

# ♪ Worship Notes ♪

Volume 1, Number 6 ♪ June 2006

**Theme: WORSHIP & THE WORD**

## THE PRIMACY OF THE WORD IN WORSHIP

The Word of God is of supreme importance in the life of the Christian, containing as it does God's revelation of his Person, his will and his ways. The Word needs to be pored over, ingested into one's mind and heart, meditated on, and acted upon. It is a unique and precious repository of spiritual truth and guidance and encouragement. There is no aspect of the life of the church or of the individual believer that should not be tied to a scriptural mooring and infused with biblical substance (2 Tim 3:16-17). The Bible is indeed "a lamp unto my feet, and a light unto my path" (Ps 119:105).

When Christians gather for corporate worship, it is logical that the Word of God should play a central and dominant role. For since worship involves focusing our thoughts and hearts and voices on the praise of God, in response to his self-revelation and his gracious saving initiative, we of course need that view of God which the Word gives us if our worship is to be "in truth" (John 4:23-24). Our worship can only duly honor God if it accurately reflects what he reveals about himself in his Word.

**The Word Neglected.** That said, the astounding observation has been made as to how little use is made of Scripture in the worship services of most evangelical churches. The irony of course is that those who claim most strongly to stand on the Bible *have so little of it in their worship*. While the sermon of course takes a prominent role in our services, even preaching consists mostly of talking *about* the Scriptures (often after reading just a very few verses). It must be said that liturgical groups (whether on the more liberal or the more conservative end of the spectrum theologically) have probably *ten times* as much actual Scripture in

their services (because it is built into their liturgies) as most evangelical free churches!

In too many of our churches the entire first part of the service consists just of music, and no Scripture is read at all. This author has experienced this often in both traditional and contemporary services: the problem is pervasive. It would seem crucially important for people in a service, believers and unbelievers, to hear (and/or see printed in a bulletin or flashed on a screen) verses of Scripture chosen to give a clear signal that: "We have come to worship God. The Word is how we know about God, and therefore it is the foundation for all that we do here and for our understanding of why we have come together." Without hearing such a declaration, worshipers make the faulty assumption (consciously or unconsciously) that we invite *ourselves* into God's presence, when in actuality it is only by virtue of his invitation (and his opening the way through the work of Christ) that we may come before him at all.

As James White puts it, "the first step toward making our worship more biblical is in giving the reading of God's Word a central role in Christian worship on any occasion" ("Making Our Worship More Biblical," *Perkins Journal* 34:38). We simply cannot overstate the importance of Scripture for our worship. By all means, let us be as creative as possible in building in Scripture (verses on banners or projected onto a screen as people enter, verses on the bulletin cover, readers' theater, children reciting verses, original Scripture songs, etc), but let us make sure that the *primacy of the Word in worship* is obvious throughout the entire service—not just during the sermon. As White adds:

Scripture is read, not just for a sermon text, but to hear what word God addresses to the gathered congregation. Preaching usually builds on that but Scripture is read for its own sake as God's Word . . . . It

### Biblical Principles of Worship\*

#4 The Word  
must be cen-  
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needs to be communicated to all that the centrality of Scripture stems from its functions as proclamation of God's Word to the gathered people (38).

In Scripture we find the prerequisites for worship, the invitation to worship, the authority for worship, the material for worship, the regulation of our worship, the message of worship, and the end to which worship should lead.

#### **The Word and the Prerequisites for Worship.**

The Word of God helps to bring us to the point where our approach to God in worship is possible: it teaches us that we are dead in our trespasses and sins (Ephes 2:1); it reveals that God has provided for redemption, forgiveness, and eternal life through the work of Jesus Christ; and it presents the opportunity to come by faith into a right relationship with the Father. "The washing of water with the Word" (Ephes 5:26) provides the spiritual cleanliness which God requires for us to be able to enter confidently into his presence (Ps 15:1-2; Heb 10:19-22; 12:18-24).

**The Word as the Inviter to Worship.** God has done everything to make our approach in worship possible, and in his Word he extends the invitation (yea, command) to draw near. The Old Testament book of worship, the Psalter, is replete with calls to "praise the Lord!" (Hebrew *hallelujah*). As the Danish hymn (text by Thomas Kingo, 1634-1703), puts it:

We come, invited by your Word,  
To kneel before your altar, Lord.

**The Word as the Authority for Worship.** The fact of the matter is that every aspect of the service should serve to reflect and honor the Word of God. The sermon (and the preacher) must be subservient to the Word: the Word must guide and control the preacher's thoughts and words if the sermon is to communicate God's message and not just the ideas of man. But also the music must be subservient to the Word: the texts must reflect and express biblical truth, and the music itself must be a suitable medium to carry the text; the musician(s) must also be subservient to the Word in terms of motivation and execution of the music. In addition, prayers and readings must be consistent with biblical teaching, if not actually taken from Scripture. As John MacArthur has put it, "If we are to worship in truth and the Word of God is truth, we must worship out of our understanding of the

Word of God" (*The Ultimate Priority*, 122-23).

**The Word as the Material for Worship.** Gary Furr and Milburn Price have suggested a number of ways in which the revelation of the Word can be communicated in the service, besides the sermon: Scripture readings of all sorts, music (setting Scripture texts, and also faithfully presenting scriptural truth in paraphrased or freely composed form), symbols (fish, cross, stained glass, etc.), carefully used drama (*The Dialogue of Worship*, 8-15). When Scripture and scriptural truth are pervasive in the service, then the acts of response will properly be understood as response to God's self-revelation through His Word.

**The Word as the Regulator of Worship.** Worship must be guided and channeled by truth, i.e. be in accordance with what God has revealed about Himself and His ways (and, as John 4:25-26 shows, must be through the Son, the Messiah, who *is* the truth [John 15:6]). As Furr and Price state: "This is the perfect blend: emotion regulated by understanding, enthusiasm directed by the Word of God" (125).

**The Word and the Message of Worship.** Preaching is part of worship, and leads to worship. Indeed, John Piper calls preaching "expository exultation" and adds: "The all-pervasive, all-important, all-surpassing reality in every text is God. Whether he is commanding or warning or promising or teaching he is there. And where he is, he is always supreme. And where he is supreme he will be worshiped" ("Preaching as Worship").

**The Word and the End of Worship.** The Word should rightly be exalted in our worship (because it is the *Word of God*), but not as an end in itself. For the ultimate goal of worship (as of the church and of our lives as believers) is to display and proclaim and magnify *the glory of God*. The glory of God will be well served in our worship as the Word speaks of the wonders of his person and his ways—through reading, preaching, praying, singing, meditating, and practicing ordinances which are infused with and reflective of scriptural truth. The Word will enable us to obey its own command to "praise him according to his excellent greatness" (Ps 150:2).

*"Biblical Principles of Worship" (treating twelve principles, of which the fourth is dealt with here) may be downloaded on the Articles page at [www.worr.org](http://www.worr.org).*

## QUOTABLES

### *Worship and the Word*

“If the bulletin makes it clear that scripture is an important part of Christian worship, then we can be sure people will get the message that the Bible is crucial in shaping their lives as Christians. But, when the role of Scripture in worship is negligible, when Scripture is used only to launch a sermon, what is communicated is that the Bible is marginal in Christian life, too. The use we make or fail to make of Scripture in our worship says far more about Christian discipleship than we may realize.”

(James F. White, “Making Our Worship More Biblical,” *Perkins Journal* 34:38)

“Baptism . . . ought to be seen as a dynamic response to the Word proclaimed. It is itself a non-verbal proclamation of the gospel in which we show forth with water God’s will to save.

The same, of course, is true of the Lord’s Supper . . . . The Lord’s Supper is a powerful showing forth of the life and death, the resurrection and ascension of Christ . . . . Preaching, too, functions best in the context of the visible word shown forth in the sacrament. The Bible calls us to take and eat and drink as well as to hear.”

(James F. White, “Making Our Worship More Biblical,” *Perkins Journal* 34:40)

“Whenever the Word of God is read aloud, our duty is to listen respectfully, and listen carefully. Let every man rein in his distracted mind so that he actually attends to what the Word of God says. When the creatures of earth assemble before the Almighty, it is not becoming to fidget around in the back of the assembled crowd as though he were limited in what he can see. Not only is it not right, it is foolish. Let every man stop his carnal thoughts, those thoughts that argue with the goodness of God. God is not a man. You may not talk to him as one character to another. You are in the play, but he is the playwright. Remember—all Scripture is the breath of God, so compose yourself.”

(Douglas Wilson, quoted in Craig Cabaniss, “Worship and the Word”)

“One cannot learn a language well by listening to the teacher. You have to practice the language, repeating the same things over and over again until it becomes second nature. The traditional way of teaching Latin—*amo, amas, amat* and so on—is, despite all modern innovations, still the best way to do it. The same is true if we want to speak Bible. We need to be drilled. We need ‘dry rote.’ Practically, this means that worship should include the corporate reading of Scripture, corporate prayers drawn from Scripture, and corporate recitation of creeds that are based on Scripture. Especially, it means corporate reading, singing and chanting of the Psalms. For centuries, Psalms was the prayer book of the church, and monks at least chanted through the entire Psalter each week. Among English evangelicals, the Psalms are today virtually unknown in public worship, and our worship and prayer life is profoundly impoverished as a result. If we want to learn the language of prayer, if we want to have ready biblical ways of expressing our griefs, our afflictions, our exultations and triumphs, we need to be drilled—not merely instructed—in the language of the Psalms.”

(Peter Leithart, “Transforming Worship” *Foundations* 38 [Spring ‘97]:33)

“God’s Word is the King speaking to his covenant people. When it is read, sung, prayed, and preached, I must quiet my heart, focus my thoughts, and attune my ears. It is the Lord of Glory who speaks.”

Craig Cabaniss, “Worship and the Word”

“There is . . . no substitute for Biblical worship services (where the Bible is read, preached, sung, and prayed) for producing sanctified, fragrant believers whose lives ‘adorn the gospel,’ since Christ’s disciples are ‘sanctified by the truth’ (2 Cor. 2:15,16; Titus 2:10; John 17:17).”

(Terry L. Johnson, The Newsletter of the the Indep. Pres. Church [Savannah GA], vol. 18, No. 5 [May 2002], 1)

“Since the Bible is the church’s source book of knowledge about its salvation, its guidebook for living, and the promise of its destiny, it must be kept central in the church’s worship.”  
(Franklin M. Segler, *Christian Worship: Its Theology and Practice*, 66)

“The Bible is not simply read aloud in order to convey information, to teach doctrine or ethics or whatever, though of course it does that too. It is read aloud as the effective sign that all that we do is done as a response to God’s living and active word, the word which, as Isaiah says, accomplishes God’s purpose in the world, abiding forever while all flesh withers like the grass. The place of Scripture in Christian worship means that both in structure and content God’s initiative remains primary and all that we do remains a matter of response.”  
(N. T. Wright, “Freedom and Framework, Spirit and Truth: Recovering Biblical Worship” [link to article](#))

“Word and worship belong indissolubly to each other. All worship is an intelligent and loving response to the revelation of God, because it is the adoration of his Name. Therefore, acceptable worship is impossible without preaching. For preaching is making known the Name of the Lord, and worship is praising the Name of the Lord made known. Far from being an alien intrusion into worship, the reading and preaching of the word are actually indispensable to it. The two cannot be divorced. Indeed, it is their unnatural divorce which accounts for the low level of so much contemporary worship. Our worship is poor because our knowledge of God is poor, and our knowledge of God is poor because our preaching is poor. But when the Word of God is expounded in its fullness, and the congregation begins to glimpse the glory of the living God, they bow down in solemn awe and joyful wonder before His throne. It is preaching which accomplishes this, the proclamation of the Word of God in the power of the Spirit of God. That is why preaching is unique and irreplaceable.”  
(John Stott, *Between Two Worlds*, 82)

“Only pure doctrine can guide us to pure worship.”  
(John Calvin)

“Our imaginations, our emotions, our clever minds, are ‘idol factories,’ as Calvin said, and they will always lead us away from God unless we are constantly judging our worship by the Word.”  
(Michael Horton, *In the Face of God*, 209)

“Our worship services should drip with Scripture. We should read it, sing it, pray it and hear it taught, as well as eat it every Sunday. We must become intoxicated on His Word.”  
(Monte E. Wilson, “Classical Propositions for Churches” in *Viewpoint* [Reformation and Revival Ministries], Jan./March 1999)

“One of the striking things about evangelical corporate worship in our times is the evident paucity of Scripture. There is relatively little Scripture read, prayed, or sung in our assemblies. While high liturgical traditions continue to infuse services with scriptural language via lectionaries and other devices, even when there is little actual clerical or congregational esteem for the final authority of God’s word written, it is a supreme irony that in evangelical worship (the gathered praise of those who among all Christians profess to take the Bible most seriously) the Bible often almost disappears.”  
(Terry L. Johnson and J. Ligon Duncan III, “Reading and Praying the Bible in Corporate Worship,” in *Give Praise to God: A Vision for Reforming Worship*, 140)

“You cannot read too much Scripture; and what you read you cannot read too carefully, and what you read carefully you cannot understand too well, and what you understand well you cannot teach too well, and what you teach well you cannot live too well.”  
(Martin Luther)

“‘Worship is Scripture’s home,’ says Aiden J. Kavanagh, a liturgical theologian. He means, at the very least, that ‘the liturgy must be awash in Scripture.’ The words of Scripture are not to be confined only to their reading before the sermon. The worship service must properly be soaked in Scripture.”  
(Leanne Van Dyk, “Proclamation: Revelation, Christology,” *A More Profound Alleluia*, 68-69)

“The call to worship is an important part of worship because it means that gathering together is not just a bright idea cooked up by the church leaders. On the contrary, the Lord himself calls us to gather and commands us to assemble in his presence.”

(Peter Leithart, “Transforming Worship” *Foundations* 38 [Spring ‘97]:31)

“The first step toward making our worship more biblical is in giving the reading of God’s Word a central role in Christian worship on any occasion.”

(James F. White, “Making Our Worship More Biblical,” *Perkins Journal* 34:38)

“A worship service in which all words spoken, from first to last, are words from Scripture—such a service will be rigged and ready to sail into the waters that flow from the throne room of God (Rev 22). God has chosen, in mysterious divine wisdom, this collection of documents that comprise our Bible to be the means by which we are formed to be the people of faith. God has chosen, in mysterious divine wisdom, this Bible to be one of the means by which Christ is presented to us in our gathered worship. God has chosen, in mysterious divine wisdom, this Bible to be the means of our comfort, judgment, instruction, hope, lament, and vision. It would be a great folly for us to fill our worship service with words—mountains of words—that do not find their source in this God-appointed well.”

(Leanne Van Dyk, “Proclamation: Revelation, Christology,” *A More Profound Alleluia*, 69-70)

“Worship is not a mindless exercise. First and foremost, worship is a rational activity. It arises from careful reflection on who God is (in the infinite glory of His being) and what He has done. . . . Worship without theology is bound to degenerate into idolatry; hence, the essential place of Scripture both in public worship and private devotion. It is the word of God that evokes the worship of God. . . . True knowledge of God will always lead us to worship.”

(John Stott, sermon: “Worship,” based on Romans 11:33-36)

“Genuine worship is a response to divine truth. It is passionate because it arises out of our love for God. But to be true worship it must also arise out of a correct understanding of His law, His righteousness, His mercy, and His being. Real worship acknowledges God as He has revealed Himself in His Word. We know from Scripture, for example, that He is the only perfectly holy, all-powerful, all-knowing, omnipresent source from which flow all goodness, mercy, truth, wisdom, power, and salvation. Worship means ascribing glory to Him because of those truths. It means adoring Him for who He is, for what He has done, and for what He has promised. It must therefore be a response to the truth that He has revealed about Himself. Such worship cannot rise out of a vacuum. It is prompted and vitalized by the objective truth of the Word.”

(John F. MacArthur, Jr., “How Shall We Then Worship?” in *The Coming Evangelical Crisis*, 182-83)

## THE LIGHTER SIDE

### THE SEVEN AGES OF CHURCH

- Birth: Listening to the sermon and crying
- Aged 5: Listening to the sermon while drawing pictures
- Aged 15: Listening to the sermon while thinking about the redhead on the third row
- Aged 20: Listening to the sermon and wondering what it’s about
- Aged 30: Listening to the sermon and thinking you could do better
- Aged 50: Listening to the sermon and knowing you could do better
- Aged 80+: Listening to the sermon and remembering that it used to be better

(David E. Flavell, *Cooking Up Worship*, 77)

## GUEST ARTICLE

Dear Pastors and Church Musicians:

I want to comment on Memorial Day and July 4th and how they overlap with the life of church music and Christian worship.

I am a very patriotic American. I cry when the planes fly over the football stadium and when we sing “America the Beautiful.” I pay my taxes with enthusiasm and, to my knowledge, have never missed an opportunity to vote in state and national elections. I would guess that the vast majority of the U. S. citizens in our congregations are also extremely patriotic.

HOWEVER, as a local congregation, we choose NOT to use these national celebrations as an emphasis in our worship services. Here are our reasons:

1. It is just too easy to confuse what it means to follow Christ with what it means to be a loyal U.S. citizen. Especially when hard-hitting emotional presentations are made with flags and uniforms and pledges, it is too easy to get mixed up about where our allegiance should be. However, we ARE quick to pray for our country and for our leaders and we are quick to thank God for the freedom of worship that we enjoy. We are also faithful to pray for believers in other countries who do not enjoy the freedom to worship Christ openly.
2. We have many internationals in our congregations, many of whom are considering the Christian faith for the first time. We do not want to have the bold gospel of the Cross somehow confused in their minds with Uncle Sam and a particular form of government or foreign policy.
3. When a mood of patriotic celebration is present, it seems to be about two clicks away from partisan politics. While we strongly encourage citizens to vote, we are amazingly silent concerning how Christians should vote. If anything, we want believers who are committed to different views on social programs and public policies to be ONE IN CHRIST. There are some fine Scriptures that support this position.

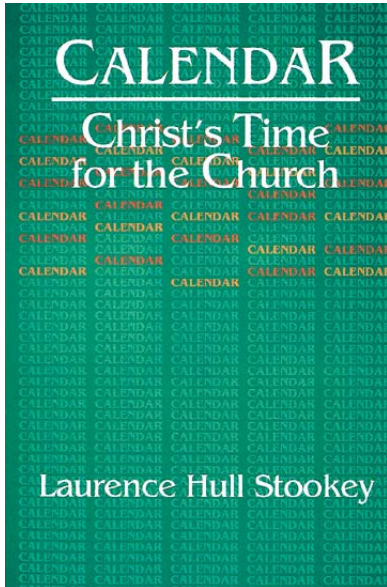
### FINAL COMMENT:

I am not saying this in any way as a judgment on other churches that pull out all the stops (and flags) for civil celebrations. I am just wanting to share with colleagues what makes me tick. May God’s richest blessings be on you and your congregations—and on our country.

Respectfully submitted,

Carl Stam  
Director, Institute for Christian Worship  
The Southern Baptist Theological Seminary  
(Louisville, Kentucky)

(subscribe to his email “Worship Quote of the Week” at  
[www.wgotw.org](http://www.wgotw.org))



## CALENDAR: CHRIST'S TIME FOR THE CHURCH

Laurence Hull Stookey  
(Abingdon, 1996)

First, a *confession*: I did not read this book voluntarily. It was assigned as reading for a course I was taking. And to be honest, I was not enthused about the prospect of reading a book on a subject as stuffy and stilted (I thought) as the liturgical year or church calendar.

Second, an *admission*: I was wrong. And very pleasantly surprised. This is a fascinating study full of rich biblical insights and inspiring spiritual reflections.

Stookey teaches at Wesley Theological Seminary in Washington, D.C. His convictions are warmly evangelical, and he gives vivid testimony to the great truths of the life, death and resurrection of Christ and their significance for us. (A theological weakness is a reluctance to subscribe to the full authority of Scripture.)

Stookey advocates a “backwards” approach to looking at the church year, beginning with Easter, which he sees as absolutely essential to understanding all that goes before; he further points out that Easter, not Christmas, is the pivotal celebration of the Christian year. But he goes beyond that to point out that the *primary* festival in Christendom is *the weekly Sunday gathering*. He makes a compelling case for his view that “the chief festival occurs weekly, and from it all else is derived, including those annual festivities that may be more visible and certainly are the more popular cultural occasions. . . . It has become a maxim of late that ‘every Sunday is a little Easter.’ But it would be more accurate to say that ‘every Easter is a great Sunday.’” Thus Stookey lays primary importance and great weight upon the corporate meeting of the people of God each Lord’s Day.

For this reason alone pastors and worship leaders should give careful consideration to Stookey’s perspectives. There are indeed important spiritual events to be commemorated and celebrated; but holiday extravaganzas should not be allowed to suck the energy out of regular Sunday worship. Those in churches which follow the liturgical year already should give attention to the thoughtful and well-reasoned perspectives which Stookey provides; and churches which do not follow the church year should drink deeply of this profound study and consider observing at least such crucial events as Ascension and Pentecost, and following Stookey’s admonition to see and observe Easter as a *season* rather than only as a single *day*. One need not buy into the whole complex scheme of Lenten Sundays, saints’ days and such to benefit greatly from Stookey’s winsome and theologically rich treatment. Here are some of the author’s musings on important events of the Christian year:

EASTER: “The birth, ministry, and death of Jesus must be understood in light of the resurrection or the understanding will be greatly diminished. It is no accident that the observance of Christian time, the day and the week and the year, is grounded in and organized around the resurrection celebration.” (27-28)

GOOD FRIDAY: “This day is good precisely because God was in control at Calvary. The crucifixion of Jesus was not some bad deal that God had to try to make the best of; it was a working out of divine intention with a view to the salvation of an otherwise doomed creation.” (96)

ASCENSION: “The ascension further means that in returning to God, the Risen One takes along the fullness of human life experienced by Jesus. . . . The God who came into our midst as a baby and dwelt among us experienced all things, even to the most severe forms of oppression and suffering; that experience was not a transitory episode to be forgotten by God after thirty years. No, that experience is carried into heaven, that we may know the Most High identifies always even with the least and the lowest.” (70)

PENTECOST: “The need for a theology about the Day of Pentecost is seen by reflecting on how readily Christians misunderstand the nature of the church. . . . The church is a community called together by the Spirit of the Risen One. . . . Participation therefore is not something we do on the basis of personal choice or need; participation in the Body of Christ is inherent in being Christian. The church, not the individual, is the irreducible unit of Christianity.” (76-77)

CHRISTMAS: “Christmas is the enfleshment of God, the humiliation of the Most High and divine participation in all that is painful, ugly, frustrating, and limited. Divinity takes on humanity, to restore the image of God implanted at creation but sullied by sin. Here is the great exchange Christmas ponders, that God became like us that we might become like God. God accepted death that the world might accept life. The Creator assumed temporality to redeem creation from futility.” (106-7)

## NEWS ITEMS

### REFORMED WORSHIP GOES ONLINE

(Press Release) GRAND RAPIDS, Mich.—*Reformed Worship*, the quarterly journal for worship planners, is celebrating its 20th anniversary this spring with a bang. Volume 80 of the magazine, published by [Faith Alive Christian Resources](#), marks 20 years—and is available online to anyone at [www.reformedworship.org](http://www.reformedworship.org), along with 79 issues' worth of original litanies, meditations, dramas, and other inspiration.

“Good resources really don’t go out of date,” says Emily Brink, the magazine’s founding editor, “Churches save all their back issues.” Now anyone can access *RW* 80—and the magazine’s archives of back issues—for free. But starting with volume 81 in August, only current subscribers will be able to view the newest issue of *Reformed Worship* online (music and art is only available in the printed magazine).

*Reformed Worship*, though grounded in Reformed perspectives, has a wide vision for worship that appeals to many strands of the Christian tradition. The magazine is filled with ideas, tips, and nuts-and-bolts advice on planning, structuring, and leading churches in worship. With a subscriber base of over 4,000, *Reformed Worship* is utilized by many different churches from several denominations and is a valuable resource in supporting traditional, contemporary, and blended types of worship services.

### ED WILLMINGTON NAMED FIRST DIRECTOR OF FRED BOCK INSTITUTE OF MUSIC

*Ed Willmington* has been named the Director of the newly established Fred Bock Institute of Music, part of the Brehm Center for Worship, Theology and the Arts at Fuller Theological Seminary in Pasadena, California.

Ed has a BA in Church Music and Conducting (Bethel College); and an MM in Composition and DMA in Composition, both from the University of Arizona. He comes to the Bock Institute after serving for 22 years as the Pastor of Worship and Music at Scottsdale Bible Church in Scottsdale, Arizona. Ed is the composer/arranger of more than 100 published works and served on the Advisory Board for the *Hymnal for Worship and Celebration*.

The Fred Bock Institute of Music is named in memory of the man known to many as the premiere leader of church music in his era. Fred Bock passed away in 1998 following complications from surgery. Plans are under way to build a worship center that will house the Fred Bock Institute and provide classrooms and rehearsal space on the Fuller Campus. “The general goal is to establish resources and training opportunities for present and future worship leaders in the church,” Willmington said as he discussed his new assignment. Ed also has a burden for the often strained relations between worship leaders and pastors, and plans a unique program to mentor present and future worship leaders.

## SONG SEARCH

Over the last few years many churches across North America have been using *Let the Nations Rejoice*, a 32-song book and CD resource for meetings with a missions emphasis. Songs are now being sought for Volume Two, to be published in 2007. The criteria for selecting the songs is that they should be 1) short - not many verses or words; 2) singable as a congregation, not solos; and 3) themes that celebrate the Lord’s global reign or challenge God’s people to involvement. Send a lead-sheet (melody, chords and lyrics) to Frank Fortunato, PO Box 444, Tyrone, GA 30290. A demo CD or cassette of your submissions is not required, but preferred. Or, you may send a music notation score by PDF attachment with mp3 to [ffort2@aol.com](mailto:ffort2@aol.com). Submissions must be received by October 1, 2006. Send email to find out how to get final copies of Volume One at near-giveaway prices. Regrettably no more CDs are available.

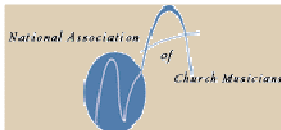
## EVENTS



June 4-6, 2006  
**FOREST HILLS  
 BAPTIST CHURCH,**  
 NASHVILLE,  
 TENNESSEE  
[www.sbc.mc.org](http://www.sbc.mc.org)



July 11-15, 2006  
**Bethel University, St. Paul, Minnesota**  
 Music and the arts, missions,  
 and indigenous worship around the world.  
 Registrants will select from over 50 seminars, panels, plenary sessions, and media presentations. Experienced leaders from more than 20 organizations will present seminars within the following tracks: Foundations, Media and Related Arts, Contextualization and Case Studies, Methodology, and Overcoming Obstacles. Break-out sessions organized by geographical area and interest group will provide networking opportunities for participants. Check out the speaker information and seminar abstracts online at [www.gcommhome.org](http://www.gcommhome.org).



## National Association of Church Musicians

### Conference 2006

July 12-15, 2006  
 First United Methodist Church  
 Pasadena, California  
<http://www.nacmhq.org/content/home/>



## *Hymns in the Heartland*

DePauw University,  
 Greencastle, Indiana  
 16-20 July 2006

[www.thehymnsociety.org/](http://www.thehymnsociety.org/)



[http://www.baylor.edu/christian\\_music](http://www.baylor.edu/christian_music)



August 9th-12th, 2006  
Covenant Life Church, Gaithersburg, Maryland  
<http://www.worshipgod06.com/>



[Info](#)



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