



# Federated Church

*mid-August  
2010*

*Family Times*

*Special  
Edition*

## Extra! *Extra!*

celebration  
discipleship  
ministry  
companionship  
worship

“come, and  
be filled by  
the Spirit”

### Who We Are

*A "family of faith" that is united in Christ,  
diverse in opinion and committed to love.*

### What We Do

*Federated Church is called to enable all to  
enter into God's sacred space that is  
framed by community celebration,  
personal discipleship, Spirit-driven  
ministry and authentic companionship.*

**HOT OFF  
THE  
PRESS!**

[www.federatedchurch.net](http://www.federatedchurch.net)  
(765) 463-5564

**Federated Church**  
**2400 Sycamore Lane**  
**West Lafayette, IN 47906**  
**(765) 463-5564**

**Welcome to Sacred Space!**

What makes this moment holy is not that you are among a community of faith or that you are entertaining religious thoughts. What makes this and every other aspect of your life sacred is that you are sharing it with God.

Federated Church exists to help anyone and everyone live out this truth. Toward this end we seek to be four things to all:

- ◆ A place where you can gather with others in worship
- ◆ A place where you can learn to imitate Jesus Christ
- ◆ A place where you can discover & embrace your Spirit-fueled mission/ ministry
- ◆ A place where you can have your relationship with God enhanced as you relate to authentic companions

**Staff Directory (765) 463-5564**

Rev. David Mills, *Sr. Minister*, ext. 204

Rev. Susan Lisack, *Minister*, ext. 207

Susan Thomas, ext. 201

*Director of Children's Ministries*

Judy Schreiner, ext. 205

*Clerical Asst & Event Coordinator*

Preschool & Mom's Time Out, ext. 206

Dan Hartley, ext. 200

*Administrative Asst & Financial Secy*

Christina Eldridge, *Nursery Attendant*

Gary Tyner, *Organist*

Don Sigman, *Custodian*

**Church Officers**

President .....Linda Thompson

President-Elect .....Sharon Williams

Treasurer .....Kay Hunt

**Board Chairs**

Trustees.....Ed Eiler

Missions .....Rev. Dr. Shawn  
Zambrows

Christian Ed .....Keith Johnson

Deacons .....Orlo Shoop  
& Sue Eiler

Endowment.....Ruth Nyquist

**Prayer Chain (765) 714-5153**

**In This Special Edition**

**Page 3:** President Linda Thomson invites us to bring “love gifts” for Rev. Susan Lisack, who is resigning from her ministerial position at the end of August. We’re also invited to a reception in Susan’s honor following worship on **August 29**. Hope to see you there!

**Page 4:** Rev. David Mills writes about distinctions between three worship styles: Traditional, Blended and Contemporary.

President Thompson commissioned this treatise to help us frame our consideration of the worship experiences we might want to support.

Please join us after worship on **August 22** to help us discern God’s calling for our continued mission.

**Page 18 & back cover:** A few announcement reruns about the fall schedule that begins August 22, and reminders about the Preschool Open House and suchlike.

**Page 19:** The awesome calendar.

# Invitations from Our President

August 17, 2010

Dear Friends of Federated Church,

It was with regret that I recently accepted Reverend Susan Lisack's resignation from Federated Church. Susan has completed three years of full-time ministry at our church and given many more years in leadership and service to Federated. We wish to honor Susan's service and express our sincere gratitude for her contributions to our church by presenting her with a "love gift" at a reception in her honor to take place immediately following the worship service on August 29.

If you would like to join us in acknowledging Susan's faithful service through a donation to the "love gift" please send or drop off your donation (*check to Federated Church: S. Lisack gift*) to the church office at 2400 Sycamore Lane, West Lafayette, IN 47906. Donations will be accepted for the gift presentation from today through the Sunday morning service on August 29. Donations received after August 29 will be acknowledged and sent to Susan at a later date.

Please join us in honoring Susan at a reception hosted by the Board of Deacons immediately following the worship service on August 29, 2010.

Sincerely,



Linda Thompson  
President, Congregational Council  
Federated Church of West Lafayette

The reception time and date are published and all are most welcome to share good wishes with Susan, however our love gift is a *surprise*. Please help us keep the secret!

*Editor's Note:* The following article was commissioned by President Linda Thompson to help inform our congregational consideration of the kinds of worship experiences that we might want to support. Please join us after worship on August 22 for the "Update on Staffing Transition & Worship Service Plans" meeting in Trimmer Hall.

# DISTINGUISHING TRADITIONAL, BLENDED & CONTEMPORARY

**WORSHIP  
STYLES**

*by Rev. David C. Mills*

Defining worship can be one of the most problematic and productive projects to come before a community of faith. The pleasure/pain experienced by the congregation that takes up this work is rooted in worship's multi-dimensional nature. On the one hand worship connects individuals to God. On the other hand it connects individuals to one another. Thank you for taking note of this working assumption. Making everyone happy is not the point of worship. Making everyone "piously unhappy" in the name of God's happiness, which too often looks remarkably like our happiness, is not the point of worship either. What follows only make sense (if it makes sense at all) if we keep in mind that by definition worship is an event that simultaneously links us to God and each other.

<b>Traditional Worship</b>			
Area	Characteristics	Notes	Examples
<b>Target</b>	Primarily "G.I.'s" & "Silent's" although some individuals from of all generations who are attracted to its focus and tempo.	<ul style="list-style-type: none"> <li>• "G.I.'s": Born between 1901-1924 this generation came of age with the sharpest rise in schooling ever recorded. As young adults, their uniformed corps patiently endured depression and heroically conquered foreign enemies. In a midlife subsidized by the G.I. Bill, they built gleaming suburbs, invented miracle vaccines, plugged "missile gaps," and launched moon rockets. Their unprecedented grip on the Presidency began with a New Frontier, a Great Society, and Model Cities, but wore down through Vietnam, Watergate, deficits, and problems with "the vision thing." As "senior citizens," they safeguarded their own "entitlements" but had little influence over culture and values.</li> <li>• "Silent's": Born between 1925-1942 this generation is characterized as the suffocated children of war and depression. They came of age just too late to be war heroes and just too early to be youthful free spirits. Instead, this early-marrying Lonely Crowd became the risk-averse technicians and professionals—as well as the sensitive rock 'n rollers and civil-rights advocates—of a post-crisis era in which conformity seemed to be a sure ticket to success. Midlife was an anxious "passage" for a generation torn between stolid elders and passionate juniors. Their surge to power coincided with fragmenting families, cultural diversity, institutional complexity, and prolific litigation. They are entering elderhood with unprecedented affluence, a "hip" style, and a reputation for indecision.</li> </ul>	<ul style="list-style-type: none"> <li>• Notable G.I.'s : John Kennedy, Ronald Reagan, Walt Disney, Judy Garland, John Wayne, Walter Cronkite</li> <li>• Notable Silents: Colin Powell, Walter Mondale, Woody Allen, Martin Luther King, Jr., Sandra Day O'Connor, Elvis Presley;</li> </ul>

## Traditional Worship *(cont'd)*

<b>Focus</b>	<p>“Contemplative”</p>	<ul style="list-style-type: none"> <li>• “Contemplative” Those who tend more toward connecting with God than connecting with others are often referred to as contemplatives. The “inner journey” matters more to them than whoever else is on the road. This emphasis on connecting with God is often expressed in their concern for “reverence” and minimizing” distractions.</li> </ul>	<ul style="list-style-type: none"> <li>• A quiet or reflective mood is an important before the service. To create such an atmosphere in the worship area it is important to precede the service with mood inducing music (vocal or instrumental). Another consideration is the creation of a boundary that marks the worship area as a place apart. This may be accomplished with signage, prompts from greeters, ushers and guides who, as they open the door of the worship area, minimize outside noise and signal that this a place apart.</li> <li>• A person seeking to concentrate on their connection with God may view interacting with other worshippers as an unnecessary distraction. For example the “grip and greet” moment which currently falls just the response to the invocation and before the children’s sermon, the sharing of prayer concerns or the children’s sermon may seem as unnecessary departures from worship to the person who is focused on concentrating on God’s presence.</li> </ul>
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## Traditional Worship *(cont'd)*

<b>Tempo</b>	“Stately & Serene”	<ul style="list-style-type: none"> <li>• “Stately &amp; Serene”: Contemplatives are neither anti-energy, anti- emotional or anti-social. But, because they tend to focus so completely on God’s presence, they prefer to incorporate these qualities in a liturgical tempo composed of prolonged periods of concentration. Transitions from theme or activity to should be simple and smooth. Surprises, sudden shifts and unexpected spontaneity will not be received well.</li> </ul>	<ul style="list-style-type: none"> <li>• Feedback from those who feel most at home in this type of service often highlights the need for clear instructions to be included in the worship program. Their reason for wanting an explicit written statement regarding how one is to participate in communion, offering or response time is to not to have worry about the “hows” and remain focused on the “whys” of what is about to happen.</li> <li>• Another item of feedback arising from the desire to remain focused on one’s connection to God is the clipping of verses from hymns. “Why don’t we sing all the verses” is a comment that has less to do with a concern for music and more with a desire to take time to reflect deeply on the meaning of the lyrics</li> </ul>
<b>Structure</b>	“Consistent”	<ul style="list-style-type: none"> <li>• Those seeking primarily God’s presence through prolonged periods of concentration require an order of worship that changes little from week to week. This desire for consistency should not be interpreted as slavish devotion to tradition or lack of liturgical imagination. Instead a predictable worship order enables the contemplative worshipper to focus less on worship forms and more on the meaning of those forms.</li> </ul>	<ul style="list-style-type: none"> <li>• Standardized formulaic phraseology is one way to predictably mark structural shifts. The Lord’s Prayer, the Gloria Patri, the Doxology as well as simple statements like “This is the Word of the Lord” or “This is the end of my lesson” , when used regularly become internalized, and even anticipated, signs that the structure is shifting that do not break concentration.</li> </ul>

## Traditional Worship *(cont'd)*

<b>Staging</b>	Chancel Leads Pew	<ul style="list-style-type: none"> <li>Traditional liturgical forms tend to confine “the action” to the chancel so that those in the pews may concentrate on the meaning of the action. Consequently it is from the front that the Eucharist is consecrated, prayers are offered, and the gospel proclaimed. It is true that all are encouraged in these activities but the initiation of and invitation to participate in these activities comes from the chancel. Notice how each activity is accompanied by some period in which worshippers may “reflect” or “meditate” upon what is happening. In its own way even music follows this trend. “Special music” by individuals and groups takes place up front and requires primarily concentration from those in the pews (how often have you heard some musical offering proceeded with the admonition “to just listen to the meaning of this musical message”?). As for congregational singing, anyone may pick up a hymnbook and join in but it is usually a song leader and/or the choir located up front that lead the congregation.</li> </ul>	<ul style="list-style-type: none"> <li>Apart from concealing gravy stains on your tie, the value of vestments is that they designate the individuals that are responsible for initiating the action that worshippers will reflect on.</li> </ul>
<b>Music</b>	“Classics”	<ul style="list-style-type: none"> <li>Let me suggest that you don’t become put off by this term. Its frequent application to so many different musical genres’ (including “Sanctuary” on our recent worship survey) is an important reminder of how we bond with individual pieces of music. Perhaps the best way to address this aspect of worship is to remember who will be singing/listening. Regardless of its date of composition a piece of music that supports a prolonged and thoughtful connection with God is worth considering. As for instrumentation, again I sense no limitations provided that we remain do not overload and thereby frustrate those seeking to concentrate on God’s presence. A “stately and serene” service is a simple service.</li> </ul>	<ul style="list-style-type: none"> <li>Devotees of this type of service will often criticize musical contributions by referring to them as “just another form of Christian entertainment.” Concealed in such comments is the desire to concentrate of God’s presence. Musicians and vocalist wishing to contribute to this liturgical form should think carefully so that their appearance or performance does not run afoul of this worship focus. Their role is to be overshadowed by what the worshippers wish to reflect on.</li> <li>Again a specific musical genre’s ability to bond with individuals should be noted. When the target audience is taken into account the vocal and instrumental boundaries become much more discernible.</li> </ul>

## Traditional Worship *(cont'd)*

<b>Prompts</b>	“K.I.S.S.”	<ul style="list-style-type: none"> <li>• A prompt is anything that signals the beginning or ending of a worship activity. Our recent worship survey follows not only national trends but the focus and tempo of contemplatives. Prompts should be simple lest it distract them from concentrating on their connection with God. Technology may sometimes be an acceptable means of disseminating information before and after worship but within the service it over stimulates the reflective worshipper. There simply is too much to contemplate resulting in disappointment and distress.</li> </ul>	
<b>Sacraments</b>	“Means of Grace”	<ul style="list-style-type: none"> <li>• Theology has always defined a sacrament as an outward act that conveys an inner grace. Free Church folk agree on baptism and Eucharist as such acts and quibble as to whether the homily should be included. Whether there are two or three sacraments isn’t as important as incorporating them in a manner that is meaningful to our contemplative congregants. They should be prompted by individuals on the chancel in way that permits the individual with a weekly period to concentrate on their connection to God.</li> </ul>	<ul style="list-style-type: none"> <li>• When confronted with the possibility of a weekly celebration of Eucharist, traditionalist will often express an anxiety that too many observances will diminish the sacrament. This concern makes sense when we recall that contemplatives value reflection over engagement. For this reason I think Eucharist should be observed monthly in this service.</li> </ul>

## Blended Worship

Area	Characteristics	Notes	Examples
<b>Target</b>	<p>Primarily “Boomers”, Generation X, &amp; Millenials” although some individuals from of all generations who are attracted to its focus and tempo.</p>	<ul style="list-style-type: none"> <li>• “Boomers”: A Boomer is a person who was born during the post World War “Baby Boom”. In general, baby boomers are associated with a rejection or redefinition of traditional values; however, many commentators have disputed the extent of that rejection, noting the widespread continuity of values with older and younger generations. In Europe and North America boomers are widely associated with privilege, as many grew up in a time of affluence. As a group, they were the healthiest and wealthiest generation to that time, and amongst the first to grow up genuinely expecting the world to improve with time. One of the unique features of Boomers was that they tended to think of themselves as a special generation, very different from those that had come before.</li> <li>• “Generation X”: Individuals considered to be within Generation X were born, and grew up during the later years of, and in the decade following the Vietnam War They are most often linked to the presidencies of Ronald Reagan and George H w Bush. Coming of age after the Vietnam War had ended, their political experiences and cultural perspective were shaped by the end of the cold war, the fall of the Berlin wall, and a series of US economic calamities such as the 1973 oil crisis, the 1979 energy crisis, the early 1980's recession, and the savings and loan crisis - instilling a sense of economic uncertainty and a reduced expectation of long term fidelity between employers and employees. Growing up in a historical span of relative geopolitical peace for the US, this generation saw the inception of the home computer, the rise of videogames, cable television and the Internet as a tool for social and commercial purposes. Other attributes identified with this demographic are peaks in U.S. urban decay, the Lost Decade in Japan, the Dot-com bubble, the New York City blackout of 1977, the Space Shuttle Challenger disaster, the Iran hostage crisis, the Iran-Contra Affair, and Desert Storm.</li> <li>• “Millennials”: Generation Y, also known as the Millennial Generation or Generation Next or Net Generation describes the demographic cohort following Generation X. As there are no precise dates for when the Millennial generation starts and ends, commentators have used birth dates ranging somewhere from the mid 1970s to the early 2000s. Characteristics of the generation vary by region, depending on social and economic conditions. However, it is generally marked by an increased use and familiarity with communications, media, and digital technologies. In most parts of the world its upbringing was marked by an increase in a neoliberal approach to politics and economics.</li> </ul>	<ul style="list-style-type: none"> <li>• Notable Boomers: Bill Clinton, George W. Bush, Barack Obama, Steve Jobs, Bill Gates, Oprah Winfrey, Gary Trudeau</li> <li>• Notable Gen Xers: Jeff Bezos, Michael Dell, Kurt Cobain, Matt Stone, Lance Armstrong, &amp; Tiger Woods</li> <li>• Notable Millenials: Princes William &amp; Harry, LeBron James, Daniel Radcliffe, &amp; Jessica Lynch</li> </ul>

## Blended Worship *(cont'd)*

<b>Focus</b>	“Balanced”	<ul style="list-style-type: none"> <li>• “Balanced” One of the best ways to understand the meaning of the term “blended” is to think less about musical styles and the presence of technology and more of the working definition of worship found in the forward. “Blended” means a balanced mixture of the connections to God and to each other.</li> </ul>	<ul style="list-style-type: none"> <li>• Periods in which worshippers interact with each other should be regularly included in this type of service. Activities like the children’s sermon, the sharing of prayer requests, and “grip and grab time” should be used as opportunities to connect worshippers to one another in an engaging way. Indeed I think we would do well in this type of service to develop additional ways to bring worshippers together.</li> </ul>
<b>Tempo</b>	“Engaging”	<ul style="list-style-type: none"> <li>• “Engaging”: While this term has become cliché it still serves to underscore how in a blended liturgy the worshipper is active on both the vertical (God and me) and horizontal (You and me) levels. Unlike the traditional liturgy that tends to view departures from the vertical (God and me) as distractions, the blended liturgy intentionally shifts periodically to the horizontal (You and me). In a blended service the only distraction is that which fails to engage the worshipper with God or others.</li> </ul>	<ul style="list-style-type: none"> <li>• Reflection and contemplation will always important aspects of worship. At their best these are forms of engagement. Unfortunately they are often misconstrued as passivity. There is no such thing as a passive worshipper. The best way to overcome passivity and promote engaged worship is by introducing variety to the order of worship. By varying services slightly week by week we keep our worshippers from growing torpid.</li> </ul>

## Blended Worship *(cont'd)*

<b>Structure</b>	“Quick & Conversational”	<ul style="list-style-type: none"> <li>• “Quick &amp; Conversational”: Successfully communicating with a stranger or in another language requires more listening than speaking. Conversation is present in the traditional liturgy, yet the conversation is almost entirely limited to the worshipper and God. God is not like us. This conversational distance requires a “slow and stately” order of worship with longer periods to ponder the meaning of what the divine has said. Blended liturgy, which balances engaging God with engaging others, is quite different. Shifts from conversing with God to conversing with each other may come rapidly. Also because the conversational distance between ourselves is less than that between ourselves and God the conversation is able to move more quickly. Said another way, we are able to spend less time listening and more time listening and speaking.</li> </ul>	<ul style="list-style-type: none"> <li>• What are some of the ways in which worship services may be structured somewhat differently from one another? Here are a few simple thoughts.               <ul style="list-style-type: none"> <li>○ Allow different mediums to direct aspects of the service. For example, include an offering or communion meditation in video or dramatic form.</li> <li>○ Modify traditionally chancel lead activities so as to include the folks in the pew. For instance allow more lay leader involvement in the service. Include interactive homilies. Rather than passing collection plates allow worshippers to bring their offering forward</li> <li>○ Vary instrumentation not only week to week but within the same service</li> </ul> </li> </ul>
<b>Staging</b>	“Group Dynamics”	<ul style="list-style-type: none"> <li>• “Group Dynamics”: Think about how common conversations differ when shared by only two people and a group of three or more. These group dynamics apply to the balanced environment of blended liturgy. Here the action may be initiated from either the chancel or the pew as together they move the conversation along.</li> </ul>	<ul style="list-style-type: none"> <li>• There are many tried and true ways to involve the people in the pews. Allow willing individuals to share testimonies. Recognize the value of applause and the traditional “Amen”.</li> <li>• There are also so new and novel ways to include involve those in the pews in the service. Video technology in particular enables to bring our mission partners or sick and shut-in friends directly into the service.</li> </ul>

## Blended Worship *(cont'd)*

<b>Music</b>	“Anything Goes (Unless it Doesn’t)”	<ul style="list-style-type: none"> <li>• “Anything Goes” (Unless it Doesn’t): Most liturgy producers are quick to point out that while the more balanced and multidimensional environment of blended worship allows for a more eclectic selection of music, it also calls for a greater degree of sensitivity. Yes, any music that facilitates either the connection with God and/or each other is acceptable. Yet we must be careful to not overlook how music’s ability to bond on a subconscious level impacts the liturgical conversation. This is especially important when more than one generation is the focus of the worship experience. Folks are rare who are able to appreciate the instrumentation of Vivaldi and Charlie Parker or the lyrical artistry of both Amy Grant and the Dropkick Murphy’s. Therefore the production and preparation for each worship service will require additional time so as to insure that all musical selection contribute as fully as possible to both our connection with God and each other. To not invest time in planning and preparing is to estrange all rather than engage most.</li> </ul>	<ul style="list-style-type: none"> <li>• Two of Federated’s strengths are its heritage of making room for all and a variety of strong musical contributors. These two strengths should be combined when it comes to a blended liturgy. Yes I know that in the pursuit of being ecumenical we will no doubt offend someone. But recall that worship is not about making everybody either happy or unhappy. The goal is connect with both God and each other. Use good sense and, in Mr. Luther’s words, “let us sin boldly.”</li> </ul>
<b>Prompts</b>	“Ross Ade’em”	<ul style="list-style-type: none"> <li>• The significance of focusing on Boomers, Generation X, and Millennials becomes apparent by looking at their behavior outside the church. When their grandparents or parents went to football game it was for the football game. What happened on the field was what mattered. It still does of course but we feel the need to do more than watch and react. The players, jumbotron, bands spectators and even those who remain outside tailgating all share in the action. Blended liturgy works the same way. So long as it contributes meaningfully to connecting us to God and each other clergy, laity, technology, architecture, decorations, that which is planned and that which occurs spontaneously is valid.</li> </ul>	<ul style="list-style-type: none"> <li>• This is the area of worship in which technology can make its greatest contribution. Let us before, during and after the service make use of it.</li> </ul>
<b>Sacraments</b>	“Means of Grace”	<ul style="list-style-type: none"> <li>• Defining a sacrament as an outward act that conveys an inner grace remains a good jumping off point when it comes to these portions of a blended liturgy. At the expense of sounding like a broken record what needs to be factored in to their use is thought as how to make them balanced. Rather than contemplating them as in traditional liturgy, in blended liturgy worshippers should feel personally engaged in them.</li> </ul>	<ul style="list-style-type: none"> <li>• To my mind the Eucharist really lies at the heart of the notion of blended. Around the table we encounter God and God’s people. Also, because it is an experience one tastes, touches, smells hears, and, above all, shares with God and others it is an unparalleled means to engagement. For these reasons I advocate including it in varying ways, on a weekly basis.</li> </ul>

## Contemporary Worship

Area	Characteristics	Notes	Examples
<b>Target</b>	<p>Primarily “Generation X”, &amp; “Millenials” although some individuals from of all generations who are attracted to its focus and tempo.</p>	<ul style="list-style-type: none"> <li>• “Generation X”: Individuals considered to be within Generation X were born, and grew up during the later years of, and in the decade following the Vietnam War They are most often linked to the presidencies of Ronald Reagan and George H.W, Bush. Coming of age after the Vietnam War had ended, their political experiences and cultural perspective were shaped by the end of the cold war, the fall of the Berlin wall, and a series of US economic calamities such as the 1973 oil crisis, the 1979 energy crisis, the early 1980's recession, and the savings and loan crisis - instilling a sense of economic uncertainty and a reduced expectation of long term fidelity between employers and employees. Growing up in a historical span of relative geopolitical peace for the US, this generation saw the inception of the home computer, the rise of videogames, cable television and the Internet as a tool for social and commercial purposes. Other attributes identified with this demographic are peaks in U.S. urban decay, the Lost Decade in Japan, the Dot-com bubble, the New York City blackout of 1977, the Space Shuttle Challenger disaster, the Iran hostage crisis, the Iran-Contra Affair, and Desert Storm.</li> <li>• “Millennials”: Generation Y, also known as the Millennial Generation or Generation Next or Net Generation describes the demographic cohort following Generation X. As there are no precise dates for when the Millennial generation starts and ends, commentators have used birth dates ranging somewhere from the mid 1970s to the early 2000s. Characteristics of the generation vary by region, depending on social and economic conditions. However, it is generally marked by an increased use and familiarity with communications, media, and digital technologies. In most parts of the world its upbringing was marked by an increase in a neoliberal approach to politics and economics.</li> </ul>	<ul style="list-style-type: none"> <li>• Notable Gen Xers: Jeff Bezos, Michael Dell, Kurt Cobain, Matt Stone, Lance Armstrong, &amp; Tiger Woods</li> <li>• Notable Millenials: Princes William &amp; Harry, LeBron James, Daniel Radcliffe, &amp; Jessica Lynch</li> </ul>

## Contemporary Worship (cont'd)

<b>Focus</b>	<p>“Emotive”</p>	<ul style="list-style-type: none"> <li>• “Emotive”: “Contemporary” and “Blended” worship forms share a common desire to strike a balance between interacting with God (vertical) and with God’s people (horizontal). Yet Contemporary liturgies differ in the heavy emphasis they place upon the worshipper’s emotion. Individuals deeply influenced by postmodernism (Gen. Xers &amp; Millenials) will frequently rely on their emotions in making value judgments. This should not be understood as saying that postmoderns “wear their hearts on their sleeve, are excessively idealistic or have no use for reason. Rather this willingness to factor in personal feelings flows directly from the way postmoderns make use of reason. Postmodernism, or the working assumption that everything is relative” opts for a “relativized” realities that are personally meaningful rather than an “objectified” realities established by some institution that seeks to serve as the arbiter of social norms. Said another way, a postmodern person assumes that there will be any number of answers that are valid and will therefore choose the one that not only makes sense but “feels” right to him or her. C. Peter Wagner, in his studies of the rapid spread of Protestantism faith perspectives in traditionally Roman Catholic South America, was among the first scholars to note the role of emotion in establishing the validity of one faith tradition over another. Other cultural commentators (Alban Institute, Pew Research Foundation, Barna, &amp; Gallup) have sounded this same theme as they sought to explain how during the past forty years Pentecostalism has moved into the mainstream of American culture. An interesting case study of how mainstream the Pentecostal traditions have become is seen in the faith of Sarah Palin. Ms. Palin attends the Wasilla Assembly of God. A video of this congregation at worship may be viewed at <a href="http://www.boingboing.net">www.boingboing.net</a>. In the 1960 presidential election J.F.K.’s staid pre-Vatican two Roman Catholicism was viewed by many as being “outside” a cultural mainstream dominated by Mainline Protestantism. At that time a candidate with a Pentecostal background would have prompted even greater concern than someone hailing from Roman Catholic. Yet fifty years later Ms. Palin does not elicit such concerns but instead is able to style herself as a representative of mainstream belief. The reason why is that Pentecostalism is no viewed as the exotic quirks of “holy rollers” but as another legitimate faith tradition. Most sociologists of religion attribute Pentecostalism’s shift to the greater receptivity of Boomers and Generation X to the role of emotion in faith.</li> </ul>	<ul style="list-style-type: none"> <li>• Making space for the emotive in worship is at once easy and exceeding difficult. It is easy to let a person shout out an “Amen” or pray with their hands in the air, or sway while they sing. What is not easy is to mitigate is the impact such expressions will have on others who are either unfamiliar or distracted by them. It is this factor above all that has led most congregations to recognize that there are social limitations to “blending” and to launch a service in which expression of the individuals’ emotions is the norm.</li> </ul>
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## Contemporary Worship *(cont'd)*

<b>Tempo</b>	“Heart & Head”	<ul style="list-style-type: none"> <li>• “Heart &amp; Head”: Again it should be recalled that a postmodernists will rely on their feelings to determine whether both connections have been made in a satisfying way.</li> </ul>	<ul style="list-style-type: none"> <li>• Careful thought must be given to the connection between tempo and an anticipated emotional destination. In preparing such a service it is not enough to ask if the order or worship is complete or the subject matter has been covered. Thought must also be given to how worshippers should feel during and after the service. Worship producers will therefore require additional time to craft orders of worship.</li> </ul>
<b>Structure</b>	“Passionate Purpose”	<ul style="list-style-type: none"> <li>• “Passionate Purpose”: The conversational structure of the “blended service’ is applicable to contemporary worship but it must be augmented so as to make room and incorporate emotional elements.</li> </ul>	<ul style="list-style-type: none"> <li>• One of the most obvious signs that worship producers are attempting to connect with and guide the emotions of worshippers is evident in the presence of prolonged periods of singing in the order of worship. Known derisively as “7-11 orders of worship” (“we sing the same seven songs eleven times”) these twenty to forty minute periods of singing introduce key themes and elicit, via lyrics and varied musical dynamics, elicit the desired emotional response. Also frequently used in concerts this device draws worshippers to a common starting point and, as it “brings things up” or “brings things down”. It should be noted that in seeking to include this feature into worship are often confronted with the issue of time. “Do we omit other worship components to make room for these periods or do we extend the service beyond an hour”, is the choice that confronts them.</li> </ul>

## Contemporary Worship (cont'd)

<b>Staging</b>	<p>“Mosh Pit” &amp; “Face Paint”</p>	<ul style="list-style-type: none"> <li>• Mosh Pit &amp; Face Paint: “Contemporary” worship forms take “Blended” worship’s desire to engage worshippers at multiple levels a step further. For this reason the staging comes close to completely erasing the distinction between chancel and pews as it seeks to involve everyone in the worship event. An interesting way to envision this is observe the behavior of contemporary sports fans or concert goers. For a devoted sports fan it is not enough to watch or be at the event. As they put on team color face paint and costumes and gather with like minded folk and share in rituals regarding what is happening on the field, they do not watch so much as participate in the event (see Gary Crawford’s <u>Consuming Sport</u>). Similar behavior also occurs at concerts. There fans do not remain seated stand and sway, sing along with the band (sometimes they are prompted to sing some portions of the song by the band), “mosh” (or slam into one another) in the pit, “body surf” (pass performers or other fans around over their heads) and share in the “lighter lift” (all fans simultaneously hold up lit lighters or activate the lighted faceplate of their cell phones). Again, these behaviors indicate that those participating in them do not see themselves as attending a concert but as being involved in a shared experience.</li> </ul>	<ul style="list-style-type: none"> <li>• If individual expressions of emotion are the norm in a service then the ideal staging is one in which everyone is equally as close to the focal points as possible. Good examples of this sort of staging show a worship area built not on a rectangle (chancel at a short end and everyone sitting in various degrees of closeness to it) but on a square, circle, oval, or inverted rectangle (chancel against a wide end and everyone wrapping around it).</li> </ul>
<b>Music</b>	<p>“Participatory Performance”</p>	<ul style="list-style-type: none"> <li>• “Participatory Performance”: In a contemporary worship the music must be of performance quality and be readily accessed by the worshippers. Decades of field research by denominations and consultant alike underscores the superiority of live over “canned” music. This research also notes the importance of true musicians over musical hobbyist. In short there is no substitute for quality. Whatever music is chosen and however it is supported instrumentally, it must connect with worshippers. Federated recently experienced this phenomenon in a roundabout way during my last children’s sermon. Those familiar with the themes to Gilligan’s Island and the Brady Bunch were engaged while those who did not (primarily the kids) were left behind.</li> </ul>	<ul style="list-style-type: none"> <li>• Painstaking thought must be given to selecting music that worshippers will “have a feeling for”. The most important musical question in a contemporary service is “how will it make them feel?”</li> </ul>

## Contemporary Worship *(cont'd)*

<p><b>Prompts</b></p>	<p>“Empathy in Harmony”</p>	<ul style="list-style-type: none"> <li>• “Empathy in Harmony”: Like “blended” liturgy, contemporary liturgy can present worshipper with simultaneous multiple points of interface. So long as it contributes meaningfully to connecting us to God and each other clergy, laity, technology, architecture, decorations, that which is planned and that which occurs spontaneously is valid. Unlike “blended” liturgical forms, contemporary forms, with their emphasis on the individual worshippers’ feelings, require prompters to be at once more sensitive to the general mood.</li> </ul>	<ul style="list-style-type: none"> <li>• In executing such a service prompters should be ready, if emotional expressions are not forthcoming, to prompt them. Prompting emotional responses also plays an important part in keeping the service balanced. If the feelings of only a few are allowed to dominate the horizontal and vertical dimensions of worship, then many are excluded from participating. Sorry “attention junkies”, God is the only one who should be allowed to “grandstand” in a worship.</li> </ul>
<p><b>Sacraments</b></p>	<p>“Means of Grace”</p>	<ul style="list-style-type: none"> <li>• Defining a sacrament as an outward act that conveys an inner grace remains a good jumping off point when it comes to these portions of a contemporary worship. At the expense of sounding like a broken record what needs to be factored in to their use is thought as how to make them balanced and emotionally significant. Rather than contemplating them as in traditional liturgy, in blended liturgy worshippers should feel personally engaged in them. A good example of how this should work is to accompany a married person to a wedding and then ask them for their opinion. Chances are that in addition to remarking on the dress, music, and flowers they will let slip some comment about how the event they just attended refreshed memories of their own wedding. This same phenomenon should be the goal of sacraments in contemporary worship. We should not recall the first observance of the Lord’s Supper but we should feel as if we too were in the upper room. We should not watch someone’s baptism but we should feel once more the significance of our own baptism and allow those feelings to revitalize our confession.</li> </ul>	<ul style="list-style-type: none"> <li>• Whether we are celebrating the Lord’s Supper, a baptism, the dedication of a child or any other potentially “sacramental” moment, inactivity is the essential thing. The more lay involvement in these activities the better.</li> </ul>

# It's Happening at Federated

## Bibles for 1<sup>st</sup>, 3<sup>rd</sup> & 6<sup>th</sup> Graders; Commissioning of Teachers

Each year the Christian Education Board presents new Bibles to children just entering the first, third and sixth grades. Please make sure that Susan Thomas has your child's name with the correct spelling for the Bible. Email [susanmillionthomas@yahoo.com](mailto:susanmillionthomas@yahoo.com), catch Susan before or after worship, or call (765) 463-5564, x201. Presentations will be made on Sunday, August 29.

Also on the 29<sup>th</sup> we will have a special commissioning ceremony for our Sunday School teachers.

### August 22: Fall Programming Begins

At its July meeting, the Congregational Council approved a proposal to continue with the 9:45 am service for Fall 2010. As a result, the Christian Education Board has determined the fall schedule of Sunday classes. An adult class will be offered before and after worship; the high school class will meet after worship; elementary and middle school kids will receive instruction during the worship hour.

Adult	8:45 am & 11 am	"Bible for Dummies" taught by Gary Steinhardt
High School	10:45 am	discussions and study with Marcile Eddy in room 1
Middle School (6 <sup>th</sup> -8 <sup>th</sup> grade)	9:45 am	discussions and study with Jim Rawlings in room 2; in worship about once a month
Elementary (2 <sup>nd</sup> -5 <sup>th</sup> grade)	10:00 am	leave worship after Children's Sermon, class in room 4 with Lois Schmidt
PreK-1 <sup>st</sup> grade	10:00 am	leave worship after Children's Sermon for Worship & Wonder in room 8
Nursery (infant-age 3)	8:30 am - noon	upstairs in room 106 with Christina Eldridge

## Add Links to the Chain

Seeking additional persons to join the Prayer Chain ministry

Contact  
Lavonna Kuhn  
714-5153





# August/September 2010

(see our website calendar for details)

S	M	T	W	Th	F	S
<b>22 BEGIN FALL SCHEDULE</b> <b>8:30 am</b> Nursery (infant-age 3) <b>8:45 am</b> Adult Class <b>9:45 am WORSHIP</b> <b>9:45 am</b> Middle School (Gr 6-8) <b>10:00 am</b> Elementary (Gr 2-5) <b>10:00 am</b> Pre-K & 1st Grade <b>10:45 am</b> Coffee Time <b>10:45 am</b> High School Class <b>11:00 am</b> Adult Class <b>11:00 am</b> Staffing Transition & Worship Service Plans	<b>23</b> <b>1:00 pm</b> Staff Meeting <b>6:00 pm</b> Private Event <b>7:00 pm</b> Meditation Group <b>7:00 pm</b> Board of Deacons	<b>24</b> <b>6:30 pm</b> Bylaws Revision Committee	<b>25</b> <b>8:30 am</b> Ladies' Bible Study <b>6:15 pm</b> Farmer's Market Surplus Distribution	<b>26</b> <b>10:00 am</b> Women's Book Study <b>1:00 pm</b> Sunday Bulletin Articles Due	<b>27</b>	<b>28</b>
<b>29</b> <b>8:30 am</b> Nursery (infant-age 3) <b>8:45 am</b> Adult Class <b>9:45 am WORSHIP,</b> Bible Presentations and Teacher Commissioning <b>9:45 am</b> Middle School (Gr 6-8) <b>10:00 am</b> Elementary (Gr 2-5) <b>10:00 am</b> Pre-K & 1st Grade <b>10:45 am</b> Coffee Time <b>10:45 am</b> High School Class <b>11:00 am</b> Adult Class <b>11:00 am</b> Rev. Lisack Reception	<b>30</b> <b>1:00 pm</b> Staff Meeting <b>7:00 pm</b> Meditation Group	<b>31</b>	<b>1 SEPTEMBER</b> <b>8:30 am</b> Ladies' Bible Study <b>10:00 am</b> FWM Books & Coffee <b>2:00 pm</b> Care Council <b>6:15 pm</b> Farmer's Market Surplus Distribution	<b>2</b> <b>10:00 am</b> Women's Book Study <b>11:00 am</b> <b>Preschool OPEN HOUSE</b>	<b>3</b>	<b>4</b> <b>10:00 am</b> (City) Global Fest
<b>5</b> <b>8:30 am</b> Nursery (infant-age 3) <b>8:45 am</b> Adult Class <b>9:45 am WORSHIP</b> <b>9:45 am</b> Middle School (Gr 6-8) <b>10:00 am</b> Elementary (Gr 2-5) <b>10:00 am</b> Pre-K & 1st Grade <b>10:45 am</b> Coffee Time <b>10:45 am</b> High School Class <b>11:00 am</b> Adult Class	<b>6</b> <b>1:00 pm</b> Staff Meeting <b>7:00 pm</b> Meditation Group	<b>7</b> <b>PRESCHOOL BEGINS!</b> <b>9:00 am</b> Men's Coffee I (Westminster) <b>6:00 pm</b> Board of Christian Education	<b>8</b> <b>8:30 am</b> Ladies' Bible Study <b>10:00 am</b> Ladies' Birthday Lunch (MCL) <b>6:15 pm</b> Farmer's Market Surplus Distribution	<b>9</b> <b>10:00 am</b> Women's Book Study <b>6:00 pm</b> Board of Missions	<b>10</b>	<b>11</b>
<b>12</b> <b>8:30 am</b> Nursery (infant-age 3) <b>8:45 am</b> Adult Class <b>9:45 am WORSHIP</b> <b>9:45 am</b> Middle School (Gr 6-8) <b>10:00 am</b> Elementary (Gr 2-5) <b>10:00 am</b> Pre-K & 1st Grade <b>10:45 am</b> Coffee Time <b>10:45 am</b> High School Class <b>11:00 am</b> Adult Class	<b>13</b> <b>1:00 pm</b> Staff Meeting <b>7:00 pm</b> Meditation Group	<b>14</b> <b>6:30 pm</b> Board of Trustees	<b>15</b> <b>8:30 am</b> Ladies' Bible Study <b>2:00 pm</b> Care Council <b>6:15 pm</b> Farmer's Market Surplus Distribution	<b>16</b> <b>10:00 am</b> Women's Book Study	<b>17</b> <b>8:00 pm</b> Casting Crowns Concert (Purdue)	<b>18</b> <b>9:00 am</b> Men's Coffee II



# Federated Church

2400 Sycamore Lane  
West Lafayette, IN 47906

*Where individual belief and a vibrant faith community meet!*

## Seeking *Children Worship & Wonder* Story Teller

The Board of Christian Education invites you to be a *Worship and Wonder* Story Teller. We guarantee that you will love the children and the stories. We have Lisa Mills, Amy Taylor and Susan Thomas currently, and with one more addition we could average once per month to be a Story Teller. Please prayerfully consider this ministry! Please contact Keith Johnson or Susan Thomas if you are willing to serve.



## Preschool OPEN HOUSE

## September 2: Preschool Open House

Federated Preschool will be hosting its Open House for this Fall on September 2, 2010. Stop by and greet the teachers and see the children and their parents as they start the school experience. The three-year-olds will be arriving from 11:00 am to 11:45 am. The four-year-olds will follow at 12:15 pm – 1:00 pm. The Pre-K class plans to attend from 11:45 am – 12:30 pm. The Mom's Time Out (MTO) room will hold its Open House during the entire 11:00 – 12:30 time.

We are still taking reservations for the three-year-old class and for MTO. Thanks, and hope to see you there!