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# Introduction

We work together in a multigenerational music ministry at Community Presbyterian Church in Pinehurst, North Carolina. In our music and worship planning, we found a wealth of resources to assist with the incorporation of traditional hymns of the faith, and a lack of resources for meaningful incorporation of more contemporary songs into worship. We also found numerous resources for adult choir, youth choir or children's choir, but those resources were not always relevant for the multi-generational approach we desired.

We previously conducted research to find current contemporary Christian songs that were applicable to specific dates within the liturgical calendar. We then expanded the concept to include a brief history of each date and an indication of which songs were most suitable for children's voices. We published our research, through Choristers Guild, in a series of articles entitled *For Every Season, There Is a Song*. This series focused on application of contemporary Christian music to different liturgical dates, with special emphasis on music that was particularly appropriate for congregational singing, as well as for children's voices.

Our next step was to research, brainstorm and create opportunities for creative worship and to explore ways to merge the music from our research into those creative elements in our worship services at CPC. Our congregation responded so favorably, we created a workshop entitled Creative and Intergenerational Expression of Music in Worship in which we offered ideas and strategies for congregations to experience music in worship through visual, aural, and kinesthetic ways. We made a connection between the songs, a specific liturgical date, and the active, multi-generational involvement of the congregation.

Based on the positive feedback and level of interest in our concept, we decided that a logical next step would be to create a worship planning resource that was centered around the theme of our workshop. We wanted our resource to focus on music as a way to actively and creatively engage the congregation in worship through participatory activities. We also wanted to focus our creative worship ideas around the liturgical calendar dates that would be applicable to multiple denominations. In an effort to make this a comprehensive worship planning resource for those dates, we included a brief history and/or lesser known aspect of each liturgical date, a creative worship element centered around the date, and an explanation that would allow children to understand and connect with the concept/story of each date.

Finally, we reduced the comprehensive song lists from our articles down to a short list of 20-25 songs that we most highly recommend, based on their lyrical connection to the date

as well as their musical suitability for congregational singing. The determining factors for the final list were whether the text was appropriate and the melody accessible for children and youth participation.

The use of the term “contemporary music” in this resource is not only in reference to contemporary Christian music made popular by current artists, but also includes contemporary hymns, world music, and praise songs. There is a substantial volume of excellent contemporary worship music that was not included in this resource because the lyrics contain broad themes that, while valid and useful, did not further the theological purpose of that category. The author, composer, and copyright dates are listed next to each song, but we purposely avoided any reference to specific arrangements, as the value of different arrangements will vary based upon your church atmosphere and choir/congregational demographics.

## Explanation

In this portion of each chapter, we provide a brief description of the history/origin of the dates highlighted in our book. Some chapters provide information about liturgical dates, while others focus on secular themes that are commonly included in worship services, but are not a part of the liturgical calendar. We provide a theological framework for inclusion of these themes in worship. We believe this background information is a relevant place to start in any music and worship planning.

## Through a Child’s Eyes

The explanation for some liturgical dates can be too complex, allegorical, or abstract for children to easily comprehend. In this section, we provide an explanation for each topic geared toward elementary aged students that can be used to create a children’s sermon or Sunday school lesson. Many of the descriptions include visual or kinesthetic activities to help younger children understand the complex subject matter.

## Creative Worship Element

One of the main purposes of our book is to create opportunities for congregations to become active participants in the music and worship experience. In each chapter, we provide ideas to engage them visually, physically, kinesthetically, and cognitively in the service and the music. As Søren Keirkegaard described worship, the worshipers are the actors, the leaders are the prompters, and God is the audience.<sup>1</sup> Actors move, speak, dance, and EXPERIENCE. These creative worship elements are intended to allow our congregations to experience worship through active, participatory, and multisensory activities.

## Congregational / Children's Worship Songs

We have included a short list of songs that are well suited for congregational singing and which can be successfully led by children and/or youth. The songs were chosen based on range, melodic contour, rhythmic complexity and textual relevance. We also evaluated each song for musical and thematic appropriateness to be sung by children and youth. You may find more comprehensive song lists in our year-long article series, "A Season for Every Song", published in *The Chorister*, Volume 67.

*The Chorister*, June/July 2015, pp. 44-49.

*The Chorister*, August/September 2015, pp. 35-40.

*The Chorister*, October/November 2015, pp. 44-48.

*The Chorister*, December 2015/January 2016, pp. 43-48.

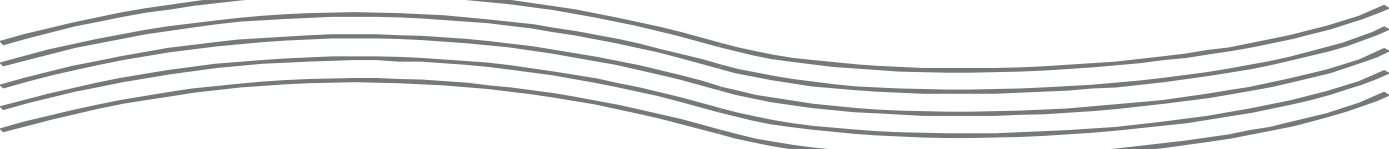
*The Chorister*, February/March 2016, pp. 40-44.

*The Chorister*, April/May 2016, pp. 44-48.

## Choristers Guild Corner

This section of each chapter includes a list of selected theme related anthems available from the Choristers Guild Catalog. Visit the online catalog at [www.choristersguild.org](http://www.choristersguild.org) to preview and order the anthems and other resources. You may also call **800-CHORISTER (246-7478)** to order by phone. Keep in mind that this is not an exhaustive list of anthems, and you may find additional anthems in the catalog to meet your specific needs.

1 Soren Kierkegaard. (n.d.). AZQuotes.com. Retrieved February 10, 2017, from AZQuotes.com Web site: <http://www.azquotes.com/quote/1385243>



*'But you, Bethlehem, in the land of Judah, you are important among the rulers of Judah. A ruler will come from you. He will be like a shepherd for my people, the Israelites.'*

Mathew 2:6 ICB – quoting Micah 5:2

## Advent

Includes the 4 Sundays prior to Christmas Day

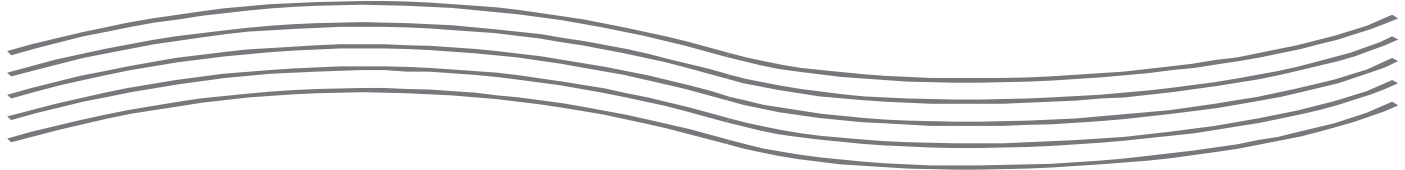
**A**dvent (Latin for “coming”) is the beginning of the church year and foreshadows one of the holiest events Christians celebrate – the coming of Jesus. While the themes of Advent are familiar - hope, peace, love, joy – there is a historical and theological debate as to whether Advent should be a penitential or joyful season. A penitential spirit would emphasize not Jesus’ birth, but rather his second coming at the end of time; whereas the birth of Jesus results in a joyful focus on the season.

There are complicated theories as to how these joyful and penitential philosophies merged, but it is believed that additions to the Roman liturgy by other regions in Europe codified a hybrid philosophy on Advent. This hybrid liturgy was eventually adopted by the Roman church and became the basis for the structure and themes of Advent many churches celebrate today. Some denominations and churches that focus on the joyful themes of Advent have changed the liturgical color of Advent from purple to dark blue to differentiate Advent from the clearly penitential season of Lent.

### Through a Child’s Eyes

Advent is the season before Christmas when we get ready for Jesus to be born. Preparing for important events in our lives helps us get excited about them and enjoy them even more. One way we prepare our houses for Christmas day is by decorating evergreen trees. During Advent, one way we prepare our hearts for Jesus’ birth is by lighting a candle each week. Each candle represents a gift that Jesus will bring to the world when He comes: hope, peace, love, and joy. Just like putting lights and ornaments on an evergreen tree prepares our homes for Christmas day, lighting the Advent candles each week and learning about the gifts Jesus brings prepares our hearts to celebrate his birth on Christmas Day.

During the children’s sermon, each child could be given a Christmas coloring page to prepare for their parents as Christmas gifts. Distribute two crayons to each child (ex: purple and blue). Tell them to color only the parts of the picture that they want to be purple and blue, and that they will get more colors the following week. Explain that this kind of picture will



*They took branches of palm trees and went out to meet Jesus. They shouted, "Praise God! God bless the One who comes in the name of the Lord! God bless the King of Israel!"*

John 12:13 ICB

## Palm Sunday

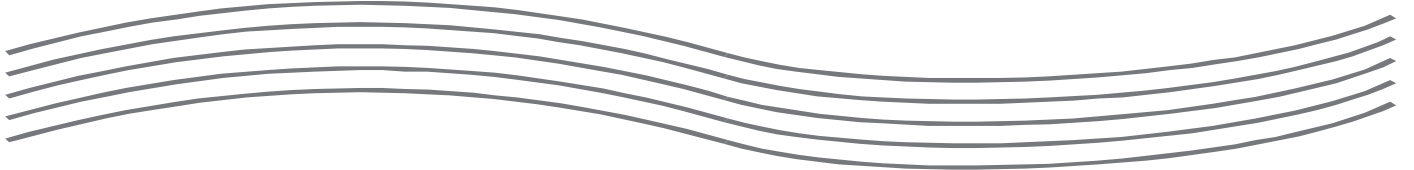
### Sunday before Easter

The words, "Blessed is He who comes in the name of the Lord! Hosanna in the highest!" are familiar to every church musician, and often accompany processions with the waving of palm fronds on the Sunday before Easter. These traditions can be traced back to Jerusalem as early as the 4th century; Christians would gather at the Mount of Olives, where it is believed Jesus ascended into Heaven. Then they would slowly walk home carrying palm or olive branches and singing the words above. (See Matthew 21:9, Mark 11:9, Luke 19:38, and John 12:13.) Palms were a symbol in Jewish culture that God dwells among us; therefore their use when Jesus came into Jerusalem was significant. During the middle ages, this practice for Palm Sunday evolved into groups of clergy and choirs who would process from one church to another in recognition of Jesus' "triumphant parade" from Bethany to Jerusalem.<sup>1</sup>

Palm Sunday leads the church into Holy Week and "celebrates the beginning of Jesus' passage from life, to death, to new life: the Paschal Mystery."<sup>2</sup> For many centuries, the mood and songs of lament were not present until the end of the Palm Sunday service, when the beginning of Matthew's account of the Passion was read. However our current Lenten devotionals, sermons, and songs usually focus on the suffering and death of Jesus Christ, giving the entire liturgical season a penitential atmosphere. Within this context, Palm Sunday can be a welcome celebration before transitioning to the somber week of Jesus' Passion, which appropriately lacks joyful, triumphant music.

### Through a Child's Eyes

Have you ever been to a parade and waved and cheered for the floats, marching bands, and fire trucks? Palm Sunday was the day when the people of Jerusalem had a parade to celebrate Jesus coming to their town. Jesus rode into town on a donkey while the people waved palm branches and called out to him, "Hosanna! Blessed is He who comes in the name of the Lord!" The roads back then were made of dirt, so to let everyone know how special Jesus was, they put their coats over the road. The coats kept Jesus from getting covered in dust as he traveled. That was a sign of respect and something they would do for a visiting king! The



*They spent their time learning the apostles' teaching. And they continued to share, to break bread, and to pray together. And everyone felt great respect for God. All the believers stayed together. They shared everything.*

Acts 2: 42-44 ICB

## World Communion Sunday

### First Sunday in October

The idea for World Communion Sunday began in the Presbyterian Church as a gift to the universal Christian (ecumenical) church.<sup>1</sup> First celebrated in 1933, at a Presbyterian Church in Pittsburg, PA, World Communion Sunday gained strength and popularity during World War II.<sup>2</sup> In a time when the secular world was in chaos, the Christian world designated this day as an opportunity to bring Christians of all countries and traditions together. World Communion Sunday is now celebrated by numerous denominations and cultures as a reminder that we are all one in the family of God. This liturgical date recognizes both our unity in Christ as well as our diversity of cultures.

### Through a Child's Eyes

Do you have any brothers or sisters? Do you have family members (aunts, uncles, cousins) that live in another state? In another country? In lots of other countries? Well, you may not know this, but every single answer to those questions is, "Yes!" When you are baptized into the family of God, you become an important part of a huge family that has relatives in every country around the world. It is hard to imagine that you have brothers and sisters in Christ living in South Africa, China, Mexico, Syria, and Iceland. As a Christian, you are a member of this family that includes 2 billion people in 195 different countries.

World Communion Sunday is a special day when we think about everything we have in common with those 2 billion family members, and they also think about us. One thing we have in common with Christians around the world is that we all celebrate communion to remember that God so loved the world, he gave us his son, Jesus. To celebrate our gigantic and wonderful Christian family, we all have communion on the same day once a year and we call that day World Communion Sunday. Now when you look at a huge map of the world you can remember that you have family in all of those countries, and once a year you celebrate a wonderful family tradition together.



*Children, obey your parents the way the Lord wants. This is the right thing to do.*

Rev. 1:4-5, ICB

## Mother's Day/Father's Day

**M**ost Christian denominations have some sort of recognition on Mother's Day and Father's Day, which serves to honor the importance of our earthly families. While both of these national holidays are secular in nature, they both began in the church and have ties to sacred celebrations.

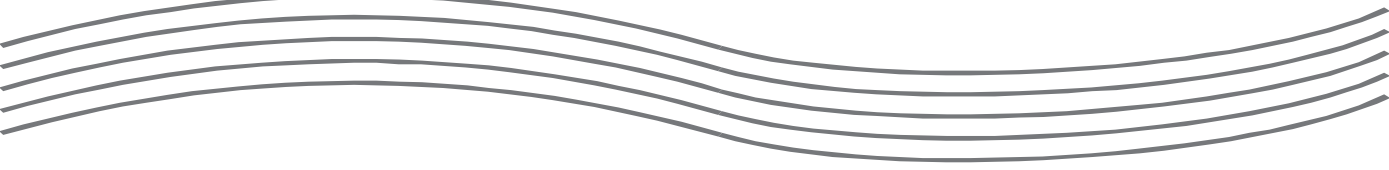
A day to honor fathers originated during the middle ages in Catholic Europe. It was observed on the Feast Day of Saint Joseph, the earthly father of Jesus. The tradition traveled to Central and North America but did not emerge outside of Catholic tradition until the early 1900's. The American celebration of fatherhood began in 1910 when the governor of Washington State proclaimed the nation's first Father's Day. During World War II, support for Father's Day gained momentum as a way to honor American troops and support the war effort. By the end of the war, Father's Day was a national institution. In 1972, Richard Nixon signed a proclamation making Father's Day a national holiday celebrated on the 3rd Sunday of June.

A celebration honoring mothers has existed in many cultures throughout history. The Christian tradition of honoring mothers began in the Catholic Church, with celebrations to bless new mothers after childbirth. In the middle ages, many churches celebrated Mothering Sunday, which originally was a Sunday when Christians would return to their mother church. The date evolved into a celebration honoring the role of mothers. The American celebration of Mother's Day began with a movement after the Civil War by activist Ann Jarvis as a way to bring together mothers of soldiers, and to promote the general interests of peace. In 1908, Jarvis' daughter, Anna, led a movement to honor mothers in her hometown in West Virginia, and within two years it was recognized as a state holiday. In 1914, President Woodrow Wilson declared Mother's Day a national holiday in America, to honor "that tender, gentle army, the mothers of America."<sup>1</sup>

### Through a Child's Eyes

Mother's Day and Father's Day are when children in many different countries celebrate their moms and dads, and let them know how much they love them. Some children may give gifts, sing songs, or spend extra time with their parents on these special days as a way of saying thanks for all of the wonderful things their parents do for them. Did you know that Jesus had





*This is what the Lord All-Powerful said: "You must do what is right and fair.  
You must be kind and show mercy to each other."*

Zechariah 7:9 ICB

## Patriotic/Social Justice Themes

**M**any churches actively celebrate the themes of patriotism, freedom and remembrance on secular holidays such as the Fourth of July, Memorial Day, Labor Day, Veteran's Day, and 9/11 remembrance services. Other congregations intentionally avoid acknowledgment of secular dates in worship. Regardless of each congregation's decision on secular celebrations, Christians in every denomination explore themes of peace, aiding people in need, and standing up for what is fair and just. This category includes several patriotic-themed songs, but also focuses on the songs that encourage Christians to be the hands and feet of Jesus here on earth.

### Through a Child's Eyes

Most of us learn the golden rule in Sunday school – treat others the way you want to be treated. That sounds really easy to do, but do we always follow that rule? If we have a bag of candy, and our brother or sister doesn't have any, we know we should share it with them because we would want them to share with us. But sometimes we selfishly eat it all ourselves instead of sharing, especially if it's our favorite kind of candy. If we are playing a game with friends and one child is left out, we know we should invite them to play with us since we would want someone to do that for us. We know that is the right thing to do even if we think one of our friends might make fun of us for including the child in the group activity. It seems so simple – we know the right thing do, but it is often very hard to do it.

The word "justice" means fair and the word "social" means community. "Social justice" means that we should be kind and fair to EVERYONE, even if they are very different from us, or we don't like them, or they have been mean to us in the past. We talk about social justice in church because there are a lot of people in the world that are not treated fairly and do not experience love and kindness. Jesus treated every person he met with love and kindness, and that is what he wants us to do also. We alone can't show social justice to every person on earth, but we can do our part by being fair and kind to everyone we meet, just like Jesus did.

# Notes

PREVIEW



## About the Authors...

**Kirsten Ellefson Foyles** serves as a Ministry Associate at Community Presbyterian Church in Pinehurst, North Carolina where she is Director for Children and Youth Music. She currently directs a children's choir (grades K-5) and a Youth Worship Team (grades 6-12). She holds a BA from the University of Wisconsin and a law degree from the University of Louisville and works as in-house counsel for First Bank. Foyles has published articles in *The Chorister*, *North Carolina Lawyers Weekly* and various section newsletters for the North Carolina Bar Association. Kirsten successfully completed year 3 of the Choristers Guild Institute and graduated with her certification as a Director of Young Singers in July 2015. Foyles has completed year 1 of Kodály Certification and a Masters Degree in Music Education through the American Kodály Institute at Loyola University Maryland. Foyles lives in Southern Pines, NC with her husband, Jody and three daughters.



**Dr. Terri Sinclair** is Associate Professor of Music and Director of Choral Activities at Coastal Carolina University (CCU). She holds the DMA in Choral Conducting from The University of North Carolina at Greensboro, the MM in Choral Conducting from Florida State University, and the BM in Piano Performance from The University of North Carolina at Chapel Hill. At CCU, Dr. Sinclair directs two choirs, as well as teaching Choral Conducting, Secondary Choral Methods, Applied Choral Literature, Basic Musicianship, and Class Voice. She has increased enrollment in Concert Choir from under 30 to over 60 singers and improved the quality and quantity of their performances. She created the Chamber Choir, an elite, auditioned ensemble, in her first year at CCU. Dr. Sinclair's choirs have performed in prestigious locations including the Washington National Cathedral, the Lincoln Center, and at Disneyworld. They were invited to perform for the Piccolo Spoleto Festival in 2015, the South Carolina Music Educators (SCMEA) convention in 2007 and 2011, and for the South Carolina American Choral Directors Association (SCACDA) conference in 2012. In 2007 and 2009, Dr. Sinclair was selected as a conductor for the MidAmerica Productions Carnegie Hall Concert Series. She was the invited clinician for the 2008 SCACDA High School Women's Honor Choir and for numerous SC Region Honor Choirs. She is past President and Vice President for SCACDA, in which capacity she hosted the SCACDA Fall Conference and Honor Choir Festival at CCU in 2012 and 2013. She serves as an invited adjudicator for SCMEA State Choral Festival as well as national music festivals including Heritage Festivals and Festivals of Music. Dr. Sinclair has led workshops and reading sessions at professional conferences including the SCMEA and SCACDA conventions, and the ACDA Southern Division Convention. She has three original musical compositions published through Choristers Guild and has published articles in scholarly journals including the *Choral Journal*, *The North Carolina Music Educator* and *The Chorister*. She is in high demand as a guest conductor/clinician and choral adjudicator in the southeast. In her first year at CCU (2005-6), she was the recipient of the Teacher of the Year award. Dr. Sinclair is listed in *Who's Who of American Women*, 26<sup>th</sup> ed. (2007-2008).

Together Foyles & Sinclair have written an original anthem, *With One Voice*, published by Choristers Guild. In addition, they have written an original Christmas Musical that will be included in the Growing in Grace Children's Music Curriculum for Fall 2018. Foyles & Sinclair have also been selected to present on the topic of Creative and Intergenerational Use of Music in Worship at state level ACDA conferences and the Choristers Guild Mid-Winter Conference in Atlanta, GA. *Raising the Bar Line* represents their combined passion for creative multigenerational worship through music and the arts.

