

Music Exploration Series # 5 – 10/25/20

Renewal Music

Join the Zoom Coffee Hour discussion at 10:00 am here:

<https://us02web.zoom.us/j/82801190646>

A contemporary worship renewal movement began in the 1960s which set itself apart from the more traditional hymn and choral music led by an organist and choir. It draws upon folk, popular, and rock music traditions and instruments, such as guitar, piano, and drums. Also known as praise music, it may be led by a band or team of musicians. The renewal movement was somewhat aligned with the charismatic movement, in which some Protestant and Roman Catholic groups began adopting beliefs and practices similar to Pentecostalism. Charismatic Christians emphasized the need for a dramatic, emotional conversion experience, and recognition of the Holy Spirit's power to convey spiritual gifts such as speaking in tongues, prophecy, and physical healing. The Cursillo movement was the strongest proponent of such practices in the Episcopal Church. Cursillo used its own songbooks of praise music.

Renewal music is most commonly used by Episcopal churches in services meant to be family- or child-friendly (as in GHTC's 8:45 Sunday service) or who want to be intentional in attracting non-Episcopalians or people who have little or no formal church background. Renewal music aims to revitalize churches by increasing Christian faith, devotion, and commitment, and its themes often directly reflect these concerns. At its best, it can convey an intimacy with God and a celebration of God's presence. Its weaker examples offer an overly personal me-and-God experience, to the exclusion of the larger community, an overly emotional or simplistic focus, to the exclusion of a deeper thoughtfulness, or an overly positive feel-good approach, to the exclusion of a wider range of approaches to faith. These hymns can be distinguished from the more modern 20th century we previously reviewed as less complex both in music style and theology.

On Eagle's Wings (*Wonder, Love and Praise* # 810, paraphrase of Psalm 91)

<https://www.youtube.com/watch?v=MvpjxfWrjzY>

Be Not Afraid (*Wonder, Love and Praise* # 811)

<https://www.youtube.com/watch?v=RF0DIpFOoBg> (see comments for lyrics)

I, the Lord of Sea and Sky (*Wonder, Love and Praise* # 812)

<https://www.youtube.com/watch?v=mgLwH5RdtPk>

Alleluia, Alleluia, Give Thanks (*Hymnal 1982* # 178)

<https://www.youtube.com/watch?v=yRSnJaa8Z80>

I am the bread of life (*Hymnal 1982* # 335)

<https://www.youtube.com/watch?v=GhdFESRoy5k> (Roman Catholic lyrics)

Open Your Ears, O Faithful People (*Hymnal 1982* # 536; Hasidic folk tune)

<https://www.youtube.com/watch?v=W7Bp1lJLcZU>

I Want To Walk As A Child Of The Light (*Hymnal 1982* # 490)

<https://www.youtube.com/watch?v=bKz8UJZNqjw>

Seek Ye First (*Hymnal 1982* # 711)

<https://www.youtube.com/watch?v=yVTZ9DmnXvM> (version with Canon in D)

Day By Day (*Hymnal 1982* # 654)

<https://www.youtube.com/watch?v=ekoHxB4idmg> (*Godspell* version)

Discussion questions:

How does this music style speak to you differently from other music through its texts and music style?

What more can you offer about this style from your experience as a singer, musician, or listener?

How often do we use this style at GHTC? Recent examples that come to mind?

How well do you like it? Would you like us to use more or less of it?