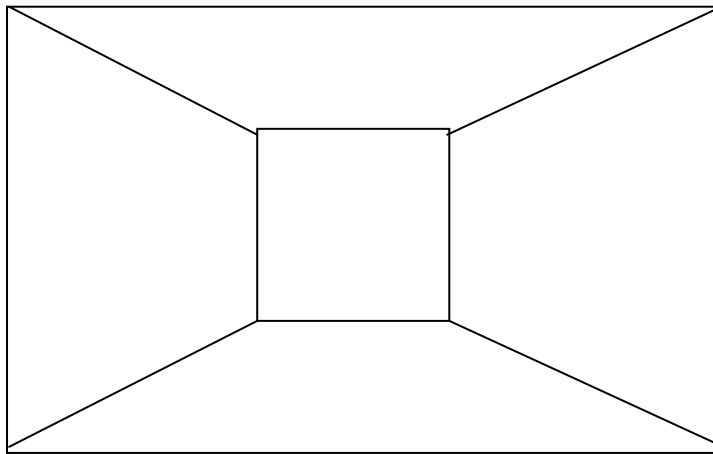


# Facilitator resources

## **Resource: Placemat**

The placemat is drawn on a large sheet of paper. The page is divided so that each group member has a section to write in with a square or circle in the middle to record the group response. Participants reflect on the question they have chosen and begin the process by considering their responses and ideas. They record these in their section of the placemat (one minute, or more if question is complex). Participants share their responses in turn (30-60 seconds each) and record their group response in the centre space of the sheet.

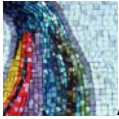


You will need enough sheets for each group and each question they discuss.

## **Resource: Short Trails**

available online at [www.lutheran.edu.au](http://www.lutheran.edu.au)

Login to the member area and select *Resources/publications then Pathways then TRIAL MATERIAL ONLY Pathways: theological focus*



### Art Short Trail

View these art works in conjunction with the following segments of your *Participant Theological Notes*:

- *Aspects of the theology of worship*

Select two or more of the art works that follow and respond accordingly.

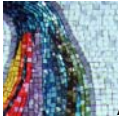
#### Anneke Kaai

*Worship no God but me*

[www.annekekaai.nl/index2.htm](http://www.annekekaai.nl/index2.htm)

- When you study this painting what do you see?
- What does it highlight about worship? Who is to be worshipped? How does/does not the artist represent this?
- What worship key words would you say are represented here?
- How do the artist's use of colour, value and emphases work from a worship perspective?
- Use a graphic organiser to record your thinking. Take it to your discussion group.





### Art Short Trail

(...cont)

**Kate Austin**

*The worshipper*

<http://christart.co.uk/theworshipper.htm>

- Comment on the artist's use of line, colour, space and shape in her representation of the worshipper.
- What elements and emphases of worship are depicted here? Are there any important emphases that are not?
- Use a graphic organiser to record your thinking. Take it to your discussion group.

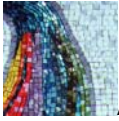


**Caroline Jordan**

*Worship*

[www.living-waters.co.uk/ministries/worship.php](http://www.living-waters.co.uk/ministries/worship.php)

- In what ways does this painting speak of worship? Comment on colour, space, value, movement and unity in the work.
- Are there any important emphases or elements of worship that are not coming through in your interpretation?
- Use a graphic organiser to record your thinking. Take it to your discussion group.



### Art Short Trail

(...cont)

**He Qi**  
*Nativity*

[www.heqigallery.com/](http://www.heqigallery.com/)

- How does this painting answer the question: who is to be worshipped? How does the artist accomplish this?
- How does the artist capture some of the mood and significance of this monumental yet humble event?
- Use a graphic organiser to record your thinking. Take it to your discussion group.



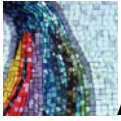
**Anneke Kaai**  
*Psalm 150*

[www.annekekaai.nl/index2.htm](http://www.annekekaai.nl/index2.htm)

Psalm 150 is the last recorded in the book of Psalms. All creatures join to express their overwhelming praise for their Creator.

- What kinds of techniques and representations does the artist use and employ to demonstrate the act of worship? How does this image fit with your understanding of the main emphases of worship from the readings?
- Use a graphic organiser to record your thinking. Take it to your discussion group.





### Art Short Trail

(...cont)

**Yosef Darsane**

*Baptism in Jordan*

[http://mattstone.blogs.com/photos/asian\\_icons/baptism-in-jordan-yosef-darsane.html](http://mattstone.blogs.com/photos/asian_icons/baptism-in-jordan-yosef-darsane.html)

- What is happening in this painting? What elements of symbolism have been utilised by the artist?
- How has the artist contextualised it? What might an Australian 'version' of the baptism of Jesus look like?
- What aspects of baptism are reinforced by the painting?
- Use a graphic organiser to record your thinking. Take it to your discussion group.



**Curtea de Arges, Romania**

*Icon communion of the apostles in St Nicholas Church*

[http://pof.reonline.org.uk/christianity\\_or\\_thodox.php](http://pof.reonline.org.uk/christianity_or_thodox.php)

- Study the composition of this painting. Where is the focus of attention? How has the artist achieved this?
- How closely or not does it depict your experience of holy communion?
- Use a graphic organiser to record your thinking. Take it to your discussion group.



### Music Short Trail

(...cont)

Select one or more option. Listen to the selected piece/s in conjunction with your *Participant Theological Notes*:

- *Aspects of the theology of worship*
- *Responding to issues surrounding worship in Lutheran schools: the focus of worship, worship style*

### Jesu, joy of man's desiring

Listen to Johann Sebastian Bach cantata 147 *Jesu, joy of man's desiring*

Links to Celtic Woman version <http://www.youtube.com/watch?v=iPeVluRjUi4> and Winchester Cathedral Choir version <http://www.youtube.com/watch?v=K3mKkLMzLpc&feature=related>

Study the words as you listen...

Jesu, joy of man's desiring,  
Holy wisdom, love most bright.  
Drawn by Thee, our souls aspiring,  
Soar to uncreated light.  
Word of God, our flesh that fashioned  
With the fire of life impassioned,  
Striving still to Truth unknown,  
Soaring, dying 'round Thy throne.  
[www.mp3lyrics.org/dsR](http://www.mp3lyrics.org/dsR)

[ Original German Text: ]  
Jesus, bleibet meine Freude,  
Meines Herzens Trost und Saft,  
Jesus wehret allem Leide,  
Er ist meines Lebens Kraft,  
Meiner Augen Lust und Sonne,  
Meiner Seele Schatz und Wonne,  
Darum laß ich Jesum nicht  
Aus dem Herzen und Gesicht.

This is one of hundreds of cantatas Bach composed over many years (in the 1700s) while working variously as organist, concertmaster, capellmeister, cantor and musical director in the now eastern area of Germany.

Which words do you find especially 'worshipful'? Why? What aspects of worship are highlighted by those words?

Create a mind map to show the links between the words of Bach and their relationship to an understanding of worship, ie, why Christians worship, and Christians' orientation in worship. Compare your list with another participant's list. Take the list to your discussion group.

### How great is our God; He reigns; Here I am to worship

Listen to Chris Tomlin's *How great is our God* [http://www.youtube.com/watch?v=jixPG\\_mRHDs](http://www.youtube.com/watch?v=jixPG_mRHDs)

Listen to Newsboys *He reigns* [http://www.youtube.com/watch?v=AMT\\_kAD6cOg](http://www.youtube.com/watch?v=AMT_kAD6cOg)

Listen to Tim Hughes *Here I am to worship* [http://www.youtube.com/watch?v=ZZ\\_yRoFiJ7U&feature=related](http://www.youtube.com/watch?v=ZZ_yRoFiJ7U&feature=related)

Study the words as you listen...

Which words do you find especially 'worshipful'? Why? What **aspects** of worship are highlighted by those words?

Create a mind map to show the links between the words of the song and their relationship to an understanding of worship, ie, why Christians worship and Christians' orientation in worship. Compare your list with another participant's list. Take the list to your discussion group.





### Music Short Trail

(...cont)

#### Response of creation to God's action

Listen to Psalm 148.

Links to Acapella Company version *Praise the Lord* [www.youtube.com/watch?v=8rB9R8Xjt\\_I](http://www.youtube.com/watch?v=8rB9R8Xjt_I)

or Sons of Korah version *Sun Moon and Stars* [www.youtube.com/watch?v=R7s3gWkLhaQ](http://www.youtube.com/watch?v=R7s3gWkLhaQ)

Study the words (NIV version) as you listen ...

- |  |  |
|--|--|
| <p>1 Praise the LORD. [a]<br/>Praise the LORD from the heavens,<br/>praise him in the heights above.</p> <p>2 Praise him, all his angels,<br/>praise him, all his heavenly hosts.</p> <p>3 Praise him, sun and moon,<br/>praise him, all you shining stars.</p> <p>4 Praise him, you highest heavens<br/>and you waters above the skies.</p> <p>5 Let them praise the name of the LORD,<br/>for he commanded and they were created.</p> <p>6 He set them in place for ever and ever;<br/>he gave a decree that will never pass away.</p> <p>7 Praise the LORD from the earth,<br/>you great sea creatures and all ocean depths,<br/>8 lightning and hail, snow and clouds,<br/>stormy winds that do his bidding,</p> | <p>9 you mountains and all hills,<br/>fruit trees and all cedars,<br/>10 wild animals and all cattle,<br/>small creatures and flying birds,<br/>11 kings of the earth and all nations,<br/>you princes and all rulers on earth,<br/>12 young men and maidens,<br/>old men and children.</p> <p>13 Let them praise the name of the LORD,<br/>for his name alone is exalted;<br/>his splendor is above the earth and the heavens.</p> <p>14 He has raised up for his people a horn, [b]<br/>the praise of all his saints,<br/>of Israel, the people close to his heart.<br/>Praise the LORD.</p> |
|--|--|

Can you trace the psalmist's call to worship from the *top down*? Where are the *highest heavens*? What different parts of creation join in this symphony of praise? If you were making a video recording of this Psalm, what images would you select? What music would you select to accompany the words? It is taken for granted in the Psalm that creation knows how to praise God. How do inanimate objects praise God? What songs, liturgy or activities have helped you praise God in the past?

The following words are found in the *Service with communion liturgy* of the *Lutheran Hymnal*:

*Therefore with angels and archangels and with all the company of heaven, we adore and magnify your glorious name, ever more praising you and saying: Holy, holy, holy, Lord God of hosts; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.*

They, too, remind us that we are in company with more than ourselves when we worship. The world is bigger than we are. All of creation responds to God's action.

Study the words of the Nicene Creed. What do the words *visible and invisible* imply?

*I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day he rose again according to the Scriptures,*

*and ascended into heaven, and sits at the right hand of the Father. He will come again, with glory, to judge the living and the dead; whose kingdom will have no end. And I believe in the Holy Spirit, the Lord, and giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is worshipped and glorified; who spoke by the prophets. And I believe one holy Christian and apostolic Church; I acknowledge one baptism for the forgiveness of sins; and I look for the resurrection of the dead, and the life of the world to come. AMEN.*

Take your responses to your discussion group.



### Reading Short Trail

Select one or more of the readings listed and note any new understandings the text/s reveal:

As you read, refer to relevant sections of your *Participant Theological Notes*:

- *Aspects of the theology of worship*
- *Responding to issues surrounding worship in Lutheran schools*

#### Why a Lutheran school?

Bartsch, M. (2001) The Lutheran school as a worshipping community, *Why a Lutheran school?* (pp. 87-88) Adelaide: Lutheran Church of Australia, Board for Lutheran Schools.

#### LIFE

BLS (1999) God gathers Christians to worship him, *LIFE Curriculum: Theological Background Notes* (pp. 26-27). Adelaide: Openbook Publishers.

#### TOPS

BLS (2001) Session 6 Worship, *Theological Orientation Program for Staff (TOPS)* 2<sup>nd</sup> edition (pp. 4-8). Adelaide: BLS.

#### The gift and task of Lutheran higher education

Christenson, T. (2004) Sacrament. *The Gift and Task of Lutheran Higher Education* (pp. 50-52). Minneapolis: Augsburg Fortress Publishers.

#### Worship for postmodern times

Dawn, M. (2008) Worship for postmodern times. *Lutheran Theological Journal*, Vol 42 No 2 August 2008 68-76.

#### Full immersion: a valid approach to worship in Christian schools

Jaensch, A. (2008) Full immersion: a valid approach to worship in Christian schools. *Lutheran Theological Journal*, Vol 42 No 2 August 2008 92-99.

#### Reading: The practice of worship

Priebbenow, G. (2008) The practice of worship. *The Lutheran*. Vol 42 No 6 July 2008 206-207.

Take these to your discussion group.



### Liturgy Short Trail

Liturgies set out a format that allow God to come to us and, at the same time, promote our response to God in worship. For your reflection and study, select two from the following liturgies – one that includes holy communion as part of the service and one that does not.

Study these in conjunction with your *Participant Theological Notes*:

- *Aspects of the theology of worship: worship and the Bible, worship and the sacraments*
- *Responding to issues surrounding worship in Lutheran schools: the focus of worship, worship styles, leading worship, celebrating the sacraments*

Modern liturgy with holy communion

<http://www.lca.org.au/resources/cow/approvedworshipservices/a/A109%20-%20Worship%20Today.pdf>

Service with holy communion for Christmas

<http://www.lca.org.au/resources/cow/approvedworshipservices/a/A110%20Hymnic%20Services%20with%20HC%20for%20festival%20days.pdf>

Brief service of the word

<http://www.lca.org.au/resources/cow/approvedworshipservices/d/D03%20Brief%20Service%20of%20the%20Word.pdf>

Matins

<http://www.lca.org.au/resources/cow/approvedworshipservices/d/D04%20Matins.pdf>

***Worship is at the heart of the church's life. It's here that God serves his people through his word and holy sacraments, and empowers them to participate in his mission of the world.***

a statement on worship from the Lutheran Church of Australia website  
<http://www.lca.org.au/worship/>

Working in conjunction with *Participant theological notes*, identify the aspects and essential features of worship described in those notes and evident in the selected liturgies.

- In which places does God speak and act?
- How do worshippers respond?
- What evidence is there of the corporate nature of worship in the content and rituals?
- What elements of ritual are common to each? Unique to each?
- What would you say is the high point (climax) of the service?

Summarise your work on a comparative graphic organiser such as a *Venn diagram*. Take this to your discussion group.

#### Further options

Observe your own school community at worship. View some of the orders of service (liturgies) that have been used recently.

- Analyse them against the aspects and essential features of worship described in *Participant theological notes*.
- Compare what you have found with the aspects and essential features of worship described in the article *The practice of worship* in *The Lutheran*, July 2008.

Summarise your work on a comparative graphic organiser such as a *Venn diagram*. Take this to your discussion group.

Read the liturgy prepared for Cosmos Sunday celebrated during the Season of Creation

<http://www.seasonofcreation.com/liturgies/cosmos/liturgy%20-%20Cosmos%20Sunday%201.pdf>

- What kind of mood is created here? How does the liturgy achieve this?
- What kinds of messages do the rituals convey about the God who is worshipped and the worshippers?
- Are rituals important? Beneficial?

Create a mind map representing your thinking. Take it to your discussion group.



### Places and Spaces Short Trail

#### Option 1

Study the range of Lutheran school worship space visuals below. Choose three. Comment on how they would contribute to and aid the act of worship as understood from a Lutheran perspective. Are there any aspects of the worship spaces that would detract from worship?

What features of the spaces relate to God's actions, and which ones relate to people's response? Use the *Participant theological notes* to guide your thinking.



*Deck Chair church, Good Shepherd Lutheran College, Palmerston NT*



*Stained glass window in library at St Johns' Lutheran School, Jindera NSW*



*Concordia College chapel, Highgate SA*



*Redeemer Lutheran College, Rockdale Qld*



*Grace Lutheran College, Rothwell Qld*



*ACLE3 2008*



### Places and Spaces Short Trail

(...cont)

#### Option 2

What aspects, elements and understandings of worship are evident in the way in which an architect approaches and delivers church design?

Compare and contrast two of the worship space visuals that can be viewed on the following websites, or two of your own choice.

The Berliner Dom in Berlin <http://www.berlinerdom.de>

The Glass Church in California <http://www.wayfarerschapel.org/your-visit/architecture/>

The Chapel at Valparaiso University <http://www.valpo.edu/facilities/chapel/index.php>

Mortensrud Church, Norway <http://architecturelab.net/2008/06/05/mortensrud-church-oslo-norway-by-jensen-skodvin-architects/>

#### Option 3

Across time Christians have not always been able to worship freely. What would be the advantages and disadvantages of worshipping in the catacombs, as the early Christians did? [www.italianvisits.com/lroma/rome/index.htm](http://www.italianvisits.com/lroma/rome/index.htm)

At the same time, for many people, quiet places are important spiritually. What would be the advantages and disadvantages of worshipping in an open space, eg, on a beach, in a rainforest, by a waterfall, in a desert area? Justify your thinking.



### SMS Short Trail

Summarise, More views/thinking, Synthesise

#### Option 1

From the *Participant theological notes*, choose three or four statements that you found either

- provocative
- helpful
- surprising
- reassuring
- curious
- illuminating

Use mind maps to record the thinking each of the statements generated for you.

Take the mind maps to your discussion group.

#### Option 2

Formulate three or four questions that have arisen for you as a result of your engagement with the *Participant theological notes*.

Use a bubble map to record your questions, and any further questions they may pose. Take these to your discussion group.

#### Option 3

The following statements have been taken from the *Participant theological notes*, *The practice of worship* from *The Lutheran* July 2008, and the CSCF theological notes.

- *Worship is not a time of entertainment or a concert performance* – in *Participant theological notes*
- *Music should not be chosen simply because it is a 'good one' for the band to play* – in *Participant theological notes*
- *God does not gather us to worship for his sake; he does not need our praises to bolster his identity* – in *The practice of worship*
- *Without worship we confuse the temporary satisfactions of pleasure for the eternal joy of God's gift of purpose for our lives* – Foss in *The practice of worship*
- *When our focus in coming to worship is not on 'getting' but on 'giving', our hearts reflect the giving nature of God and we are more likely to recognise him at work* – in *The practice of worship*
- *Christian worship transcends the boundaries of time and space* – in CSCF theological notes

Why/how can the writers make these calls? Justify the thinking behind three or four of them. Record your thinking and take this to your discussion group.