanning through this Service Guide leads me to believe that you are giving us something that should be helpful not only to the busy pastor, but especially also for the young pastor, who has not gone through the Church Year so many times as a studying pastor.

Pastor W. Steffenhagen, Friesland

“Was delighted to find the copy of VIVA VOX in the mail on Monday morning. I enjoyed it very much. Will you be having the Music Workshop which was suggested in the bulletin? The article on antiphonal singing was very interesting and the Service Guide should be very helpful to all who are interested in suitable music for the church service.

Elizabeth Mittelsteadt. Mt. Calvary, La Crosse, Director of Music

“The question is often asked as to the proper place for the choir selection. We realize that many choirs sing immediately after the Creed or even after the Sermon. There is nothing wrong with such an arrangement; however, a good place would be between the Epistle and the Gospel, in place of the reading of the Gradual. The continuity of the liturgy would not be broken because the choir selection has been chosen to fit the Sunday.”

Prof. M. Albrecht in his bulletin “Choir Music”

QUOTES

“Stop Worrying: Start Planning!”

Dayton Nordin

“Diligent prayer is half the preparation.”

Martin Luther

“The best choir singer is the one who can produce the strongest tone without being heard above the rest.”

F.M. Christiansen

“Good singing may be said to be primarily dependent upon “attack” and its reverse, “release.” Insufficient attention to these points will be found to be the cause of many of the ills of choral singing.”

Henry Coleman

“Dimitri Mitropoulos was once asked why he felt it necessary to memorize every score that he conducted. His reply was memorable: ‘Does a lion-tamer enter a cage with a book on ‘How to Tame a Lion?’” service ever more and more a living, gospel-centered experience.

Dayton Nordin

Grace Notes

Here are some “conscience prodders” for you! We pastors and church musicians rarely have time to prepare for our services as we should like to. Yet we should ask ourselves whether we are really doing all we can to make our services what they should be.

Ask yourself the following questions and give yourself some honest answers:

PASTORS

- Are you satisfied with your Sunday services?
- Are you making any efforts to improve the situation? (List them for yourself)
- When does your organist get your hymn selections?
- Do your hymn selections generally include at least one “solid” choral?
- Did the service last Sunday “hang together”? Did your hymns fit the Sunday?
- When preparing for your service, do you study or at least carefully read through the Propers for the Sunday (Introit, Gradual, Collect, Gospel and Epistle)?
- Do you talk over the services with your organist/choirmaster?
- Have you tried to appreciate their problems in connection with the service music?

ORGANISTS

- Are you satisfied with the job you do on Sunday mornings?
- How much practice time do you generally devote to a service? How much last week?
- Do you make an effort to acquaint yourself with the theme and tone of each Sunday?
- Do you get the hymn selections too late to “do much about it”?
- If so, have you tried to work it out with the pastor? Have you tried to appreciate his problems in connection with preparing for the service? Are you sure he understands yours?
- Do you really ask yourself when picking out preludes, etc.: “Why am I choosing just this piece of music?”
- Is your service music distinctively church music? Could it double as dinner music, concert music, fireside favorites, opera, etc.?

CHOIRMASTERS

- Are you satisfied that your music generally fits the theme or tone of the particular Sunday when it is sung?
- Do you plan your music to fit particular Sundays besides the festival?
- Does your service music suffer because of rehearsals for choir concerts, cantatas, operettas, etc.?
- Do the texts you sing always “say something”?
- Do you use a piece of poor music if the text is fine? Do you use a piece of good music if the text is poor?
- Do you find out the theme or tone of a Sunday before you pick the music for it?

“I cannot do everything, but I can do something; and what I can do, that with God’s help I will do!”

The Trinity Season

This season of the church year is a part of the Easter Cycle; but instead of being its period of Preparation (that season is Lent), or its period of actual Celebration (that takes place throughout the joyous season from Easter Sunday to Trinity Sunday), it is its Prolongation. This season begins with Trinity Sunday, when, in view of all that the Church Year has already brought us, we worship the mystery of the Holy Trinity.

The Sundays after Trinity then show how the threefold work of God expresses itself in our Christian life. We can gain some sort of overview of this long season of many, seemingly undifferentiated Sundays if we see how the Gospels group themselves around important festivals, whose central themes they then reinforce and emphasize (the recent Pentecost festival; St. John the Baptist's Day, June 24th; Michaelmas, the Festival of the Archangel Michael and the Holy Angels, September 29th; the end of the Church Year).

Reechoing the Pentecost festival the Gospels of the 1st to 4th Sundays after Trinity tell us more about the Church of the Spirit, how it originates and what goes on within it. Then the Gospels of the 5th to 8th Sundays after Trinity tell of the growth and fruit of Christian faith and love. Because this season often follows the festival of St. John the Baptist, it is sometimes called St John's Tide, and St John's motto "He must increase; I must decrease" nicely sums up the Gospels' proclamation concerning Christian sanctification (the life of Christian faith and love). The 19th to 25th Sundays after Trinity usually follow upon Michaelmas, and, like that festival, emphasize the Christian's struggle against Satan and his forces. The last three Sundays of the Church Year make up a short season, sometimes called "The End-Time" because the Gospels speak of our Christian hope over against the end of our lives, of the world and the great Judgment Day.

Besides noting these groupings within the Trinity Season, it may also be helpful in dealing with this long succession of numbered Sundays to de-emphasize the numbering and instead use meaningful names derived from the Sunday themes that are suggested. For example, it is more meaningful to say, "We will sing this hymn on the Sunday of 'The Pharisee and the Publican'", than to say, "We will sing this hymn on the 11th Sunday after Trinity." In using such meaningful names we are following a custom widely used by our Lutheran forefathers. The following suggestions are based on German Lutheran research work (Liturgische Konferenz), especially that of Rudolf Spieker in his "Lesung für das Jahr der Kirche."

*Note: Those Sundays marked with an asterisk * (14th to 18th Sundays after Trinity; and 7th Sunday after Michaelmas) are often omitted in shorter Trinity seasons (when Easter comes late), depending on how many Sundays occur before and after the 29th of September, Michaelmas. This facilitates a celebration of the important Trinity IV season every Church Year.*

Service Guide for the Sundays of the Church Year

In the first issue of VIVA VOX a service guide was included for the Sundays from Easter through Pentecost. The second issue covered the seasons Trinity III and Trinity IV (The struggle against Satan, and the End-Time, the Christian Hope), from the 19th Sunday after Trinity to the last Sunday in the Church Year, and also Advent and Christmas seasons. This issue brings the first two parts of the Trinity Season—Trinity I and Trinity II (from the 1st through 18th Sunday after Trinity).

It is hoped that this guide will be of some use to busy pastors, organists and choir-masters in planning the variable parts of the service so as to keep them unified and in tune with the church year.

TRINITY I: THE CHURCH OF THE SPIRIT

The First Sunday after Trinity “Apostles and Prophets”

“He that heareth you heareth me, and he that despiseth you despiseth me” (Luke 10:16).

The Gospel: Luke 16:19-31 (The Rich Man and Lazarus)

The decisive nature of our life on earth is clear in a) Lazarus who lies before our door, and b) in the Word of the Apostles and Prophets which is preached unto us. God’s decision thereafter is a final decision.

Hymn of the Week: 231 We Now Implore God the Holy Ghost

The Second Sunday after Trinity “The Great invitation”

“Come unto me, all ye that labor and are heavy laden, and I will give you rest” (Matthew 11:28).

The Gospel: Luke 14:16-24 (The Invitation to the Great Supper)

God himself invites us to the fullness of heavenly graces. But those who were bidden despise in worldly spirit God’s call and lose their salvation. Those will sit at the heavenly table who really need the supper and also accept it.

Hymn of the Week: 421 Come, Follow Me, the Savior Spake

The Third Sunday after Trinity “The Word of Reconciliation”

“The Son of Man is come to seek and to save that which was lost” (Luke 19:10).

The Gospel: Luke 15:1-10 (The Lost that was Found)

Jesus isn't trying to get rid of the distinction between sinners and saints; he clearly wants it to be known that sinners have strayed and wandered from God's path and have lost themselves, and that there is no return to God's path without repentance. But he lets it be known by word and deed that divine love embraces the sinner who returns.

Hymn of the Week: 319 In Thee Alone, O Christ, My Lord

The Fourth Sunday after Trinity “The Congregation of Sinners”

“Bear ye one another's burdens and so fulfill the law of Christ” (Galatians 6:2).

The Gospel: Luke 6:36-42 (Compassionate Brotherliness)

In the congregation of sinners it is important that we get to know our actual situation before God before whom we as well as our neighbor are guilty; that we let our own life be put in order before we begin the service of love unto others; that we spread the gift of divine compassion which receive new every morning.

Hymn of the Week: 233 Come, Holy Ghost, Creator Blest
or 236 Creator Spirit, by Whose Aid

TRINITY II: CHRISTIAN FAITH AND LOVE

(St. John's Tide)

“He must increase; I must decrease.”

St John the Baptist's Day, June 24th

The Gospel: Luke 1:57-68 (John's Birth)

With the birth and naming of John (“God is gracious”) the first red of a new sun shines over the world, so that we may rejoice and say: “God has not let us alone in sin and weakness; he has visited and redeemed his people.”

Hymn of the Week: 272 When All the World Was Cursed

The Fifth Sunday after Trinity “Following Jesus”

“He that putteth his hand to the plow and looks backward is not fit for the kingdom of God” (Luke 9:62).

The Gospel: Luke 5:1-11 (The Calling of Peter)

The divine power and overwhelming goodness which the disciple now experiences in his Lord makes him feel his lowliness very deeply. But the goodness of the lord raises him up again and lets him understand his former calling with an altogether new goal and spirit.

Hymn of the Week: 421 Come, Follow Me, the Savior Spake

The Sixth Sunday after Trinity “The New Righteousness”

“Fear not, for I have redeemed thee; I have called thee by name; thou art mine” (Isaiah 43:1).

This Sunday emphasizes our Baptism, which receives not only its meaning but also its power from its connection with Christ with whom we are united in it. We are freed from the claims of sin and death, because in Baptism the power of Christ’s death and resurrection have become alive in us. So we are called to confirm in our lives this decision which God has already made for us in Baptism.

The Gospel: Matthew 5:2-26 (Reconciliation with One’s Neighbor)

He who has been justified before God overcomes hatred and wrath.

Hymn of the Week: 369 All Mankind Fell in Adam’s Fall

The Seventh Sunday after Trinity “The Sanctification of our Bodies”

“Yield your members servants to righteousness unto holiness” (Romans 6:19).

The Gospel: Mark 8:1-9 (Feeding the Four Thousand)

Jesus not only taught the people with words; he also fed them with food. “For Christ is not come to destroy soul or body, but to help both” (Luther). He receives his table companions into the fellowship of those who wait for the dawn of God’s Kingdom and renews the Manna-miracle of the wilderness. “Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.”

Hymn of the Week: 19 All Praise to God, Who Reigns Above

The Eighth Sunday after Trinity “Fruits of the Spirit”

“Walks as children of light, for the fruit of the Spirit is in all goodness, righteousness and truth” (Ephesians 5:8ff).

The Gospel: Matthew 7:15-21 (Bringing Forth Genuine Fruits)

“False prophets” are those teachers who with a show of truth and spirituality mislead the people of God—inwardly, however, they are full of hypocrisy and lies. Therefore the Lord gives the marks for the genuineness of spiritual life: that is “fruit”, i.e., the power and the effect which goes forth from a changed manner of life, from a person sanctified by God’s grace. “For the person must be first pious or bad, before he can do pious or bad deeds” (Luther).

Hymn of the Week: 260 O Lord, Look Down from Heaven, Behold

The Ninth Sunday after Trinity “The Wise Steward”

“See then that ye walk circumspectly, not as fools, but as wise” (Ephesians 5:15).

The Gospel: Luke 16:1-9 (The Exemplary Wisdom of the Children of This World)

There is one thing to praise in this unscrupulous steward: his wisdom! If only the “children of light,” the disciples, who know themselves responsible before the Heavenly Judge, were equally quick in grasping the situation, equally careful and cautious in their actions, when they deal with matters pertaining to the kingdom of God and salvation! Then they would know how to use the transient possessions which are tainted with so much injustice, so that they might serve on earth to help the brethren and open the gates of the heavenly world for them.

Hymn of the Week: 500 May God Bestow on Us His Grace

The Tenth Sunday after Trinity “The Lord and His People”

“Righteousness exalteth a nation, but sin is a reproach to any people” (Proverbs 14:34).

The Gospel: Luke 19:41-48 (Jesus Weeps over Jerusalem and Cleanses the Temple)

The ruins of the holy city which our Lord foresees speak louder than any sermon of repentance. From ancient times the Christian Church has remembered this happening in August of the year 70 AD on this Sunday, and has seen in it a sign of judgment for all believers. The holy city where God once revealed his presence in a special way is rejected, because it was blind to the hour of its gracious “visitation.” Nevertheless Christ cleanses the temple of this city, doomed as it is to destruction.

Hymn of the Week: 326 Lord, to Thee I Make Confession

Eleventh Sunday after Trinity “Pharisee and Publican”

“God resisteth the proud, and giveth grace to the humble” (1 Peter 5:5).

The Gospel: Luke 18:9-14 (True Piety)

The Pharisee doesn't really stand before God but before the mirror of his own vanity. To be placed before God means: to stand in final solitariness before him who is exalted and unapproachable in his exaltedness, before an “almighty burning holiness, which doesn't even allow the breath of uncleanness.” At this place the publican stands, and he realizes that he is a sinner. And as an answer to this confession we hear the answer: “justified!” God declares him free from all guilt.

Hymn of the Week: 329 From Depths of Woe I Cry to Thee

Twelfth Sunday after Trinity “The Great Healing of the Sick”

“A bruised reed shall he not break, and a smoking flax shall he not quench” (Matthew 12:20).

The Gospel: Mark 7:31-37 (Healing the Deaf and Dumb Man)

Here on earth, where we fight and suffer, here God comes to us; here he shares in our troubles—that is the message of this close connection into which Christ comes with the deaf and dumb man; he heals through the might of his Word; he breaks through the barrier which separated the sick man from the world of those who are well. In this miracle a guide-post is erected which points to the fact that the terrible ruin which rebellion against God and sin have caused in this world shall be halted and things shall be restored as at the beginning, when God created the world “very good.”

Hymn of the Week: 34 My Soul, Now Bless Thy Maker

Thirteenth Sunday after Trinity “The Good Samaritan”

Christ says: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:40).

The Gospel: Luke 10:23-37 (Loving One's Neighbor)

Luther (likewise the Ancient Church): the real “Good Samaritan” is Christ Jesus, who completes the work of the good Samaritan in the world: he enters into the troubles of his brethren, and takes of their weaknesses upon himself in order that they may partake of his salvation. Only through the person of Christ does this Gospel receive its binding force, the force that it should have according to Christ's own words, in that he returns the question of the scribe and applies it to the scribe himself—and also to you: have you been “neighbor unto your brother?” For it is actually true, that we are to be not only neighborly, but actually Christ unto others.

Hymn of the Week: 293 O Holy Spirit, Grant Us Grace

***Fourteenth Sunday after Trinity “The Thankful Samaritan”**

“Bless the Lord, O my soul, and forget not all his benefits” (Psalm 103:2).

The Gospel: Luke 17:11-19 (Healing the Ten Lepers)

Usually we have a shorter memory for nothing else in the whole wide world than for a good deed done unto us. Especially God’s deeds of salvation only seldom touch us in our inmost being and lead us back to their source. Thereby we impoverish ourselves. But he who presses back to the origin, to the source of grace, is blessed; he recognizes the gift and praises and thanks the Giver.

Hymn of the Week: 393 From God Shall Naught Divide Me

***Fifteenth Sunday after Trinity “Earthly Goods”**

“Cast all your care upon him; for he careth for you” (1 Peter 5:7).

The Gospel: Matthew 6:24-34 (“Fret not!”)

Men have made out of their efforts to insure their existence an idolatrous service which they must pay with continual anxiety. This “care” makes them blind for true reality, upon which life alone depends and by which creatures should alone be supported. How much more is not God’s divine providence manifest to you men than to other creatures! God considers you worth having a part in his kingdom, and daily gives you the strength which you need just for the day.

Hymn of the Week: 526 In God My Faithful God

***Sixteenth Sunday after Trinity “Great Comfort”**

“Jesus Christ hath abolished death and hath brought life and immortality to light” (2 Timothy 1:10).

The Gospel: Luke 7:11-17 (Christ Raises the Young Man from Nain)

Death’s process is brought to a halt by the procession of Life, led by him who himself goes forth to meet death and who will take away the power of death and bring eternal life to light. He has the power to say to the mother: “Weep not,” and to the son: “Young man, I say unto you, arise.”

Hymn of the Week: 517 The Will of God Is Always Best

***Seventeenth Sunday after Trinity “The Christian’s Freedom”**

“He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8).

The Gospel: Luke 14:1-11 (Christ Frees the Man Sick with Dropsy for a Life of Love and Humility)

Christ frees us from pious narrowness (the Pharisee) and lets the living command of God shine forth again among men: that is the whole sense of the day of rest (Sabbath) for man and beast. At the same time he puts you into the fellowship of those who are invited and teaches you to observe the order of rank which the host alone determines. It is grace, if I am called; I know that I am called as the least.

Hymn of the Week: 267 If God Had Not Been on Our Side

***Eighteenth Sunday after Trinity “The Foremost Commandment”**

“And this commandment have we from him, that he who loveth God love his brother also” (1 John 4:21).

The Gospel: Matthew 22:34-46 (The Twofold Command of Love to God and to One’s Neighbor and the Question Concerning Christ, “What Think Ye of Him?”)

With masterful grasp Christ takes two words out of all the richness of the Scriptures and joins the second to the first so closely that no man dare to try to break the connection without taking the center out of the world. In the place of numerous commands there stands this twofold command which cuts off any way by which you might want to escape into pious self-service or enthusiasm by the unbreakable connection of God’s love with human need and puts you face to face with the reality which stands before you in your neighbor.

Hymn of the Week: 429 Lord, Thee I Love with All My Heart