

seeds for the parish

Summer 2012

Resource Paper for Leaders of ELCA Congregations

www.elca.org



Music and the reforming church

Lamb of God Lutheran Church, Haines City, Fla., experiences Reformation Sunday through music in a very intentional way.

Ryan Hostler, minister of music at Lamb of God for the past 14 years, says, "Our liturgy and hymnody is constantly reforming and adapting as we grow and expand our liturgies, hymnody and understanding of the church. Lamb of God has decided that we should expand our German hymn repertoire in order to help us experience a church that is constantly reforming. It is not uncommon to experience a movement from a Bach cantata followed by a hymn from the global south in the same worship service."

One of the emerging traditions at Lamb of God is to intersperse the verses of the Tanzanian hymn, "Listen God is Calling" ("Evangelical Lutheran Worship" #513) with the German chorale, "Lord Keep Us Steadfast in Your Word" (ELW #517). What always

happens is a truly reforming moment – the congregation starts moving to the African tune and keeps moving while singing the German chorale. It doesn't take long for the choir, congas, organ, trumpet, shakers and, finally, the entire assembly to become one while singing the combined Hymns of the Day, connecting brothers and sisters in Christ from across the globe. Ryan continues, "The juxtaposition of these hymns is one of the most powerful worship experiences I have encountered – all generations of Lutherans singing, drumming, moving and proclaiming the word together."

Pastor Mark Bernthal put it this way: "Reformation brings to mind two words that must go hand in hand: faithfulness and renewal. Good old Martin Luther struggled and fought to remain faithful to the timeless and changeless Word of God known to us in Jesus Christ. Worship in the church should

aspire to do no less. After all, God's word is our great heritage. At the same time, God's amazing word of grace is understood and expressed in constantly new ways. There are new songs to be sung, fresh biblical insights to be shared, and new talents and tongues to employ. Indeed, the festival of the Reformation is the perfect time to keep faithfulness fresh. The world, and we along with it, still need to hear and celebrate the good news that reforms lives, namely that we are saved by grace, through faith, for Christ's sake. So long as we faithfully sing the old song in new ways, reformation continues."

Connecting music from around the globe as a visible sign of the breadth of the church is evident in our church's primary worship resource, "Evangelical Lutheran Worship," which has greatly increased accessibility to music beyond our dominant European and North American roots.

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The joy of singing binds us together.

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Singing through the year

By Gail Ramshaw

History books claim that the Reformation began with the “bam-bam-bam” of Luther’s hammer nailing up the 95 theses. But perhaps the



real Reformation – the Christian movement of thousands, then millions, of believers who faithfully come to church for word and sacrament, yet who know that the church can err – began with singing. Rather than mumble some words or listen to an exquisite or pitiful choir, we together sang “Lord, have mercy,” “Glory to God,” “Holy, holy,” “Lamb of God.” The creed became a communal song. The gospel was rhymed into stanzas easy to memorize, when after dinner each evening we sing our favorite from last Sunday’s worship.

And Lutherans keep singing: grateful to be part of a cultural minority that not only can sit there and listen, but also can stand up and sing and sing and sing. In song, the I becomes a We, lethargy aroused from slouching in the pew, the hymns still there in a decrepit mind that holds little else. What “I feel” is less important than who “we are”: a community of Christ, committed to life and death in the triune God, singing as we go.

We start with the hymns that Luther wrote: “A Mighty Fortress Is Our God” (ELW #504-505) on the first Sunday of Lent; “Christ Jesus Lay in Death’s Strong Bands” (#370), an un-sappy Easter hymn that faces down death; all 11 stanzas of “From Heaven Above” (#268) during Christmas (we’re Lutherans – we can do it!); “Lord, Keep Us Steadfast in Your Word” (#517) on the last Sunday of October. And what shall we sing near to Feb. 18, Luther’s death day? Perhaps “In Peace and Joy I Now Depart” (#440).

Then we check the calendar of commemorations for more singing Lutherans. Second (or first?!) prize goes to Philipp Nicolai, Oct. 26, from whom came both the King of Chorales “Wake, Awake, for Night Is Flying” (#436) and the Queen “O Morning Star, How Fair and Bright!” (#308). In both, hiding in the first letter of each stanza are the initials of his dear student, dead of the plague. Or perhaps you pre-

fer the eight hymns by Paul Gerhardt, who added the “I feel” to the “We are.” On the Sunday nearest Sept. 1 are seven choices by

the Danish poet Nikolai Grundtvig, including “Built on a Rock” (#652). From Dietrich Bonhoeffer, executed by Hitler on April 9, #626, and from Jiri Tranovsky, the Slovak who died on May 29, #602: don’t miss them.

But proud as we are of dead Lutherans, let’s not be narrow in our song, for we are made wider by the songs of other Christians. Did the Eastern poet John of Damascus (Dec. 4, e.g., #363) sing the hymns of the Western Bishop Ambrose (Dec. 7, e.g., #263)? From Patrick (March 17, #450,), Francis (Oct. 4, #835), Thomas Aquinas (Jan. 28, #476), and Nicolaus von Zinzendorf (May 9, #624), we have one unforgettable hymn each.

On the Sunday nearest to Nov. 25 comes Isaac Watts, who complained to his father about the lousy versification of the psalter he was given to sing, and his father responded, “Give them something better, young man,” and he did, crafting nearly 700 hymns, 10 of which are in “Evangelical Lutheran Worship.” What would we do without “Joy to the World” (#267) or “O God, Our Help in Ages Past” (#632)? Nine more, on March 2, come from Charles Wesley, who with his brother John invented a “method” for devotion, urging all Christians to stand up when they sang, and so, Methodist or not, we do. One hymn comes from George Herbert, but near to March 1 we ought not do without “Come, My Way, My Truth, My Life” (#816).

But stanzas must be set to music: thanks to J.S. Bach for seven arrangements in our cranberry book, and also to Heinrich Schütz and George Frederick Handel. We will sing at least one from each near to July 28.

But hymns must be translated. So near to July 1 we sing words fit for our mouths by Catherine Winkworth and John Mason Neale. Judged by his bishop to be far too dedicated to elaborate

liturgy, Neale was stuck in a minimal ministry out of the way, where he used his extraordinary linguistic abilities to bring into English dozens of the classic Latin and Greek hymns. Can you hear him over the ages, shaping his phrases, finding his rhymes, his voice drowning out that of his shortsighted bishop?

We are gifted by new texts from hymn writers presently at their computers crafting the “We are” songs of the faithful. But we are also enriched by hymns written by the dead, whose voices are alive in us. So check the calendar; find the masterpieces of faith and devotion that hold our sorrows and shape our joy; and sing, and sing, and sing.

Gail Ramshaw studies and crafts liturgical language from her home in Philadelphia.

Resources:

- “Earth and All Stars: Hymns and Songs for Young and Old” by Herbert Brokering (Augsburg Fortress, ISBN: 978-0-8006-5929-5, \$14.95) All ages will enjoy this collection of songs by the author of “Earth and All Stars.” Herbert Brokering, a treasure among hymn writers of our time, has selected 170 of the best of his hymn and song texts for this volume. www.augsburgfortress.org
- “Great German Hymns Arranged in Contemporary Styles” by Bradley Sowash (Augsburg Fortress, ISBN: 978-0-8006-3744-6, \$16.00) Bradley Sowash surveyed multiple musicians and pastors for this list of beloved German hymns and then arranged them in his “flexible contemporary styles.” The primary focus is for solo piano but chord symbols are included for additional adaptation. www.augsburgfortress.org

seeds for the parish

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Christ, our lighthouse

By Paul Lutter

Recently on Facebook, a friend of mine posted a picture he had taken of a lighthouse. Taken on a sunlit day, the picture of the lighthouse looks quiet and still.

But lighthouses aren't made for calm, sunlit days. Lighthouses do their best work in the midst of darkness and fog to illumine where there is hope of safe harbor. Lighthouses also shine light on those who are in trouble on the water so that others can identify where and when help is needed.

In John's Gospel, Jesus says, "I am the light of the world" (John 8:12). It's neither the first nor the last time in John's Gospel that Jesus is identified as light. In the first chapter, Jesus is the "light (that) shines in the darkness and the darkness cannot overcome it" (v. 5). In the ninth chapter, Jesus says, "As long as I am in the world, I am the light of the world" (v. 5).

As "light of the world," Jesus Christ, our lighthouse, shines the light of his grace, love and hope into a dark, hidden world where people are hungry and thirsty, homeless and impoverished, abused and abandoned, dying and dejected and otherwise hurting and in need.

A light that reveals

In these hidden spaces, Jesus Christ, our lighthouse, reveals and uncovers the hurts and needs of the world so that the church may clearly see how and where we are called to live out what Martin Luther calls the "love and care of the neighbor."

When "the light shines in the darkness," it shines all over the place, identifying not only the needs and concerns of those whom we would serve. The light also shines on the church, revealing where, when and how we are in need of God's love and mercy, healing and hope, grace and forgiveness.

One of the primary ways that Christ's light shines for the church is to unmoor the church from thinking that we cannot be Christ's torchbearers of God's love and grace in the world because there's just too much pain and suffering in the world to be at all effective. To that, Christ's light points us not to the whole world but to specific places and instances where our hands and feet, hearts and voices can be agents of hope for the sake of the gospel.

Christ's light also scatters the church's darkness of worrying that too much focus outside of the walls of a congregation will mean diminished ministry for the

members of the congregation. Yet when Christ's love shines in such a way to call us outside our walls and into the world, Christ's promise is that ministry will not diminish but will flourish in ways we cannot even begin to fathom.

Christ's light also clears the throats and voices of those who believe they have nothing to say — or that they might say the wrong thing — when speaking up and out in the name of Jesus Christ. While this is widespread, it is really born not out of faith but fear. When such fear arises, the church needs to hear again the good news of the gospel and receive again the Lord's Supper, where Christ's body and blood are given not abstractly but specifically to and for you. Because of this good news and these gifts given to and for us, there is much to share about how God loves and forgives us in Christ. Set to the tune of humility and thankfulness, the point of our message is not to inundate or intimidate, but rather to invite people into the light and love of Jesus Christ by sharing how we have been wrapped in the hope of safe harbor.

When and where Christ's light shines for the church in these ways and God's Spirit is loosed among us in word and sacrament, we are set on fire, our eyes, hearts, minds, voices and lives are turned inside out, and we become actively and passionately concerned and involved in the world God loves.

Resources:

- "Christians in Society: Luther, the Bible and Social Ethics" by William H. Lazareth (Augsburg Fortress, ISBN: 978-0-8006-3292-2, \$23.00) William Lazareth sets his sights on how Martin Luther's principles of biblical interpretation fueled his understanding of the church's life and mission. www.augsburgfortress.org
- "The Prodigal Hugging Church: A Scandalous Approach to Mission for the 21st Century" by Tim Wright (Augsburg Fortress, ISBN: 978-0-8066-4278-9, \$9.99) Rethink the mission of your congregation in light of Jesus' commitment to embrace culture. Written for both leaders and members, this book will encourage you to embrace the prodigals in your community. www.augsburgfortress.org

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Life without expectations

Molly Cook has no problem admitting that faith hasn't always come easily for her.

"I am fascinated when learning anything about religion," she says, "but it is having that gut-wrenching, heart-pounding, never-ceasing, blind faith that I have never quite succeeded with."

Lately, though, Molly says faith has been getting a lot easier due in part to a decision she made to dedicate a year of her life to serving abroad.

Molly is participating in an ELCA churchwide ministry that provides young adults an opportunity to volunteer overseas as a servant-leader for this church. Through ELCA Missionary Sponsorship, 230 ELCA missionaries serving in nearly 50 countries are supported, thanks to the generosity of ELCA members.

In the young adults program, volunteers are placed around the world to work in community, grow in their faith, and better understand their place in God's world.

And understanding her place in God's world is something Molly has definitely been learning a lot about.

Molly's assignment has taken her to Kota Kinabalu, Sabah, Malaysia, where she works at Sabeh Cheshire Home, a school that teaches people living with disabilities some important life skills so that they may be able to lead productive, happy lives.

The journey to Kota Kinabalu, Molly says, has been eye-opening.

"This past May I graduated from college,"

Molly writes in her bi-monthly newsletter to friends and family back home. "And now, here I am, six months later in Kota Kinabalu, Sabah, Malaysia. I have found happiness, friendship and most importantly a home on the other side of the world. I have a family here!"

In her first few months of service, Molly has already been on quite an adventure.

When she's not been teaching English phonics lessons to the students in the pastry skills certificate program at Sabeh Cheshire House, she's attended retreats with other young adult volunteers in Singapore and Hong Kong, spent time snorkeling and exploring Malaysia with her new friends and colleagues, and tried lots of new cuisine.

"I have developed a couple of mottos since coming here," Molly says. "The first is 'always say yes!' The second is to 'live without expectations' and the third, 'eat first, ask questions later.'"

Molly has also found a home in a local congregation as a member of the Eklektos



Youth Group at Basel Christian Church of Malaysia.

"I was very intimidated to attend their youth service on Saturday nights, and so, for the first few weeks, I didn't go," she says. "However, on the first night that I did attend, I knew it was going to be OK ... I felt

at home. I was welcomed in with open arms, and seeing their faces, hearing them sing, and enjoying their company has been my favorite part of my journey thus far."

In particular, Molly has found the ELCA methodology of accompaniment to be a strong, guiding principle in adapting to her new home away from home.

"I have found accompaniment through walking side-by-side with the people in my new communities," she says. "When I think about accompaniment in my own life, I realize how eager I am to learn, to grow, to understand the world around me. I ask questions, I listen, I interpret, and I learn. By asking questions of my own and offering answers to others I have built connections and relationships simply by being myself."

Faith has been a journey for Molly, but the one thing she's never struggled with is the power one person has to make an impact on another.

"Although there are plenty of reasons on the news each night to doubt humanity," she says, "there are also countless moments every day where I am in awe of it."

"The simple beauty in making someone smile just by saying hi," she continues. "Knowing what can happen when people come together to do something great has always been inspiring to me."

This faith in people and the power to inspire may be what brought Molly to Malaysia, but it's her faith in something bigger that is transforming her experience there.

"I wasn't ready for this change, to join the 'real world,'" she reflects. "I wanted to grieve the death of adolescence instead of face my big scary future. Little did I know that this 'ending' was just the beginning of something so much greater than I could have ever have imagined."

Resources:

- Learn about the ELCA's Young Adults in Global Mission program at www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/Engage-in-Global-Mission/Global-Service/Basics-of-Global-Service/Young-Adults.aspx.

18 years of missionary service began with an 'Oops!'

By Twila Schock

"I'm afraid of doing something dumb!"

Years ago I uttered these words to Dr. Rolly Martinson, a professor at Luther Seminary, who had been brought to the ELCA missionary orientation to serve as a counselor for new missionary recruits.

Today, after 18 rich years of serving both as a missionary and as director for ELCA Missionary Sponsorship, I look forward to returning to parish ministry in the United States. And, as I look to



my own new challenges in ministry, I confess that in my heart of hearts I still utter those words.

"I'm afraid of doing something dumb!"

"Don't worry!" consoled Dr. Martinson. "Of course you will! And, at the time you do, you'll be too dumb to know that you've done it! Know this, though. They'll forgive you and love you in spite of it."

I didn't wait very long as a missionary to act on his prediction. In fact, it

was on my first day as a missionary that I fulfilled the prophecy.

You see, I was determined to do it all "the right way." During missionary orientation, I had taken copious notes on how to enter a new context with grace. I had learned the importance of learning the local language. I contemplated how I could adjust my American standard of living to accommodate the local economy.

So, on my first day, I was going to do it just right! I was going to introduce myself to the faculty of the Lutheran high school where I was called to teach in Bratislava, Slovakia, in my newly acquired Slovak language. When it was my turn to introduce myself, I stood up and announced with great confidence, "Ja som Pani fararka Schockova.

Ja som navozentvo!" And, I was proud. I was being a good, cross-culturally sensitive missionary. Or so I thought.

They laughed at me!

What had I said? Why was that funny, I wondered.

Two weeks later, Dr. Kuruc, the director of the school said, "Mrs. Schock, do you have any idea of what you said?"

"No," I gulped, my new missionary glow rubbed off by this time.

"You said, 'I am Pastor Twila Schock, and I am religion!'"

I was embarrassed. Like a balloon after a birthday party, I was totally deflated. That was not merely an arrogant thing to say. It was downright absurd.

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Celebrating the Luther Decade

When Martin Luther posted his Ninety-five Theses on the door of the Castle Church in Wittenberg on Oct. 31, 1517, he set in motion a reforming movement that changed the world. Today, as we approach the 500th anniversary of Luther's posting, Christians around the world are preparing to observe the occasion.

The Lutheran World Federation, a communion of churches numbering 68 million Lutheran Christians in 140 member churches from 78 countries, identifies this anniversary "as an occasion for the joyful celebration of the power of the Lutheran witness to the gospel and at the same time a space for the self-critical acknowledgement of failures in faithfulness and of the continuing pain of division among Christians" (from The Lutheran World Federation Strategic Plan). Planning for observances beginning in 2015 and culminating at the Federation's assembly in the summer of 2017 began last fall.

Similarly a churchwide staff team is consulting with leaders and representatives of ELCA institutions, organizations and other groups in preparing to present a proposal to the ELCA Church Council at its fall 2012 meeting. The working proposal is for an observance that serves God's mission in the religiously diverse culture of North America by discovering opportunities and strengthening initiatives that bring historic Lutheran or evangelical resources to that service in a renewed way.

However, Lutherans around the world already have an opportunity to begin observing this milestone in the reformation move. Since 2008 the Evangelischen Kirche in Deutschland has been counting down toward the 500th anniversary with an observance called the Luther Decade. The Luther Decade explores different aspects of what it means to be the reforming church today through 10 year-long themes.

The theme for the current year (2011-12), the Reformation and Music, celebrates the many ways music was used then and now as an instrument of worship, prayer and grace. This year, there will be suggestions for a hymn festival that will include global music, as well as liturgical pieces to be used for Reformation worship. An adult education session will be downloadable that walks through the heritage and development of some of Luther's hymns. Reformation and Tolerance is the theme for 2012-13 in the Luther Decade.

The ELCA Wittenberg Center provides a valuable resource for participating in

the observances of the Luther Decade. Working hand-in-hand with the Lutheran World Federation Wittenberg Center, it provides an opportunity to explore both heritage and future possibilities of what it means to be a Lutheran. The Lutheran World Federation Wittenberg Center provides two seminars a year based on themes that gather Lutherans from around the globe to focus on various aspects of faith and life. See more information at www.elca.org/lutherdecade.

The Rev. Mark S. Hanson, ELCA presiding bishop and then-president of The Lutheran World Federation, opened the Decade by preaching at the celebration service in 2008. He encouraged everyone to hear the call of the Reformation today and make it come alive in our faith and life:

"You are not far from the kingdom of God" (Mark 12:34). Did you hear that word Jesus spoke? Did you hear when and where it was spoken: two millennia ago to a member of a defeated, occupied nation, far from the center of power, a minor local official, whose name is not in the historical record. Did you hear it now across the centuries, spoken in your hearing, here, today?

...one of the most important questions for us to ask today is, "What is my posture before my neighbor? My Muslim neighbor, my Jewish neighbor, before neighbors shamed for their poverty or despised for their prosperity?" Just as the word once attracted a nameless scribe and called a servant named Martin, so it continues to call us to "what makes for peace and mutual upbringing" (Romans 14:19).

A most fitting commemoration of the Lutheran Reformation will be the daily renewal of our baptismal calling to proclaim the good news of God in Christ through word and deed, to serve all people following the example of Jesus, and to strive for justice and peace in all the earth. In so doing you will be bearing witness to God's promised future. You will be announcing, "You are not far from the kingdom of God."

Resources:

- To learn more about the Wittenberg Center, go to www.elca.org/Who-We-Are/Our-Three-Expressions/Church-wide-Organization/Global-Mission/Where-We-Work/Europe-Middle-East/Germany/ELCA-Wittenberg-Center.aspx.

Q & A

The Seeds for the Parish editor recently asked friends of the ELCA Facebook page: Has your congregation hosted an interfaith service or event? If so what did you do?

No, but last fall I went with the New Goshenhoppen Church, (a) UCC church, to the Al Ahad Islamic Center in Allentown, Pa., where we shared in their worship. A week later their congregation joined New Goshenhoppen in their worship. It was very inspiring.

—David Lintvedt

Tonight (May 21) we are hosting a Jewish-Christian-Muslim conversation "Ancient Faiths; Modern World" that looks at how technological changes impact our communities.

—James Kromholz
Faith Lutheran Church
New Providence, N.J.

Because we share our space with Broadway United Church of Christ, most of our holy days are done as interfaith! But our young adult service has had a rabbi and an imam discuss things with us. Having a rabbi translate a Psalm for us from Hebrew into English was very enlightening – compared to what was in our English language Bible, some of the meanings were very different!

—Advent Lutheran Church
New York, N.Y.

My church, Redeemer Lutheran, in Succasunna, N.J., has been participating in "cross faith conversations" with a local synagogue. Over the four sessions, we took turns hosting, each faith asking questions about the other and educating each other in an open, friendly atmosphere. It was a wonderful experience for all! I heard they may continue in the fall.

—Shelly Wagman Housel

On Tuesday evening, May 29, 2012, Lutheran Church of the Cross in Berkeley, Calif., will be having Rabbi Kahn from Congregation Bethel here in Berkeley to discuss Reformed Judaism. I would love to have a local Islamic leader come and do the same thing.

—Sean Riley

Interfaith and interdenominational are two different things. Many interdenominational activities, but none interfaith, that I know of. That would be pretty cool.

—Yarissa Ramos

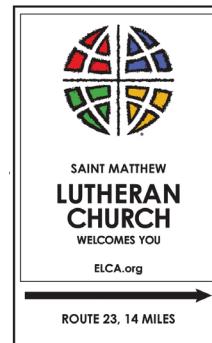
Every Thursday we gather members of our community, Christian, Jewish, Muslim, and nonbelievers to pack gifts of weekend food for children and youth in our community.

—Jennie Taylor Hodge

Editor's note: If you would like to follow the ELCA Facebook page, you can find us at www.facebook.com/lutherans.

New ELCA roadmarker now available

Sometimes we all need a sign — now congregations can lead the way to their front door with a new ELCA roadmarker. These rustproof aluminum signs are available in a four-color enamel finish and feature an authorized use of the ELCA emblem. The sign is printed with the words, "Lutheran Church Welcomes You" and allows customizable space for your congregation's name, address and an arrow if needed. Prices vary depending on the needed customization but range from \$68 to \$91 with shipping and handling extra.



Order forms can be found at www.elca.org/brandmark in the "Get started" section. Congregations should fax their orders directly to Stout Industries, an approved supplier, which will handle production, payment processing and shipping. All orders will ship direct to each congregation. Be sure to check your local regulations on posting signs before placing your orders. Summer is a perfect time to update old signs or welcome new visitors with new directional roadmarkers. Order yours today.

The recipe for your next fundraiser

Every congregation is looking for new ways to raise funds, either for their own benefit or as an outreach to those in their community. This year help your congregation fundraise with something timeless and meaningful: cookbooks.

This fundraiser has been successful for many congregations and it can be for yours as well. However, when planning a cookbook fundraiser, it is important to follow this recipe for success.

The first ingredient on our list is to form a team of editors. This team will decide on a theme for the book, collect the recipes, find the publisher and determine the cost of the book.

The theme is a very important ingredient in this recipe; it's like the chocolate chips in a chocolate chip cookie. Since there are so many generic cookbooks on the market, it is essential that the editorial team creates a

theme that is unique and appealing to your congregation.

Examples of themes are: Christmas cookie recipes, kid-friendly recipes, dessert recipes, appetizer recipes or recipes from around the world.

After the theme is chosen, it is time for the second ingredient: recipes. Announce to your congregation, pastors and community members that recipes will be accepted during a certain time frame. During that time, the editorial team will organize the recipes and decide on a publisher to assemble the recipes and publish the cookbook.

There are many publishers that work with cookbook fundraisers and will be responsible for typing the recipes and assembling the cookbook. Three companies have received particularly high reviews from congregations on fundraisers: Fundcraft Publishing, Heritage Cookbooks and Morris

Online learning opportunities

Select Learning offers online courses for continuing education, Associate in Ministry candidacy and a variety of certification processes. Select Learning is a great partner for lifelong learning for individuals and congregations. Here are the online courses for fall 2012.

Beginning in September 2012:

- Introduction to the New Testament
- From Jesus to Luther
- Getting Down to Basics: Augsburg Confessions and the Small Catechism
- The American Religious Experience



For more information about Select Learning and online courses go to www.selectlearning.org.

showing the editorial team a proof of the cookbook before it is ready to be sold. Once the proofs are approved, it's time to sell the books.

This is the final ingredient of the recipe: selling the book. Decide where is a good place to sell the cookbooks. It is important to begin selling within your congregation since the members are the ones who submitted the recipes and will cherish the memories. Some congregations bring their cookbooks to local bookstores or vendors to be sold on consignment. Regardless of how you decide to sell your cookbook, you have created a delicious recipe for successfully raising money for a good cause.

A cookbook fundraiser also creates timeless and unique memories for all involved. Be sure to hold a congregational potluck after the fundraiser to taste all of the delicious recipes.

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Consider the Gathering and Sending sections of hymns and songs in the worship resource. They include texts and/or music from Germany, England, the Netherlands, El Salvador, Sweden, France, Zimbabwe, Japan, United States, South Africa, Cuba, Denmark and Wales, from various periods of history, and in a variety of musical styles. And this is only a sampling of the extent of music that is available to congregations today.

The challenge before worship planners and those who lead music is to value the treasury of music we have received from the past while enriching and expanding the repertoire with new songs and beloved

music from parts of the world that may be new to us, and singing it all with informed integrity and passion.

Beyond enlarging a vision of the church and participating in an ongoing vision of the reformation, another benefit to congregations is that the singing of familiar hymns is often energized by the inclusion of global music which is led with percussion and movement. Worshipers may sing the old hymns and chorales of our Lutheran heritage, led by the organ, with more energy, as well as learning songs new to them and growing to love them like the ones they have known for many years.

"At Lamb of God, this way of un-

derstanding and worshiping is not only for Reformation Sunday," share Don and Mary Johnson, members of Lamb of God who both previously worked on the ELCA Chicago-based staff in areas related to global mission. "In this congregation, the liturgy, music and preaching are grounded in solid theology and historic understanding of Lutheran worship. Yet, there is always something fresh and new that is incorporated every Sunday, often from another part of the world. This keeps us grateful for our heritage but constantly looking forward."

Resources:

- "Christian Music: A Global History"

by Tim Dowley (Augsburg Fortress, ISBN: 978-0-8006-9841-6, \$35.00) This popular history of Christian music is the first to encompass all eras, regions and varieties of this rich and vast treasure. From its Jewish origins, through medieval chant and hymns, to gospel and rock, Christian music around the world is harmonized beautifully in this colorfully illustrated survey. www.augsburgfortress.org.

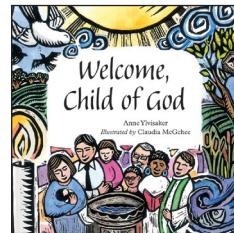
- "Hymns in Jazz Style" by Aaron David Miller (Augsburg Fortress, ISBN: 978-0-8006-7853-1, \$17.50) Appropriate for worship settings as well as just plain fun to play. www.augsburgfortress.org.

Resources from Augsburg

'Welcome, Child of God'

by Anne Ylvisaker, illustrated by Claudia McGehee
Board Book, 14pp, \$7.99
ISBN: 978-1-4514-0133-2

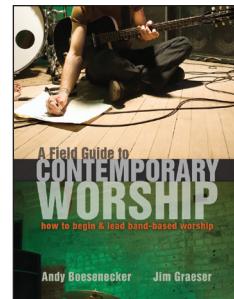
First-place winner in the picture book category of the 2011 Midwest Book Awards, this delightful children's board book features illustrations that help children connect to their baptism and reinforce the baptismal connections that surround us everyday. In addition to being a treasured reminder of the child's baptism, the text has been written to be sung to the child, and a music graphic is included on the back cover of the book.



'A Field Guide to Contemporary Worship: How to Begin and Lead Band-Based Worship'

by Andrew Boesenecker and James Graeser
Paperback, 220pp, \$24.99
ISBN: 978-0-8066-9590-7

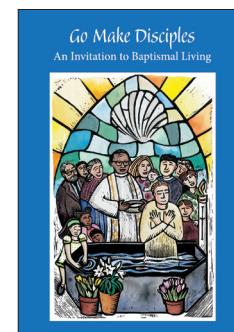
This is an essential reference work for anyone thinking about starting a contemporary worship service, especially those who aren't quite sure where to start. In addition to providing information about the nuts and bolts of instrumentation and working with microphones and speakers, this guide provides valuable discussion about why and when to begin a contemporary worship service.



'Go Make Disciples: An Invitation to Baptismal Living'

Paperback, 208pp, \$12.99
ISBN: 978-1-4514-2612-0

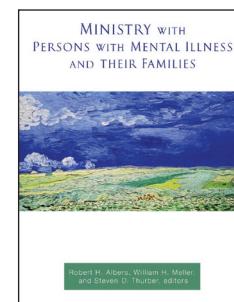
This highly informative handbook is intended to help congregations implement the task of making disciples in their own community. "Go Make Disciples" provides updated resources for preparing adults for baptism or affirmation of baptism, and for Christian discipleship. Appropriate for a wide range of Protestant denominations, especially Lutheran, Episcopal, Anglican, United Methodist, Presbyterian and Reformed traditions.



'Ministry with Persons with Mental Illness and Their Families'

by Robert H. Albers, Steven D. Thurber, and William H. Meller
Paperback, 256pp \$29.00
ISBN: 978-0-8006-9874-4

Medical and pastoral counseling professionals come together in this book to provide accurate clinical information and practical theological insights on nine common mental disorders. Lay and clergy caregivers will find here reliable and invaluable insights for ministry with both the afflicted and the affected.



'Community in the Inventive Age'

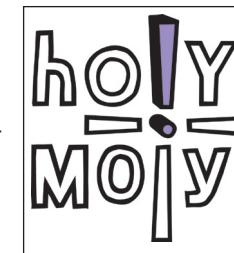
by Doug Pagitt
Paperback, 168pp \$14.99
ISBN: 978-1-4514-0147-9

The Inventive Age provides opportunities for reshaping all institutions and communities. Doug Pagitt brings to life 10 Inventive Age characteristics as they are experienced through the community of Solomon's Porch—a holistic Christian community in Minneapolis that is engaged in mission. These 10 characteristics of Inventive Age culture will serve as a guide for those creating new faith communities and making changes in existing ones.



'Holy Moly: Bible Brought to Life'

Holy Moly is an exciting new curriculum that irresistibly captures the imagination of kids by bringing the Bible to life. Kids walk away from class excitedly retelling the stories they just learned and eagerly awaiting what's next. Each lesson invites kids into the story with animated Bible story retellings, reinforces the lesson through the colorful pages of the Holy Moly Bible Storybooks and Connect Bible, and encourages creativity and imagination with activities that bring the stories to life. Learn more at wearesparkhouse.org.



'Connect: Tween Sunday School'

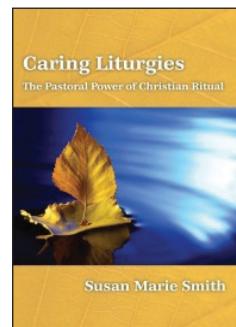
With Connect, tweens revisit the Bible's greatest stories, uncover major biblical themes, and discover how the Bible relates to their own lives. It is Bible-centered Sunday school with just enough quirky tween humor to get them hooked. Connect is designed to be used with fifth- and sixth-graders, and shares an NRSV Bible with "Holy Moly." Learn more at wearesparkhouse.org.



'Caring Liturgies: The Pastoral Power of Christian Ritual'

by Susan Marie Smith
Paperback, 160 pp., \$18.00
ISBN: 978-0-8006-9736-5
Available Aug. 1, 2012

Caregiving practices in churches often center around listening and giving counsel, making referrals, and creating support groups for specific needs. In "Caring Liturgies," Susan Marie Smith proposes that Christian ritual is both a method and a means for helping people through times of transition and uncertainty, even vulnerability and fear.



continued from page 4

And, today, as I look forward to entering a new context for mission, I am so grateful for that experience. That experience was the beginning of my long, arduous growth as a missionary. I learned how to listen and receive.

In the days to come, I would learn many cultural, religious and linguistic aspects about Slovak Christians. I would learn about the deep piety and Socialist government history which both grounded and fueled the faith of these people. And, most importantly, before I could hope to give, I needed to receive the gifts of the local culture.

I needed to learn that, if one brings flowers to another's home, one must not put them

on the table, but rather hand them respectfully to the recipient. To place them directly on the table is tantamount to a death wish.

I needed to learn that shaking another's hand over a door threshold is wishing them bad luck.

Deepened skills of both listening and receiving have shaped who I am as a pastor and are gifts that I hope to bring to my new congregation. My global neighbors have taught me much that missionary orientation can't provide: on-the-ground training in new ways of living out faith; the ability to laugh at myself; and the ability to – despite the accidental and absurd things I might

do – know and believe that the body of Christ has room for errors and will thrive nonetheless.

I am thankful for these 18 years and for the privilege of serving my global neighbors who were gracious enough to receive me – fumbles and all.

I am grateful for Lanny Westphal, who will now take on this important work as director for ELCA Missionary Sponsorship.

This summer, he will help shepherd and train over a dozen new long-term missionaries for service. To be sure, they are eager to do it right. To be sure, they will make mistakes. To be sure, our global compa-

nions are eagerly waiting for them to arrive, warts, gifts and all!

What is also certain is this: Now, more than ever, ELCA missionaries need our support. They need financial support. And, they need our prayers. Some of them will serve in challenging circumstances. All of them will know life-changing experiences.

I am concluding my formal service of ELCA's global mission but the great work will continue. Contact Lanny Westphal on how you can sponsor or support an ELCA missionary, visit www.elca.org/missionarysponsorship or call 800-638-3522, ext. 2657 .



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United in song

This issue of Seeds for the Parish celebrates five centuries of Lutherans keeping the Reformation alive in music.



IT TAKES A SPECIAL INVESTMENT TO TURN A BOWLING ALLEY INTO A SANCTUARY.

March 18, 2009. Spirit of Joy Lutheran Church, Orlando, Florida.

When you invest your savings with the Mission Investment Fund you get more than a great financial return. That's because we use the money you invest to fund building and renovation loans for ELCA congregations like Spirit of Joy. Thanks to an MIF loan, this congregation transformed a bowling alley into a one-of-a-kind worship space where it provides shelter for the homeless, adult literacy tutoring and meals for hungry families. "Do unto others." How's that for an investment strategy? To learn more, contact us at **877-886-3522** or elca.org/mif.



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