

Welcome New Board Members!

A special message from Board President, Annell Williams:

I am very excited about the mission of CMI and happy to announce the addition of our two newest Board members!



Dr. Tim Sharp (*left*), most recently the Executive Director of the American Choral Directors Association, joined the Board in September. Tim is also Vice-President of the International Federation for Choral Music. In this role he represents choral activity in the United States to the International Federation for Choral Music. Prior to his leadership of ACDA, Sharp was Dean of Fine Arts at Rhodes College, Memphis, TN, and earlier, Director of Choral Activities at Belmont University, Nashville, TN. He holds degrees from Belmont University (BM) and The Southern Baptist Theological Seminary (MCM, DMA), and has pursued additional studies through Harvard University,

Cambridge University, Aspen School of Music, and a Rotary Study Fellowship at schools throughout Belgium.

Dr. Michael Conrady (*right*), pastoral musician and educator, was elected to the Board in July. He serves as Organist and Choirmaster at St. Thomas Aquinas Catholic Church in Dallas, TX, where he oversees an active and varied music ministry. He holds degrees from Baylor (BBA) and SMU Meadows School of The Arts and Perkins School of Theology (MM, MSM, MTS, and DMin). In 2019, Dr. Conrady joined the faculty at the University of North Texas as an instructor in Sacred Music, where he oversees the Sacred Music curriculum and teaches undergraduate and graduate courses in Sacred Music. In addition to parish ministry and teaching, Dr. Conrady also concertizes, composes liturgical music, and serves on a number of area boards and commissions related to music, liturgy, and theology.

Welcome Tim and Michael! We look forward to exciting new ideas and a great year ahead.



Did You Know???

Your CMI membership gives you access to our extensive, carefully curated Sacred Music Libraries, with extensive Organ and Choral repertoire searchable by scripture, hymn tune, composer, and more! Visit us online at www.churchmusicinstitute.org/sacred-music-library for more information about this exceptional resource!

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QUARTERLY NEWSLETTER

FALL 2020

Goodness, Revisited

by
Dr. Charlotte Kroeker

In one of the first churches I served as musician were two sisters described by the pastor as “without guile.” They were retired from professional positions and applied their skills to whatever needed doing at the church. Tasks were done with grace and dignity. They were very quiet. One might not notice it was they who had accomplished a task, only that it was done. A Bible study or discussion group? They were there to learn and savor. They loved music. Anything for the music program! No one told them to be good. They just were. Goodness flowed from the people they had become.

One of the joys of working in church music is experiencing the inherent goodness of people who have spent their lives immersed in Scripture, prayer, beautiful music, and the wisdom of the hymns and Psalms of the church. You want to be around these people. They exude joy and gratitude, yes, even during a pandemic. They have a long view of life, knowing hard times will come and go, and that moments of light erupt in even the darkest of times. They look for the light and find it.

When you hear about someone doing something good have you, like I, become a little cynical? Assume a student volunteer is padding the college application resume? Wonder if a large business contribution is to repair an ethical breach? Watch askance as a church donates to a social service agency, whose clientele will never see the inside of the church? I find my own first response to a hurricane disaster is to clean out closets and pantry of unused items rather than buy items for distribution. What is REAL goodness, and how do we achieve it?

Rushworth Kidder (1944-2012), author, professor and founder of the Institute for Global Ethics, concluded from a world-wide study of cultures that shared values are love, truthfulness, fairness, freedom, unity, tolerance, responsibility, respect for life.¹ Ernest Boyer, former president of the Carnegie Foundation for the Advancement of Teaching, cited as core virtues for the successful Basic School, honesty, respect, responsibility, compassion, self-discipline, perseverance, and giving. Students were encouraged to learn these virtues in the classroom and to apply them in the world around them.² More recently,

Nicholas Christakis made a case for ancient roots of goodness in human civilization in his book *Blueprint*. He demonstrated how natural selection produced a suite of beneficial attributes, the capacity for love, friendship, cooperation, and learning, that provides means to create a good society.³

These arguably secular sources of goodness look a lot like the fruit of the spirit in Galatians 5:22-23: the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. The Christian church is hardly the only place goodness happens. The Christian church IS, however, one of the places where these virtues are valued as evidence of our faith, encouraged in our faith practice, and reinforced in a repertoire of music coupled with texts based in Scripture developed over hundreds of years. This amazing treasure of goodness, text bound to music, helps us recall goodness and imbed it in our beings. Hymn writers through the ages have used scripture as a basis for the poetry that points to goodness and transcendent living.

Here are a few examples:

(continued on p. 2)

SCRIPTURE	HYMN TEXT	AUTHOR/SOURCE/HYMN
Galatians 5:22-23: “fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things.”	“Where charity and love prevail, there God is ever found; brought here together by God’s love, by love we thus are bound.”	8th c. Latin; tr. Westendorf Tune: TWENTY-FOURTH
Ephesians 2:10: “For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.”	“I’m gonna live/work/pray/sing so God can use me, anywhere Lord, anytime.”	African American spiritual.
Philippians 1:6: “I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ.”	“Love divine, all love’s excelling... fix in us thy humble dwelling... take away the love of sinning... set our hearts at liberty... Thee we would be always blessing, serve thee as thy hosts above, pray, and praise thee without ceasing, glory in thy perfect love. Finish then thy new creation; pure and spotless let us be. . .till we cast our crowns before thee, lost in wonder, love, and praise.”	Charles Wesley, 1747 Tune: HYFRYDOL
Colossians 1:10: “...so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God.”	“O Master, let me walk with thee in lowly paths of service free . . . Help me the slow of heart to move by some clear, winning word of love. . . Teach me thy patience, still with thee in closer, dearer company, in work that keeps faith sweet and strong, in trust that triumphs over wrong.”	Washington Gladden, 1879 Tune: MARYTON

Martin Luther believed in music as a gift of God, second only to Scripture. He understood its power to inspire and teach through texts that could be sung by congregations. He captured hymns of prior generations, wrote new ones, and established hymn singing traditions that continue today. They are a source of goodness to form us from the inside outward. As the Rev. Dr. Stuart Baskin, one of our 2020-21 Lilly Scholars has said, “Imagine what it would be like to have our hearts trained to love the good so much that our words reflect a heart that is tuned into God’s way in the world. Then our words would reflect a heart that is pure indeed.”⁴

Dr. Don Saliers described a group of twenty people in a South Carolina congregation as they named their favorite hymns. He observed, “Through the practice of singing, the dispositions and beliefs expressed in the words of the hymns—

gratitude, trust, sadness, joy, hope—had become knit into their bodies, as integral parts of the theology by which they lived.”⁵

Hymns aren’t the only way, but indeed one way to nurture goodness, by singing aloud or in our hearts. Now, to find that hymnal, or to order one. And a guile-o-meter that registers zero.

1. Kidder, Rushworth. *Shared Values for a Troubled World*. San Francisco: Josey-Bass, 1994, p. 18-19.
2. Boyer, Ernest. *The Basic School: A Community for Learning*. The Carnegie Foundation for the Advancement of Teaching, 1995.
3. Christakis, Nicholas A. *Blueprint: The Evolutionary Origins of a Good Society*. New York: Little, Brown Spark, 2019.
4. Baskin, Stuart. “Taming the Tongue.” James 3:5b-12. *Online Daily Devotional* for October 19, 2020. First Presbyterian Church, Tyler, TX.
5. Bass, Dorothy C., Editor. *Practicing Our Faith*. Chapter 13, “Singing Our Lives” by Don Saliers. San Francisco: Josey-Bass, 1997, p. 185.

Giving Day on Track to Support Church Music Institute Work

On September 17, 2020, Giving Day kicked off a fall of record generosity to support increasing opportunities from CMI donors to assist congregations who must navigate this unusual season of ministry. At the end of the day on 9/17, donors had given a record number of gifts, and in greater amounts, including funds toward a new position to support the ever-growing use of CMI’s extensive online libraries. As worship and music for congregations have changed, the CMI libraries are valuable tools to find music for new configurations of musicians and instruments. As always, the CMI libraries are available anywhere, anytime. CMI donors responded to matching opportunities, and we (and our constituent users) are grateful! Matching funds are still available through the end of the year for donors wanting to help complete goals!

“You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us;”

-2 Corinthians 9:11

community and familiarity in an otherwise uncertain world.

All respondents said they needed an order of worship/bulletin, a hymnal, a Bible. With few exceptions most did not have a hymnal.

All were grateful for the efforts to bring online worship into their homes but do not see it as a replacement for communal worship. One person said congregational worship is at best interactive and intimate, putting the worshiper in oneness with God. At best, online worship can inform (sermon and Scripture) and inspire (sermon and music). One respondent worried about the performance nature of the consumerist platform. Some were appreciative of the creative camera work that brings closeup shots of the sanctuary they might not otherwise see.



Congregational Members Respond to Online Worship

In preparation for the 2020 annual Summer Workshop, CMI solicited information from congregation members about their experiences with online worship. Their responses informed programming for the summer and fall at CMI, to focus on the worshiper rather than those behind the camera. Here are some of the findings.

Music is important to viewers, especially familiar music that connects them with God and their faith community. Even if they do not sing along with hymns, listeners appreciate the traditional organ prelude and postlude, and clerical attire for leaders that reminds them of traditional worship. Music that is tied to the spoken word is the most meaningful.

When asked what has not worked well, they most often mention missing communal singing. Live groups singing have been the best. A soloist singing with accompaniment does not suffice for congregational singing, and, in fact, is a reminder that the congregation is absent. (Alas, a survey of online worship services indicated many churches use soloists for hymns.) Lack of connection between spoken and sung word is seemingly more obvious online. Having texts for music on the screen is helpful. Seeing people from the congregation leading music and worship gives a sense of