

Life Together

March 2018

Olsburg-Walsburg Lutheran Parish

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From the Desk of Pastor Keith...

Impossible!! That's right, it is impossible! What is impossible, you ask? It is impossible to overstate the importance of Easter.

We live in an age of superlatives. Words like awesome, absolute, greatest, best, outstanding, incredible, huge are used daily and applied to just about everything. Even junk mail is cluttered with the most exaggerated claims of the importance of products which are, in my opinion, worth very little.

But when it comes to Easter, no words can do justice to the importance of the event. It stands alone as THE moment when all of human history is turned around. It stands alone as THE moment when death gives way to life and the future is opened up. It stands alone as THE moment of your life!

Yet, we are tempted to blow it off as just another holiday, or even worse, as just another day. How can we not celebrate Easter? How can we not go out of our way to adore the Risen Christ? How can we let anything crowd Easter worship out of our lives?

Easter is in fact the day the Lord has made. Easter is joy. Easter is peace. Easter is hope. Easter is the future. Easter is life. Easter is Christ risen from the dead!

Easter is for you. Easter is what you need. Easter is the answer to your prayers. Easter is God's love for you in action. Easter is Christ risen from the dead!

Come, let us adore Christ the Risen One!

Yours in Christ,
Pastor Keith

The Great Feast of New Life

We will observe the events of Christ's death and resurrection this year with a whole week of worship services. We will gather at our respective churches on Palm Sunday, March 25, when we cheer Jesus as he enters Jerusalem.

On *Wednesday, March 28*, we will gather at Olsburg Church at 7:00 p.m. There we will observe the events of Maundy Thursday, the night Jesus washed the disciples' feet, gave them the meal of Holy Communion, and commanded them to love one another.

On *Good Friday, March 30*, we will gather at Walsburg Church at 7:00 p.m. We will listen to the story of Jesus' death and sing hymns and pray, remembering that Jesus died on the cross for us.

Palm Sunday will be celebrated at both churches on *Sunday, March 25*. 9:00 a.m. at Olsburg and 11:00 a.m. at Walsburg.

The great celebration of the Resurrection of our Lord will take place on *Easter Day, April 1*. We will gather for a SonRise service at 7:00 a.m. at Walsburg Church. An Easter breakfast will follow. Then we will gather at 9:00 a.m. for a Festival Service at Olsburg Church and at 11:00 a.m. for a Festival Service at Walsburg Church.

Invite your family and friends to join us in remembering the death of Jesus and celebrating his totally awesome resurrection!

Minister of the Word-Through Music: An interview with Marty Haugen

It was hard to pick Marty Haugen out until he stepped up to the mike. Dressed simply and holding a guitar, he waited quietly for everyone in the chapel to settle down. Then, after first teaching us some of the responses we would be singing, he began the service of Evening Prayer. Haugen sang, "Jesus Christ, you are the light of the world" and, with a gesture, invited us to respond: "The light no darkness can overcome." So began one of the services at the Calvin Symposium of Worship and the Arts.

That evening I had the opportunity to observe Haugen as a humble worship leader who gave prayerful attention to the texts we were singing. But he is also a prolific composer of psalms, service music, hymn settings, and works for choirs and solo voice. His folk-liturgical style is accessible and balanced with textual integrity. Although he grew up in the Lutheran church, he has worked most of his career as a pastoral musician in Roman Catholic parishes, and is currently composer-in-residence for the Mayflower United Church of Christ in Minneapolis, where he contributes to worship when he is not on the road.

During our days at the symposium, I had the opportunity to meet with Haugen and discover more about the man who is probably the most widely sung liturgical composer today. (—ERB)

RW: How did a nice Lutheran boy like you take your first job in a Roman Catholic parish as a worship leader?

MH: Growing up in the Lutheran church. I would never have considered myself a worship leader, because at that time the worship leader was the ordained person, and I was just a teenage organist. I started Luther College (Decorah, Iowa) as a piano major but switched to psychology, thinking I would go to seminary. When my advisor asked why I was dropping music, I said the only options I saw were to be a teacher or a performer, and neither interested me. The third option was to be a church musician, and I surely didn't want to do that. To me a church musician only directed the choir and played the hymns. That seemed so narrow, it didn't seem like ministry, and I was interested in ministry.

To be real honest, I took my first job as a way of keeping me from going to Africa in the Peace Corps. I had signed up but didn't want to go because I was in love with the woman who was to become my wife. I thought perhaps I could take a job for a year until I could get married and find out what I really wanted to do. A chaplain suggested that I apply for a Catholic church job. I said I didn't know anything about the Catholic liturgy, and he said, well, these days, nobody does—you'll feel right at home. And he was right.

What I learned was that when you are in chaos, you ask some fundamental questions that you don't ask when things are going well.

March birthdays and anniversaries

Birthdays

March

- 1 Katie Burklund (O)
Raymond Nelson (W)
Jared Henry (W)
Roberta Hartford (W)
- 2 Donna Nelson (W)
Brianna Olson (W)
- 5 Justin Ricketts (O)
- 6 Garrett Nelson (O)
- 9 Taellor Howland (O)
- 10 Donald Campbell (W)
Rowdy Berry (W)
- 11 Tami Howland (O)
Christy Nelson (O)
- 12 Bev Stowell (O)
Mike Hagenmaier (W)
- 14 Janet Neilson (W)
- 16 Marla Webster (O)

- 17 Floyd Munson (O)
- 18 Bart Coutermarsh (W)
Cindy Neilson (W)
- 20 Peggy Johnson (O)
- 21 Richard Gibbs Jr. (O)
Ashley Rice (O)
Carol Wiens (W)
- 23 Jonathan Nelson (O)
Brooklyn Rice (O)
- 26 Gracie Scofield (W)
- 27 Kent Burklund (O)
- 28 Kylie Gibbs (O)
- 29 Timothy Zoeller (O)
Amanda Esping (O)
Stacy Deetjen-Dawes (W)
- 31 Rich Cooper (O)

March Anniversaries

- 9 William and Janet Neilson (W)
- 22 Dan and Shari Holt (O)
- 23 Don and June Campbell (W)

Members in service

Thank you to these members for their service to the parish during March.

Olsburg Lay Readers: 3/4 Joyce Cantrell; 3/11 Kathy Monser; 3/18 Kylea Ricketts; 3/25 Kraig Kasselmann; 3/29 Luellen Kasselmann

Olsburg Acolytes: Today: Jordyn Gutsch; 3/11 Landry Zoeller; 3/18 Brooklynn Zoeller; 3/25 Emma & Ida Kasselmann, Kylea Ricketts

Olsburg Ushers: Jacob Nelson; David Gibson; Karl Kasselmann; Lee Cantrell

Assist Pastor during Communion: 3/4 David Gibson; 3/18 Kristi Fronce; 3/29 Kraig Kasselmann

Altar Committee: Donica Nelson; Mary Nelson

Walsburg Ushers and Greeters: Lee & Roberta Hartford; Gary & Diana Hargrave

Walsburg Communion Ushers: Trenton Hargrave; Valerie Hoehner

***Walsburg Lay Assistants:** 3/4 Rita Nelson; 3/11 Sandy McCool; 3/18 Jerry Baer; 3/25 Amber Befort

Altar Committee: Janet Neilson

Olsburg Women Invite you to donate items for Lutheran World Relief Personal Care Kits

The Olsburg LCW invites the congregation to bring items for Lutheran World Relief Personal Care Kits during Lent. Items needed are:

- **ONE** light-weight bath-size towel (between 20" x 40" and 52" x 27"), dark color recommended;
- **TWO** or three bath-size bars of soap equaling 8 to 9 oz., any brand, in original wrapping;
- **ONE** adult-size toothbrush in it's original packaging*;
- **ONE** sturdy comb, remove packaging;
- **ONE** metal nail clippers (attached le optional), remove packaging. Items may be left in the box in the Narthex.

After the Second Vatican Council, Roman Catholics were asking questions like, What does it mean to gather? How do we sing the psalms? How do we sing when we go to communion? I think the Spirit moves through questions and discussions and struggles like those.

I started to explore the idea that various “ministers” in worship all collaborate. The word worship “leader” can be seductive and even dangerous, because it implies a higher role. I see ministers as those who are in the midst of the assembly (congregation) and are part of the assembly, using their own particular charisms (gifts) to help everyone’s prayer happen.

There is an energy that rises when the presiding minister calls for a response in the sermon and then a musician calls forth a response in the song. The congregation responds, and the choir has a voice, and there are all these voices. And through our interaction we become aware of Christ’s presence and are touched by it. So our collaboration is like a symphony in the sense that all these different ministries have a part to play. You could call attention to your own solo, but then the whole piece suffers.

Do you think you had more freedom in the Roman Catholic Church in the 1970s to explore your concept of worship ministry than you might have had in Protestant traditions that were more settled and set?

Yes, I do think so. I was in my early twenties, like many musicians and also priests who had been ordained right after the Second Vatican Council. We were young and enthusiastic and not that far from the sixties. We still had this vision that the world could be changed and that institutions could be radically changed. If the cardinals and bishops had understood the implications of what they were

unleashing, they might not have made all the changes. A lot of Catholic music from that period has now moved into Protestant churches. Protestant groups have the opportunity to learn from Catholic mistakes from that period as well; for example, for a time churches had Folk Mass, Organ Mass, Silent Mass—sort of like the cable TV approach—we’ll give everybody exactly what they want and the way they want it. They found that that approach fragmented their community.

When did you start composing?

Growing up in the Lutheran Church, I knew and loved the psalms, but only as prayer texts and spoken texts, not sung. The first Sunday I came to the Catholic church, we were instructed to sing the psalm—interactively! I was struck during that service by how badly the people sang and how poorly written the psalm setting was. It was awful. I thought to myself—I could write this badly!

And so I experimented right off the bat. As most musicians do, I approached composition from the standpoint of music, and I tried to make the text work with the music. But I realized very quickly that that was a distortion of the role of music in worship. What the Lutheran church taught me was how critically important it is that music support the Word. Learning to compose for the text—to make the music support the text—was a long process for me.

The Reformed tradition is used to the people singing everything, not having a cantor or soloist sing with the congregation in an interactive or responsorial structure. Was that approach a problem for you?

I grew up in the same tradition you did. In the Lutheran church everybody sang everything. The good side of that is it creates a strong sense of community and

unity. To stand and sing together becomes a ritual act in itself of giving thanks and praise; that heritage is one of the great treasures of the Protestant Reformation.

But something was also lost, and I think we are starting now to realize it. Interactive singing, back and forth, creates a dialogue. When we all stand and face the wall and sing in the same direction, there is no give and take between us. When Jesus encountered someone, he looked at the person and invited a response. Think about it this way: to sing to each other in worship is a profound and vulnerable experience. In our song we're inviting each other into the vulnerability of following Christ. That involves singing to and looking at each other as well as standing together and singing the songs.

What kind of solo singer, or cantor, or “minister”—as you described earlier—best leads the congregation in this kind of interactive singing?

In early times, the cantor was not seen as the best singer, but the one who best knew and exemplified an embodiment of the stories of the people; the one that the people said had the integrity to sing for them.

Our concept of a soloist is a performer who operates from a position of power and authority. In contrast, a worship minister operates from a position of vulnerability. Unlike the performer, the minister sets up the music in such a way that the people have to complete it. I open it, and I invite you into it, and you have to help me out here because I'm only giving part; you have to say the amen, or it's not complete.

The minister, then, is the one who is vulnerable—the one who says, I have the story that is so important to me that I am going to risk being rejected in order to give it to you.

Do you have some words of advice for people who would become worship ministers?

Well, what helped me was going back to the Scriptures and then taking courses in theology and seeing myself not primarily as a minister of music but as a minister of the Word and a minister of the peoples' prayer. And then I asked, how can I use music to do that? I found that the more I knew about traditions of the past, the more I felt confident that I was on the right track. It is so hard because we all want to be good ministers. Many good musicians have very good intentions. But most of us don't have the background in theology and study of the Word to understand what it really means that music becomes the tool rather than the end. What is needed are study programs for those who would become ministers of the Word with music as a tool. Music and theology have to be taught side by side.

Excerpt taken from <https://www.reformedworship.org/article/december-2000/minister-word-through-music-interview-marty-haugen>. The full article can be accessed by visiting this site.