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# Frequently Asked Questions

## INTRODUCING *Evangelical Lutheran Worship*

**This *Frequently Asked Questions* document was downloaded from the *Evangelical Lutheran Worship* Introductory Kit, which includes many other resources for introducing *Evangelical Lutheran Worship* to congregations or other communities of faith. Most valuable for more information about specifics within the services themselves is the file *Exploring Evangelical Lutheran Worship*.**

### **Where did we get the title, “Evangelical Lutheran Worship”?**

This title reflects the foundational assumptions that led to the development of this new book even as it connects with the name of the two primary church bodies which will claim it as their own – the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada.

*Evangelical* reflects our commitment to proclaim the good news of Jesus Christ as partners in the mission of God. *Lutheran* is an indication that this new book is true to a confessional and reforming identity. And *Worship* makes it clear what this resource is for and about – the gathering of God’s people around the means of grace.

### **When will the new hymnal be published?**

The pew edition of *Evangelical Lutheran Worship*, in print and electronic versions, will be available at the beginning of October 2006. At the same time, the primary leader and accompaniment editions will be available. See the “Resources Overview” file on the text disc in your *Evangelical Lutheran Worship* Introductory Kit to get a glimpse of what additional resources are planned for the near future.

### **When and where will *Evangelical Lutheran Worship* introductory events be held?**

One-day introductory events are being organized and presented by synods. A complete list of scheduled events was published in the September issue of *Seeds for the Parish*. The list is also available at [renewingworship.org](http://renewingworship.org). For complete information about events, including information regarding registration, contact your synod office.

### **Will congregations receive a complimentary copy of *Evangelical Lutheran Worship*?**

Every registered attendee at one of the synodical training events will receive a copy of the pew edition of *Evangelical Lutheran Worship* as part of their registration fee. In addition, every congregation has received an *Evangelical Lutheran Worship* Introductory Kit, which includes two recordings of liturgical music, as well as a DVD video presentation and CD-ROM with an array of materials for introducing *Evangelical Lutheran Worship* in the congregation.

### **Where do I get information about price, purchasing, shipping, and imprinting?**

Go to [www.augsburgfortress.org/elw](http://www.augsburgfortress.org/elw) for complete information. Some of this information is also available on downloadable files from the text file disc in the Introductory Kit.



### **How will most congregations afford the investment in a new primary book of worship?**

Many, if not most, congregations have a history of purchasing primary worship materials in ways that do not burden their regular budget. Memorial gifts, local fundraising projects, and special offerings are among the ways to invest in these materials that will serve the mission of the church for the next generation.

### **Is there enough “new” in this book to make the financial investment worthwhile?**

Yes. This really is an exciting resource, both for what it brings together and for its design. From the collection of hymns and songs to the prayer resources, from the varied liturgical settings to a full version of the psalms for singing, the content is a rich treasury that will enhance worship wherever it is used. The design and layout of the book intends to be hospitable, contributing to ease of use by those familiar with worship among Lutherans as well as those who are new to our communities of faith.

### **Is *Evangelical Lutheran Worship* expected to be comprehensive for all congregations?**

Unlike predecessor worship books, which sought to be comprehensive for all congregations, *Evangelical Lutheran Worship* is understood as being a core, or primary, resource. It stands at the center of an unfolding family of resources, grounded in those things that are central to Lutheran Christians at worship, but encouraging a diversity of music and style. For most congregations, the contents of the *Evangelical Lutheran Worship* pew edition will be sufficient for many years.

### **Will *Evangelical Lutheran Worship* replace both *Lutheran Book of Worship* and *With One Voice*?**

*Evangelical Lutheran Worship* is intended to replace *Lutheran Book of Worship*. Because *Evangelical Lutheran Worship* incorporates much of “the best” of *With One Voice*, some congregations will decide that there is not need for both *Evangelical Lutheran Worship* and *With One Voice*. Whether a worshipping community keeps *With One Voice* after purchasing *Evangelical Lutheran Worship* will depend on local practice and decision making.

### **What should we do with copies of *Lutheran Book of Worship* and *With One Voice* that we will no longer be using?**

If the books were originally given in honor or memory of someone, and family members of that person are still in your congregation, you may offer to give them those copies. Other copies may be offered to members of the congregation who would like to keep one at home. You may also offer copies to other congregations or worshipping communities, especially those who have lost everything in a natural disaster or are unable to afford new books. (But never give books without first asking if they are desired. An even better gesture of support, however, would be for your congregation to purchase new copies of *Evangelical Lutheran Worship* for them.) Finally, it is certainly appropriate to recycle books that have served well.

### **Is every congregation expected to purchase *Evangelical Lutheran Worship*?**

*Evangelical Lutheran Worship* has been commended for use by worshipping communities of our church. Some will purchase books for every worshiper. Others may use the resources from the electronic editions. Still others may follow the fundamental patterns and texts of *Evangelical Lutheran Worship* while using other sources for music and/or prayers.



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## **Can we keep using services we love, like “Now the Feast and Celebration” and “Holden Evening Prayer”?**

With *Evangelical Lutheran Worship* as the core of our worship resources, many things will surround it in shaping our worship, including and particularly services that we have come to know and love.

## **What happens to the provisional materials that we purchased during the Renewing Worship process?**

The primary or leader volumes in the Renewing Worship series were designed both to contribute to the development process that led to *Evangelical Lutheran Worship* and to serve as study or resource material for worship leaders. With regard to the particular content of those provisional volumes, when a different or newer version is included in *Evangelical Lutheran Worship*, the *Evangelical Lutheran Worship* text or music should be used. But some other texts and options that were provisional might contribute to creative thinking and planning for worship. *Volume 2: Principles for Worship* remains a helpful resource for thinking and talking about what we hold in common.

## **We’ve heard that *Evangelical Lutheran Worship* will have significantly more pages than *Lutheran Book of Worship*. Will it fit in our existing pew racks?**

The dimensions of the pew edition of *Evangelical Lutheran Worship* are virtually the same as those of *Lutheran Book of Worship*, even though there will be more pages in *Evangelical Lutheran Worship*. Advances in paper production have achieved a thinner paper with similar durability and opacity, which makes it possible to include more pages in the same size. If you look at a copy of *Lutheran Book of Worship* that was printed in 1978 and one of the more recently printed copies, notice that the more recently printed ones are slightly thinner. Also, the font being used for the liturgies in *Evangelical Lutheran Worship* is a more open, readable, darker font than *Lutheran Book of Worship*.

## **What other editions and resources will be available and when?**

On the text file disc in the *Evangelical Lutheran Worship* Introductory Kit is a file, *Resource Overview*, that provides a brief look at forthcoming resources to support and supplement *Evangelical Lutheran Worship*. These include such things as leader’s editions, accompaniment editions, electronic resources, online subscription services, children’s resources, lectionary volumes, psalm settings and collections, gospel acclamation settings, audio CDs, leader binders, a gift edition, easy keyboard/guitar edition, liturgy festival settings, a leader guide series (The Church’s Worship, Life Passages, Time Made Holy, Musicians’ Guide), a worshiper guide series (Holy Communion, Holy Baptism, Church Year, Lent and the Three Days, Marriage, Healing & Funerals), a participant guide series (assisting minister, reader, usher/greeter, acolyte, sponsors, altar guild), hymn supplements, liturgy supplements, indexes for worship, Occasional Services, a Braille edition, an enlarged print edition, festivals and commemorations, hymnal companion, and commentary on the liturgy. Again, see the file “Resource Overview” for more information.

## **Will “Renewing Worship” continue?**

“Renewing Worship” was the overarching name of a five-year, multi-layered, participatory project that led to the development of *Evangelical Lutheran Worship*. Although the Renewing Worship project has officially come to an end, the work of renewing worship continues. The phrase “renewing worship” will continue to refer to our church’s ongoing renewal of worship.



**Will *Lutheran Book of Worship* still be available for purchase after *Evangelical Lutheran Worship* comes out?**

*Lutheran Book of Worship* will remain in print after the introduction of *Evangelical Lutheran Worship*. There will come a time, however, when the demand for new copies of *Lutheran Book of Worship* diminishes to the point where it will not be reprinted. Since you can still purchase copies of *Service Book and Hymnal* from Augsburg Fortress, it is doubtful that that time will come in the near future. If it follows the pattern of *Service Book and Hymnal*, what will probably happen is that the pew edition, which is printed in large quantities, will continue to be available for quite some time, but as the supporting volumes go out of print, they will not be reprinted. It's important to remember, however, that even though *Lutheran Book of Worship* will continue to be available, all new supporting resources will be built on the content of *Evangelical Lutheran Worship*, not *Lutheran Book of Worship*.

**Why are there two numbering systems in a worship book? Page numbers that are separate from numbers of hymns and songs can be confusing.**

There are several factors at work that continue to make moves toward a single numbering system more complicated than it seems. And for many people, it is not seen to be a problem. *Evangelical Lutheran Worship* has gathered the psalms together with service music, hymns, and national songs into one sequentially numbered section of "assembly song." The layout of the book seeks to minimize any confusion associated with the difference between page numbers and the numbers associated with psalms, hymns, and songs.

**ELECTRONIC RESOURCES AND LICENSING**

**Will music, as well as lyrics, be available electronically?**

Music graphics will be available electronically as copyright agreements permit, and recordings of liturgical settings and hymns from within the *Evangelical Lutheran Worship* collection are being planned. Some of those recordings will be available before the end of 2006.

**When and how will electronic files of liturgical texts, music, and hymns be available for use in our congregation's bulletins and projections?**

At the same time as the pew edition, *Evangelical Lutheran Worship* liturgies – including musical service settings – will be available in downloadable editable text or graphic files on an *Evangelical Lutheran Worship* Liturgies CD-ROM and on the expanded SundaysAndSeasons.com (both the Standard and Deluxe versions). For the liturgical material, the same electronic files will be on both of these resources; most congregations will choose one or the other.

SundaysAndSeasons.com Deluxe version will be the delivery system for hymns and liturgical songs in electronic form. We will include as many of these items as our agreements with outside copyright holders will allow. At present we estimate that more than 90% of *Evangelical Lutheran Worship* hymns will be able to be included.



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### **What about ongoing licensing for the reproduction of materials from *Evangelical Lutheran Worship*?**

The liturgical section of *Evangelical Lutheran Worship* will be added to the annual Augsburg Fortress Liturgy License, which also includes liturgical content from the current ELCA primary worship resources. This license is included as part of an active SundaysAndSeasons.com subscription. It is also available separately for non-subscribers to SundaysAndSeasons.com, at an annual sliding cost based on congregational worship attendance.

Congregations have several options for licensing the reproduction of hymns (words and/or music). Augsburg Fortress participates with other publishers in the OneLicense program, which allows for the reproduction of many hymns for assembly use for an annual fee, again at a sliding cost based on congregation size. Congregations wishing to reproduce only Augsburg Fortress copyrighted hymns will find the Augsburg Fortress Hymns and Songs license to be an economical alternative. Congregations that infrequently reprint or project hymns may find that requesting one-time permissions from the appropriate copyright holders for those occasions is all they need. Visitors to SundaysAndSeasons.com, whether subscribers or not, have access to copyright information on all the hymns in ELCA resources so they can quickly see what licensing or permission arrangements are needed for each hymn.

### **Does the purchase of multiple copies of *Evangelical Lutheran Worship* include permission to reproduce the contents for local use?**

In accordance with standard agreements with the hundreds of individual copyright holders represented in a worship book, purchase of multiple copies of *Evangelical Lutheran Worship* enables a congregation to use all of its content in that form only. In order to reprint words and music of hymns and liturgies, or to project them on a screen, licensing is needed as described above.

### **Will artwork from the book be available electronically?**

Selected items from among the graphic art included in *Evangelical Lutheran Worship*, including the logo, will be made available.

## **WORSHIP LEADERSHIP**

### **The word “congregation” seems to have disappeared. Why is the word “assembly” used?**

*Evangelical Lutheran Worship* is intentional about its use of the word “assembly.” We are the people of God, assembled around Word and sacrament. This assembly may be in a congregation, or it may be within another worshiping community, such as a campus ministry, youth gathering, a seminary, or a retirement center. We may be a member of a certain congregation, but when we gather for worship, those who are assembled include people whose church membership may be with other Lutheran or non-Lutheran congregations as well as those with no church affiliation at all. Use of the word “assembly” acknowledges that those who gather for worship have a variety of different backgrounds and affiliations and may or may not be members of the congregation that hosts the gathering. In many situations, those “assemblies” may never again include exactly the same group of people. One of the times when this is most apparent is at weddings and funerals.



## **What is an “assisting minister” and why do we have them in our services? Who can serve?**

Assisting ministers are usually lay people who assist the entire assembly to “do” our work. Pay attention to the times that the assisting minister has a specific responsibility. It is always on behalf of the assembly or encouraging the assembly to do something. “Go in peace. Do something!” is the most obvious example. An assisting minister may also assist the presiding minister. Assisting ministers should be understood in a broader sense as well. Imagine all the people who work, often behind the scenes, in order to make the liturgy happen: musicians, those who read scripture, the altar guild, those who clean, those who care for the nursery, even those who provide for fellowship as our liturgy continues into our daily lives as the baptized people of God. All assisting ministers help others to do their job well.

## **What happened to the **P**, **A**, and **C** symbols used in *Lutheran Book of Worship* to identify who said or sang what portions?**

These shorthand symbols (**P** for Presiding Minister; **A** for Assisting Minister; and **C** for Congregation) were often misunderstood and could feel like “code language” to some visitors. Instead, *Evangelical Lutheran Worship* follows a more common practice which allows for greater local flexibility by simply indicating parts to be sung or spoken by the assembly in bold type, by providing directions given in italics (rubrics), or by giving a simple designation when appropriate. Larger canticles, such as “Glory to God” and “This Is the Feast,” appear in regular type face just like the hymns. Some musical settings allow for the alternate singing of verses, perhaps between men, and women and children. These types of decisions are made locally with your unique assembly. It is the responsibility of worship planners and leaders to communicate clearly to worshipers about the various possibilities.

## **Who leads the Service of the Word?**

*Evangelical Lutheran Worship* presumes that the Service of the Word will be led by a pastor, normally the pastor of the congregation. On those occasions when a pastor is not present, a lay person might be authorized to preach and to lead this service.

## **Who leads the Daily Prayer services?**

These services may be led by either ordained or lay people.

## **CONTENTS**

**See the file *Exploring Evangelical Lutheran Worship on the Introductory Kit* text file disc for more detailed conversation about the contents of the services in *Evangelical Lutheran Worship*.**

## **Why is Holy Communion assumed to be the primary service?**

The Word and the sacraments are God’s gift to the Church and are what we, as Lutheran Christians, hold at the center of our lives together. The Augsburg Confessions, in article VII, says “one holy Christian church . . . is the assembly of all believers among whom the Gospel is preached in its purity, and the holy sacraments are administered according to the Gospel.” Our confessional heritage assumed that weekly celebration of Holy Communion would be the norm. Evidence from throughout the ELCA suggests the increasing recovery of weekly celebration of communion. *Evangelical Lutheran Worship* continues to encourage a principal service of Word and sacrament.



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### **Why are the texts all the same in all of the settings?**

There is a core set of texts for the primary services, especially in a volume that seeks to provide a core for our worship. Still, there are some variations in texts even within *Evangelical Lutheran Worship*. See, for instance, what we sing in Settings Eight and Ten. And, as has been the case with *Sundays and Seasons* and now *SundaysAndSeasons.com*, some alternate texts will be provided to allow flexibility. While there is value in joining our voices with Christians from different places and different times (for instance, when we sing canticles, confess historic creeds, pray the Lord’s Prayer), in many instances worship planners are encouraged to remember that we may use “these or *similar* words.”

### **We have a “contemporary” service. How can *Evangelical Lutheran Worship* be used?**

The basic shape and foundational texts of the services can be used well in a variety of settings, with or without vestments, formal or casual, with any style of music or scripture and sermon presentation. Several of the musical settings were composed for musical ensembles normally used in contemporary services. Whether or not the *Evangelical Lutheran Worship* pew edition is used, the foundational principles will certainly be applicable to contemporary services. Another article available in this Introductory Kit, *Using Evangelical Lutheran Worship in a Contemporary Setting*, is helpful when thinking about this.

### **Why are all 150 psalms included?**

Even though all 150 psalms are not appointed in the lectionary, they are a rich treasury of devotional material for individuals preparing for worship, and for home use. Also, communities and individuals who regularly pray the daily prayer services will have access to all 150 psalms.

### **Why is Luther’s Small Catechism included in *Evangelical Lutheran Worship*?**

The Small Catechism by Martin Luther is included in *Evangelical Lutheran Worship*, reflecting our confessional heritage and serving as a resource for study and remembrance. Luther sometimes preached on parts of the catechism.

### **Why do many prayers and other texts have options? How do we know which to use?**

More options appear as a response to requests by worship planners, reflecting the different perspectives that come together in a church as diverse as ours. Options are clearly marked with a red “or” when there are multiple columns of text. The word “or” appears in a larger red box when the choice involves a whole section or even a whole page. Worship leaders will need careful preparation and adequate time to make decisions appropriate for your community, to teach the assembly how to follow the services, and to determine how to communicate choices, verbally or in print, to worshipers.

### **Is there a designated place for a children’s sermon?**

*Evangelical Lutheran Worship* does not specify a location for a children’s sermon or children’s time. If this practice is part of your worship, it is important to remember that the point is to enhance the proclamation of the good news. It is also important to remember that children should be included in the whole of worship. See the file *Introducing Children and Youth to Evangelical Lutheran Worship* on the Introductory Kit text file disc for more help in this area.



### **Is there a place for extemporaneous, free prayer in these services?**

The Prayers of Intercession in the Holy Communion service as well as the prayer times in all the Daily Prayer services allow for and encourage participation by the assembly. These are excellent moments in the new services to explore different forms of prayer and to encourage free prayer from the people.

### **What happened to the word “offertory?”**

The word “offertory” was used in many various ways and was, therefore, quite confusing. When a prayer is used after the gifts have been brought forward, *Evangelical Lutheran Worship* refers to the prayer as “Offering Prayer.” The time of bringing forward the monetary gifts, as well as bread and wine, is now more simply called “Setting the Table.”

### **Why are there so many text options at the Great Thanksgiving?**

*Evangelical Lutheran Worship* reflects two practices among Lutherans, providing for the simple proclamation of the Words of Institution within the Great Thanksgiving and for the praying of a thanksgiving or eucharistic prayer that includes the Words of Institution. Both practices are part of one common tradition that begins with the dialogue and concludes with the Lord’s Prayer. Many worship planners who are committed to using a eucharistic prayer appreciate options. This is another example of an area where worship leaders will need to help the assembly know which option is being used.

### **The services look long. Do we have to do it all?**

Many factors determine the length of a service, including the sermon; length of hymns, songs, or choir pieces; the length of readings on a particular day; announcements; and so forth. If you read the rubrics (directions in italics) carefully, the services in *Evangelical Lutheran Worship* are full of options. If the length of the service is a concern, worship planners should work carefully with these rubrics, making appropriate decisions without eliminating important elements in the service. Each type of service in *Evangelical Lutheran Worship* is preceded by a Pattern for Worship, which helps planners discern the more critical elements and the integrity of the overall pattern.

### **Won’t the two different “layouts” for settings of Holy Communion, particularly the versions with fewer texts in place, be confusing?**

While it may appear confusing at first, both layout designs are intended for ease of use by the assembly. The key to worship done well, regardless of which settings are used and in what format they appear, is providing for confident leadership preparation. This sometimes means spending some time helping people understand how the layout of a book or a worship folder “works.”



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### **Why is the naming and numbering of the Sundays after Epiphany and after Pentecost so confusing?**

The *Evangelical Lutheran Worship* system of naming the days and designating the readings for each Sunday is different from the lectionary in *Lutheran Book of Worship*. An important thing to understand is that the name of the day (such as “Fourth Sunday after Pentecost”) no longer determines a specific set of biblical readings for that day. Rather, the range of calendar dates, which is always accompanied by a “Lectionary #,” is what determines the readings for that day. Because the date of Epiphany is fixed, the names of the Sundays after Epiphany and the designated readings always match. Because the date of Easter is not fixed, the naming of the Sundays after Pentecost does not always match the same sets of readings. This system guarantees that sets of readings will not be repeated in one year. Also, when Easter occurs late in the year, readings at the end of the church year will not be omitted. The simplest way to approach this issue is to focus on the range of dates that are provided. Annual worship planning resources will continue to include the Sunday after Pentecost designation for that particular year.

## **LANGUAGE**

**Included in the new edition of *Evangelical Lutheran Worship* is a brief section called “Scripture and Worship.” It may be very helpful in understanding how the language of scripture is used in a liturgical context.**

### **Why have some of the words of the services changed?**

The new book of worship will use common liturgical texts developed by the English Language Liturgical Consultation (ELLC). The ELCA (and predecessor church bodies) participated in the processes that led to the development of these texts. The ELLC is the successor to the International Consultation on English Text (ICET) which was formed in 1969 and prepared the translations used in *Lutheran Book of Worship*. Most of the texts that will be used in *Evangelical Lutheran Worship* were included in an appendix to *With One Voice*. In the ELLC’s work they have researched and revised existing liturgical texts to develop a set of English texts that can be used in common by all of the participating church bodies.

These include the texts of the Apostles’ and Nicene Creeds as well as the texts for the canticles “Glory to God,” “My Soul Proclaims the Greatness of the Lord,” “Blessed Are You, Lord,” “We Praise You, O God,” and “Now, Lord, You Let Your Servant Go in Peace.”

It’s important to remember that use of these ecumenical texts is a visible sign of the unity we share. These are common texts that have been adopted by a large number of church bodies around the world. To see a list of churches that are using these texts, go to: <http://www.englishtexts.org/world.html>



## What are the main differences in the texts of the creeds?

The limited changes in the Apostles' and Nicene Creeds are a response both to continuing developments in the English language as well as greater clarity and accuracy in translating the original.

### *Nicene Creed*

- *was incarnate of the Holy Spirit and the virgin Mary and became truly human.*

The Greek uses only one preposition (out of) in relation to the Spirit and Mary. Both “*from*” in relation to Mary and “*by the power of the Holy Spirit*” suggest too slight a role for Mary.

In the original this is a pivotal place in linking our Lord's taking flesh and the reality of his suffering and death. It does not represent a further stage in time beyond the incarnation, but clearly spells out the meaning of the incarnation. To say “*and became human*” is open to misinterpretation since, in common speech, that implies a change from severity to kindness. “*And became man*” could show the particularity of the incarnation in a male person, Jesus, but that misrepresents what the Creed is affirming at this point.

- *who proceeds from the Father and the Son,\**

“*and the Son*” was a controversial addition to the Creed. It has been left to individual churches to decide whether or not to include the words. This was not footnoted in *Lutheran Book of Worship* but our ecumenical relationships with Orthodox churches call for sensitivity to this issue.

- *who with the Father...  
who has spoken through the prophets...*

This follows the original texts more closely and avoids unnecessary references to “he.”

### *Apostles' Creed*

- *...Jesus Christ, [his] God's only Son,...*  
“*his*” has no counterpart in the original texts. It has been replaced by “*God's*” to make the meaning clear and to avoid an unnecessary masculine expression.
- *[He] who was conceived by [the power of] the Holy Spirit*

The relative pronoun was restored at the beginning of the line so as not to present the Creed as a series of separate statements. This led to subsequent changes in the next two lines.

*[and] born of the Virgin Mary  
[He] suffered under Pontius Pilate*



In addition, “*by the Holy Spirit*” is an older, simpler, more literal form. The reference to “*power*” was not in the original, but was added in 1975 to dispel any notion of sexual activity. That introduced the possibility of a different misunderstanding – that the Spirit was so powerful that Mary’s free consent was not necessary.

- *he descended to the dead\**

The main problem in translating the Latin *descendit ad inferna* (literally “he went down to the lower regions”) was what the traditional rendering “into hell” would imply to a modern congregation. It represents *Sheol* and has little or nothing to do with *Gehenna*, a place of eternal punishments and separation from God, which is what “hell” is generally understood to mean. The line has been subjected to various interpretations: emphasizing the reality of Jesus’ death; entering into the depth of the human condition; an abandonment by God; beginning the resurrection sequence, with our Lord proclaiming victory to the souls of the departed; doing battle with Satan. ELLC believed that “*to the dead*” was the least misleading version and that it allowed the same breadth of interpretation as the original. *Evangelical Lutheran Worship* felt it important to retain the widely used text as a footnote; in *Lutheran Book of Worship*, “*descended to the dead*” was the footnote.

- *[and] he is seated at the right hand...*  
*[He] and he will come [again] to judge...*

These lines are more closely linked, making them easier to say and corresponding more closely to the original.

“*Again*” has been dropped since there is nothing corresponding to it in the original (unlike in the Nicene Creed.)

### **Can we still use the *Lutheran Book of Worship* versions of the Creeds?**

While the versions of the Apostles’ and Nicene Creeds included in *Evangelical Lutheran Worship* are the most current, there is freedom for using earlier versions in your local setting. The footnotes in *Evangelical Lutheran Worship* related to the creeds suggest a freedom to locally adapt the “footnoted” portion of the creed. For instance, in some worshipping communities the version of the Apostles’ Creed in *Evangelical Lutheran Worship* will be used, substituting the words “descended into hell” for the words “descended to the dead.” In any event, it is wise to use a particular version consistently rather than to switch back and forth.

### **How was the translation of the psalms determined?**

The *Evangelical Lutheran Worship* psalter is a version of the psalms for singing that is a conservative revision of the psalter in *Lutheran Book of Worship*, which was not a direct translation. The psalm texts were worked on by a team of Hebrew scholars and then reviewed extensively by scholars not involved in the translation. Direct translations of the psalms, such as the NRSV, continue to be readily accessible.



### **How were changes to existing hymn texts determined?**

With regard to both tunes and texts, the hymn collection was addressed as a whole (for balance and completeness when presenting a core) and individually. Textual decisions were made on a case-by-case basis. Many things shaped deliberations related to each hymn text, including the following goals:

The texts of the hymns will:

- Be seen as a means of proclaiming the faith of the church and, therefore, exhibit theological soundness.
- Promote honesty regarding the wide range of life experiences (e.g., lament, death, chronic illness).
- Use image and metaphor effectively, adding hymn texts with language and imagery that balance the language and imagery in the body of existing hymnody, with the goal of an inclusive collection of hymns rather than a collection of inclusive hymns.
- Across the whole collection of hymn texts, give attention to language of worship that reflects God's all-embracing love for creation, taking particular care in the use of metaphors related to color, ability, human power, the range of human experience, and the creation, and minimizing the unnecessary use of gender-specific terms.
- Include some original languages in both newer world song and possibly, for more well-known hymns, in the European core.
- Be suitable for use primarily by worshiping assemblies.
- Exhibit clarity, balance of thought, and cohesiveness.
- Be succinct in expression and have a reasonable overall length.
- Offer multiple possibilities for use throughout the year rather than having a narrow range of usefulness.

All of the texts in *Evangelical Lutheran Worship*, individually and as a complete volume, were subject to careful review in keeping with this church's policy for liturgical review.

## **MUSIC**

### **Are the Holy Communion musical settings from *Lutheran Book of Worship* included?**

Yes, and much more. A total of ten musical settings of Holy Communion will appear in *Evangelical Lutheran Worship*, including the three settings from *Lutheran Book of Worship*. Of these ten settings, two are settings with complete rubrics, assembly texts, and music for sung texts, and eight are settings with selected rubrics and assembly texts, and with complete music for sung texts. The ten settings are as follows:

- One** New setting by Mark Mummert, Thomas Pavlechko, and Robert Buckley Farlee
- Two** Setting by Marty Haugen, revised from *Renewing Worship Liturgies*
- Three** *Lutheran Book of Worship* Setting 1
- Four** *Lutheran Book of Worship* Setting 2
- Five** Chant setting based on *Lutheran Book of Worship* Setting 3 and *Service Book and Hymnal* Setting 2
- Six** From the African American worship resource *This Far by Faith*
- Seven** From the Spanish language resource *Libro de Liturgia y Cántico*



**Eight** Music in more recent popular musical genres, from various sources

**Nine** Setting by Joel Martinson, revised from *Renewing Worship*

**Ten** Paraphrase setting using common hymn tunes

The Service of the Word includes music from Holy Communion Setting Five and the Service of Word and Prayer in *With One Voice*.

### **Why are there so many musical settings of Holy Communion?**

Early in the *Renewing Worship* process, there was a significant effort to discover one common melody for singing the foundational portions of Holy Communion. With the help of many congregations that took up this challenge by testing the approach, we discovered that it would be common texts that could unite us even when singing a wide variety of musical styles.

Many people are amazed – even bewildered – that there are 10 settings of Holy Communion, in addition to all the possibilities in the Service Music section. Others are thrilled! It is likely, and probably wise, that most congregations will only learn a few settings of the liturgy. With historic texts that are repeated week after week, year after year, century after century, the purpose of the music is to carry the text, not to distract from it. Determining how many settings to learn and which ones will work best in your worshiping community will be a critical decision for each congregation.

### **What if my favorite hymn is not in the new book?**

It's important to remember that this is a core volume rather than a comprehensive collection. *Evangelical Lutheran Worship* contains more hymns and songs than in *Lutheran Book of Worship*. Many are from *Lutheran Book of Worship*, *With One Voice*, and other resources that are familiar. Many additional songs reflect our hope and intention of being a more multicultural church, a part of the global Christian community. Still, the absence of a favorite hymn is not cause for concern, because all of our “favorites” will most likely continue to be available within the family of resources in either paper or electronic format or both.

### **How was the hymn list determined?**

The earliest steps in drafting a proposed hymn list involved looking at hymns in current ELCA worship resources, relying on the insights of the hymnody editorial team with the supporting development panel (a larger group of people representing diverse perspectives) as well as on the data from a comprehensive hymn survey completed by contributors from a representative sample of 629 congregations. Immediately following that phase and with a sense of the principles that were at work in decision making, the group took up hymns from predecessor resources, from an array of other worship books, and from over 10,000 suggestions from across the church. It is important to remember that conversation took place in the very broad context of identifying a core collection.



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### **We learn new music best by listening rather than looking at musical scores. How can you help us?**

The Introductory Kit includes two volumes of *Evangelical Lutheran Worship* liturgy audio CD recordings:

Disc 1      Settings One, Two, and Eight

Disc 2      Settings Five, Six, and Seven

Additional copies will be available for purchase. The two audio CDs included here or portions thereof may be reproduced by the recipient of the Introductory Kit for non-sale use in teaching the new music to members of the local worshipping community.

Other liturgy recordings are in the plans for 2007. The first audio recording of *Evangelical Lutheran Worship* hymns will feature about 25 mostly new hymns and will be available for purchase from Augsburg Fortress.

### **Will guitar chords be included in the accompaniment edition?**

Guitar chords will be included for all hymns and songs in an accompaniment version specifically designed for guitar use. This version is expected to be available in summer 2007. Because accompaniments for many hymns change harmonically on virtually every beat, guitar chords cannot simply be added to existing accompaniments.

### **What resources will be available to help congregations with limited musical leadership?**

There are a variety of ways in which the needs of such congregations have been addressed in *Evangelical Lutheran Worship*, and additional assistance will become available as the family of resources grows. For example, Setting Two was specifically designed with an accompaniment that is accessible for both pianists and organists. Setting Ten provides a musical setting of the liturgy that is based on familiar hymn tunes. The forthcoming hymn and song guitar edition will also have simplified keyboard accompaniments. In addition, many of the hymns are printed with standard harmonizations, which will assist those congregations who want to be able to sing hymns in parts and will also help those keyboard players who found some of the *Lutheran Book of Worship* accompaniments challenging.

A manual is being developed to help musicians lead *Evangelical Lutheran Worship* liturgical music, hymns, and songs more confidently.

### **Why are some hymns being printed with melody line only?**

Many hymns were written to be sung in unison. To make this clear to the worshiper they have been included with melody line only. If a hymn appears in the pew edition in harmony, worshipers can be assured that it is a singable harmony, thereby minimizing confusion. Those who want complete accompaniments for everything in the collection will need to invest in the accompaniment edition. Whereas, in previous hymnals, hymn accompaniments rarely went beyond one page and the score writing (standard 4-part writing) clearly indicated the melody line, many of the more contemporary hymns have accompaniments that go to 4 or 5 pages (or more). It is difficult for average worshipers to find the melody in such a busy score, so the melody line must then be printed in a separate line. This both adds to the length of the accompaniment and still confuses many singers, who must then skip over some lines while tracking the melody. Inclusion of even a few such hymns with full accompaniments greatly reduces the number of hymns or other materials that can be included.



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### **Why aren't time signatures included in our hymnals?**

When leading congregational singing, it is usually best if the musical leaders, especially organists, sense a fundamental pulse (“tactus” is the technical term) that is usually the slower pulse. (This is about pulse, not about tempo.) For example, the hymn “Holy, Holy, Holy” has a regular four beats in each measure. Basic music theory would have us put a 4/4 time signature on this hymn. Good hymn leading, however, would tell us to feel a half note “tactus,” that is, two slower pulses to the bar. If the 4/4 signature were included, it could encourage some organists, unknowingly, to feel each quarter note equally, potentially resulting in choppy and/or plodding hymn playing. Not including a time signature is particularly important in hymns with a shifting rhythm, such as chant or rhythmic chorales. These styles of music rarely even have bar lines, allowing the natural rhythms of chant to float along, or for the rugged, syncopated rhythms of the chorales to dance around a steady, or sometimes shifting, tactus.

The challenge, especially with new hymns and songs, is for the music leader to know what the basic pulse or rhythms should be. This is particularly true when confronted with musical styles that may be new to the leader. This presents a unique challenge and opportunity. That is why we are preparing a manual for musicians to accompany *Evangelical Lutheran Worship*. This should help musicians lead confidently.

### **Why is there no music in the Holy Communion service at the setting of the table (offertory)?**

The absence of an offertory song acknowledges the variety of practices surrounding the offering and the bringing forward of the gifts. Among our congregations the practices range from ministers simply moving a few steps to the altar to full-scale processions with lots of ceremony, and everything in between.

Some choirs, soloists, or bands offer music at this time, sometimes followed by an assembly hymn or other song. Often this extra music is not needed. But in some congregations, even on an average Sunday, the choir sings something as the offering is received and then an assembly psalm or canticle is sung as the gifts (bread, wine, money) are brought forward and the table is set for communion. One time through something like “Let the vineyards” would not be enough time, in which case several stanzas of a seasonally appropriate hymn that connects offering and communion would be appropriate. However, at a small midweek service where it takes about 30 seconds to receive the offering and set the table, no music is needed. *Evangelical Lutheran Worship* allows the flexibility for local worship planners to determine what is appropriate for your community. This is another one of those areas where careful planning, education, and communication are needed.

### **Where does the choir anthem or solo go in these services?**

It is important to prioritize a choir, band, or soloist's role in a liturgical service.

1. Choirs and soloists are encouraged to find their primary role in these services as leading the assembly in their singing, both liturgical music and hymns or songs.
2. Secondly, they should add their rehearsed voices to those parts of the liturgy that an assembly cannot usually do, such as a descant or a choral stanza of a hymn, verses to a canticle with the congregation singing the refrain, verses of the psalm, and so forth.
3. Finally, musicians may offer an anthem or solo piece. As the monetary gifts are received, the choir can make an offering of music. They could, perhaps, sing during the Communion. If the particular piece is a setting of the psalm for that day, it could be sung as the Psalm. Some pieces, especially with an Alleluia and text that is thematically connected to the Gospel for the day, could be the Gospel Acclamation.



### **Why is the music for the dialogue in the Great Thanksgiving the same in all the settings?**

The music provided for the dialogue at the beginning of the Great Thanksgiving and for the proper prefaces (chanted by the presiding minister) is an ancient melody well-known to Christians throughout the world today and throughout history for that specific text. By using that melody regularly, our worshipers, too, can learn to make an aural connection with other Christians at this important moment in the liturgy. It also has the practical benefit of an assembly and presiding minister only needing to learn one melody. This does not preclude some assemblies or presiding ministers from exploring other possibilities.

### **What is the difference between a “hymn,” a “song,” and a “canticle”?**

The terms “hymn” and “song” are used interchangeably in *Evangelical Lutheran Worship*. “Canticle” is usually reserved for texts from biblical sources other than psalms, or some specific texts from the early Church. Therefore, you may have noticed that the term “Canticle of Praise” in the Holy Communion service is used with the texts “Glory to God” and “This Is the Feast,” both with their roots in scriptural texts.

### **What are the little vertical lines throughout the psalms?**

The psalms are the original hymn collection of the church and are intended to be sung. Like *Lutheran Book of Worship* before it, *Evangelical Lutheran Worship* includes a simple system for chanting (singing) the psalms. The little vertical marks indicate to the singer when the melody moves ahead. See pages 335-336 in the pew edition for more information about this.