

The **MINISTRY** of **MUSIC**

Westminster Presbyterian Church-Nashville, Tennessee



Our Mission Statement

Music is a great and glorious gift from God! We believe that if there is to be great music in the world, there is no place more appropriate than in the church. The Music Ministry of Westminster Presbyterian Church is committed to musical excellence as our appropriate offering to God in worship. We believe the purpose of music in worship is to lead and assist the congregation in celebrating the liturgy for the day, proclaiming the Gospel, and experiencing the Word. Church Music is to exalt God rather than human feelings. Our worship music is scripturally grounded and reflects the theme and particular Sunday or season of the church year. Church music in the Reformed tradition must involve the people and creatively seek new means to effectively express the eternal revelations and mystery of God. Through music one's faith and commitment to the church may grow. Music can be one of the best teachers of Christian education and theology for children, youth and adults. Therefore, Westminster church and its leaders must continue to support, nurture and develop our choirs for all ages and insist on music with artistic integrity that is theologically sound and liturgically appropriate.

CHILDREN'S & YOUTH CHOIRS (Aug—May)

Alleluia Choir (Kdg): Sundays, 4:00—4:50 p.m.
Susan Ramsey, leader; Dave Goodridge, assistant

Gloria Choir (1st grade): Sundays, 4:00—4:50 p.m.
Roberta Rodgers, director; John Semingson, accompanist and assistant

Jubilate Choir (2nd—6th grades): Sundays, 4:00—5:00 p.m.
Ally Hard, director; Dale Nickell, accompanist and assistant

Summer Music Camp (Kdg—rising 7th grades)

One-week camp where children produce a staged musical and perform it during the Sunday School hour at the end of that week. The camp is held Mon-Fri, 8:30 a.m. – 12:30 p.m. and Sat, 10:00 – Noon. Audition rehearsals are held the four Wednesdays in May for all who want a speaking and/or singing role in the cast (other than chorus). Music Camp 2024 will be held, June 3-9, 2024.

Laudate Youth Choir (7th-12th grades) John Semingson, Director
Rehearse Sun nights, 5:00-6:00 p.m., and Sun mornings at 7:45 a.m. during academic year
Sing for 8:30 worship on the 1st, 3rd and 4th Sundays; 11:00 worship on 2nd Sun's.
Tour every two years to sing concerts, worship services.

Tintinnabulation Intergenerational Bell Choir (7th-Adults Handbells) Keith Cole, Director
Sundays, 4:00-5:00 p.m.

ADULT CHOIRS

Westminster Choir (Adults):
Rehearse Wed nights 7:00-9:00 p.m., and Sun mornings 10:15 a.m., Aug-June
Sing for 11:00 worship on 1st, 3rd and 4th Sundays; 8:30 worship on 2nd Sun's

Summer Choir (7th grade Youth through Adults):
Rehearse Sun mornings, 9:45 and sing for 11:00 worship during June-August

Harvard Handbells (Adults): Rehearse 9:00-10:15 a.m. on Tuesdays during academic year
5-octave, Intermediate-level handbell choir, John Semingson, Director

Changing Gears Handbells (Adults): Rehearse 9:30-10:30 a.m. on Wednesdays
Sally Mae Arnn, Director

Summer Bells (7th grade through adults) meets July through mid-August and is open to all ages

STAFF

Dr. John Semingson, DMA, Director of Music Ministries, johns@nashvillewpc.org, 615-513-2977
Over-all Music Ministry, All Choirs, worship music, instrumentalists, etc.

Dale Nickell, MM, Associate Director of Music & Organist, dnickell@nashvillewpc.org, 292-5526, ext. 234
Children's Choir's Administrator, Worship, Weddings, Funerals

Mrs. Sally Mae Arnn, MM, Changing Gears Bells, smarnn@nashvillewpc.org

Mrs. Jennifer Barnes, Choral Librarian, jbarnesacctg@bellsouth.net

BASIC STRUCTURE OF THE SERVICE FOR THE LORD'S DAY

ASSEMBLE IN GOD'S NAME

The people gather in the name of the Lord. Praise is offered in words of Scripture, prayer, and song. The people acknowledge their sinfulness and receive the declaration of God's forgiveness.

PROCLAIM GOD'S WORD

The Scriptures are read and their message proclaimed. Psalms, hymns, spirituals, or anthems may be sung between the readings. Responses to the proclamation of God's Word include acts of commitment and faith, the offering of concerns and prayers for local and worldwide needs, and the giving of gifts.

GIVE THANKS TO GOD

The Lord's table is prepared for the Lord's Supper.

Prayer is given in which God is praised for creation and providence, Christ's work of redemption is remembered with thanksgiving, and the Holy Spirit is invoked upon and in the church.

The bread is broken, and the bread and wine are served to the people.

GO IN GOD'S NAME

The people are sent forth with God's blessing to serve.

AN OUTLINE OF THE SERVICE FOR THE LORD'S DAY

ASSEMBLE IN GOD'S NAME

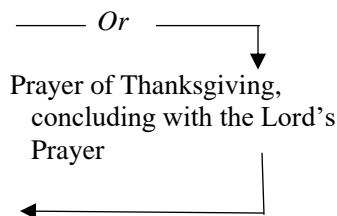
Gathering of People
Call to Worship
Hymn of Praise, Psalm, or Spiritual
Confession and Pardon
Act of Praise
The Peace

PROCLAIM GOD'S WORD

Prayer for Illumination
First Lesson
Psalm
Second Lesson
Sermon
Hymn or Spiritual
Creed or Affirmation of Faith
(Baptism or an Ordinance of the Church)
Prayers of Intercession
Offering

GIVE THANKS TO GOD

Preparation of the Table
Great Prayer of Thanksgiving,
concluding with the Lord's
Prayer
Breaking of the Bread
Communion of the People



GO IN GOD'S NAME

Hymn, Spiritual, or Psalm
Charge and Blessing
Going Forth

TOPICAL INDEX

CREATION AND PROVIDENCE

#35 Praise Ye the Lord, the Almighty

First Line / Common Title

Melody: S A

1 Praise ye the Lord, the Al - might - y, the King of cre -
 2 Praise ye the Lord, who o'er all things so won-drous - ly
 3 Praise ye the Lord! O let all that is in me a -

T B

a - tion! O my soul, praise him, for he is thy
 reign - eth, shel - ters thee, un - der his wings, yea, so
 dore him! All that hath life and breath, come now with

health and sal - va - tion! All ye who hear, now to his
 gen - tly sus - tain - eth! Hast thou not seen how thy de -
 prais - es be - fore him! Let the a - men sound from his

tem - ple draw near; join me in glad ad - o - ra - tion!
 sires e'er have been grant - ed in what he or - dain - eth?
 peo - ple a - gain; glad - ly for aye we a - dore him.

NOTE: This very strong 17th-century German hymn employs many phrases from the psalms, especially Psalms 150 and 103:1-6. It did not receive an effective English translation until the mid-19th century, but has remained popular ever since, thanks in part to its stirring tune.

TEXT: Joachim Neander, 1680; trans. Catherine Winkworth, 1863, alt.
 MUSIC: Stralsund Erneuerter Gesangbuch, 1665; harm. The Chorale Book for England, 1863

LORE DEN HERREN
14.14.47.8

TUNE NAME

POETIC METER,
SYLLABLES PER LINE

GLORY TO GOD, 2013

Liturgical year

The liturgical year, also known as the Christian year, consists of the cycle of [liturgical](#) seasons in some [Christian churches](#) which determines when [Feasts](#), [Memorials](#), [Commemorations](#), and [Solemnities](#) are to be observed and which portions of [Scripture](#) are to be read. Distinct [liturgical colors](#) may appear in connection with different seasons of the liturgical year. The dates of the festivals vary somewhat between the [Western \(Roman Catholic, Anglican, Lutheran and Protestant\)](#) churches and the [Eastern Orthodox Churches](#), though the sequence and logic is the same.

Moveable feasts

In both the East and the West, the dates of many feasts vary from year to year, though in almost all cases this is due to the variation in the date of [Easter](#), and all other dates follow from that. The extent to which the feasts and festivals are celebrated also varies between churches; in general Protestant churches observe far fewer of them than Catholic and Orthodox churches, and in particular are less likely to celebrate feasts of the [Virgin Mary](#) and the [Saints](#).

Liturgical cycle

The liturgical cycle divides the year into a series of seasons, each with their own mood, [theological](#) emphases, and modes of [prayer](#), which can be signified by different ways of decorating churches, [vestments](#) for clergy, [scriptural](#) readings, themes for preaching and even different traditions and practices often observed personally or in the home. In churches that follow the liturgical year, the scripture passages for each Sunday (and even each day of the year in some traditions) are specified by a list called a [lectionary](#).

Among non-Catholic Western Christians, Anglicans and Lutherans have traditionally followed the lectionary since the days of the [Protestant Reformation](#). Following the Roman Catholic liturgical reforms of the [Second Vatican Council](#) in the 1960s, the adoption and use of lectionaries in other Protestant churches ([Methodist](#), [Reformed](#), [United](#), etc.) increased. In particular, the growing influence of the [Revised Common Lectionary](#) led to a greater awareness of the Christian year among Protestants in the later decades of the 20th century, especially among [mainline](#) denominations.

Biblical calendar

Biblical calendars are based on the cycle of the [new moon](#). The year is from the first new moon on or after the [spring equinox](#) to the next new moon on or after the spring equinox, which means it has no set starting point like the modern calendar.

Western liturgical calendar

Western Christian liturgical calendars are based on the cycle of the Roman or [Latin Rite](#) of the Catholic Church, including Lutheran, Anglican, and Protestant calendars since this cycle pre-dates the Reformation. Generally, the liturgical seasons in western Christianity are [Advent](#), [Christmas](#), Ordinary Time (Time after [Epiphany](#)), [Lent](#), [Easter](#), and Ordinary Time (Time after [Pentecost](#) or after [Trinity](#)).

Advent

From the [Latin](#) *adventus*, “arrival” or “coming”, the first season of the liturgical year begins four Sundays before Christmas and ends on Christmas Eve. Historically observed as a “fast”, its purpose focuses on preparation for the coming [Christ](#). Although often conceived as awaiting the coming of the Christ-child at Christmas, the modern Lectionary points the season more toward [eschatological](#) themes--awaiting the final coming of Christ, when “the wolf shall live with the lamb” (Isaiah 11:6) and when God will have “brought down the powerful from their thrones, and lifted up the lowly” (The [Magnificat](#), [Luke](#) 1:52)--particularly in the earlier half of the season. This period of waiting is often marked by the [Advent Wreath](#), a garland of evergreens with four candles. Although the main symbolism of the advent wreath is simply marking the progression of time, many churches attach themes to each candle, most often ‘hope’, ‘faith’, ‘joy’, and ‘love’.

Color: Violet, or in some traditions Blue. On the third Sunday of Advent, also called [Gaudete Sunday](#), Rose/Pink is used in some places.

Christmas

Christmastide begins the evening of Christmas Eve ([December 24](#)) and ends on the Feast of the [Epiphany](#) on [January 6](#). Christmas Day itself is [December 25](#). The 12-day length of the Christmas season gives rise to “[The Twelve Days of Christmas](#)”; despite what retailers and the media might have one believe, the Twelve Days begin on Christmas Day, instead of ending on it. *Color: White*

Ordinary Time (“Time after Epiphany” and “Septuagesima”)

“Ordinary” comes from the same root as our word “ordinal”, and in this sense means “the counted weeks”. In the [Roman Catholic Church](#) and in some Protestant traditions, these are the common weeks which do not belong to a proper season. It consists of either 33 or 34 Sundays, depending on the year. In the modern [Roman and Protestant rites](#), the first portion of Ordinary Time extends from the day following the Feast of the [Baptism of Christ](#) until the Tuesday before [Ash Wednesday](#) (the beginning of Lent). This first installment has anywhere from three to eight Sundays, depending on how early or late [Easter](#) falls in a given year. *Color: Green.*



Lent and Passiontide

Lent is a major [fast](#) taken by the Church to prepare for [Easter](#). It begins on [Ash Wednesday](#) and ends on [Palm Sunday](#), at the beginning of [Holy Week](#). There are forty days of Lent, counting from Ash Wednesday through Palm Sunday. However, the forty days does not include Sundays as all Sundays are considered “little” Easters. During Lent, the [Glory to God](#) and the [Alleluia](#) are not used in worship. *Color: Violet.*

The Easter Triduum consists of:

[Holy Thursday](#) or [Maundy Thursday](#) at the evening worship including the Lord’s Supper

Some churches who celebrate this day as Maundy Thursday engage in the ritual of ceremonial foot washing. *Color: White.*

[Good Friday](#): the celebration of Christ’s passion

Color: Varies: No color, Red, or Black are used in different traditions. (Where colored hangings are removed for this day, liturgical color applies to vestments only.)

[Easter Vigil](#) is held after sunset of Holy Saturday (commemoration of day Christ lay in the tomb), or before dawn on Easter Day, in anticipation of the celebration of the [resurrection](#).

See also [Paschal candle](#) Color: *White, often together with Gold plus an off white.*

Easter is the celebration of [Jesus’ resurrection](#). The date of Easter varies from year to year, according to a lunar-calendar based dating system. The Easter season extends from the Easter Vigil through [Pentecost](#) Sunday on the Catholic and Protestant calendars.

[Ascension](#) Thursday, which celebrates the return of Jesus to heaven following his resurrection, is the fortieth day of Easter, although some places transfer it to the following Sunday. Pentecost is the fiftieth day, and celebrates the sending of the Holy Spirit to the Apostles. Pentecost is commonly seen as the birth of the Church. *Color: White or Gold, except on Pentecost, on which the color is Red.*

Ordinary Time (“Time after Pentecost” and “Kingdomtide”) resumes after the Easter Season, on [Pentecost Monday](#), and ends on the Saturday before the First Sunday of Advent. The first Sunday after Pentecost is [Trinity Sunday](#) and, in many traditions, the last Sunday of Ordinary Time is the Feast of [Christ the King](#).

Most Western traditions celebrate [All Saints' Day](#) on [November 1](#) or the Sunday following. *The liturgical color is White.* In some Protestant traditions, especially those with closer ties to the Lutheran tradition, [Reformation Sunday](#) is celebrated on the Sunday preceding [October 31](#), commemorating the purported day [Martin Luther](#) posted the [95 Theses](#) on the door of the Castle Church in [Wittenberg](#). *The liturgical color is Red*, celebrating the [Holy Spirit](#)'s continuing work in renewing the Church. *Color: Green (for Ordinary Time)*