

# THE TRADITION OF KLAIPĖDA REGION LUTHERAN PSALM SINGING IN INTERDISCIPLINARY AND ANTHROPOLOGICAL PERSPECTIVES

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## ABSTRACT

The complex research works on Klaipėda Region Lutheran Psalms singing traditions has started at the Institute of Baltic Sea Region History and Archaeology, Klaipėda University some years ago, as a part of integrated studies on whole historical Lithuania-Minor history and culture investigations. The main goal of such research project is to unify efforts of ethnomusicologists, historians, culturologists, linguists, confessional researchers and cultural anthropologists, interviewing local Lutheran people with special questionnaires, and this way collecting actual information about this culture phenomenon. The aim of this research is to find out the sources of vitality, local forms and intercultural (German – Lithuanian) relations of local Lutheran Psalm singing tradition, as well as its perspectives at present and for the future. The second aim was to find out and to elaborate generally wider research methods, possible not just for specialised (linguistic, ethnomusicological, etc.) investigations, but usable for complex interdisciplinary explorations. We have a great hope for interdisciplinary and socio-cultural anthropological perspectives here at present and in all the future.

KEY WORDS: socio-cultural anthropology, Klaipėda Region, Lutheran Psalms, interdisciplinary perspectives, anthropological perspectives, German – Lithuanian culture relations

## ANOTACIJA

Klaipėdos krašto liuteroniškųjų giesmių giedojimo tradicijos kompleksinių tyrimų idėja yra kilusi Klaipėdos universiteto Baltijos regiono istorijos ir archeologijos institute. Tai sudėtinė viso išsamių Mažosios Lietuvos krašto istorijos ir kultūros tyrinėjimų dalis. Šių tyrimų idėja – suvienyti etnomuzikologų, istorikų, kultūrologų, kalbininkų, religijotyrininkų, sociokultūrinės antropologijos mokslininkų pajėgas, kartu fiksuojant šių giesmių giedojimo tradicijos faktus ir pateikiant šio lokalinės kultūros fenomeno vertinimus. Pagrindiniai tyrimų tikslai – kompleksiskai, visuminiu požiūriu suprasti ir įvertinti šios tradicijos gyvybingumo priežastis, vietines jos apraiškų formacijas, giesmių melodijų nacionalinio prado ir vokiškųjų įtakų santykius praeityje, dabar ir ateities perspektyvos kontekste. Ne mažiau svarbus šio darbo uždavinys – suformuoti ir praktiškai patikrinti kompleksinius tyrimų metodus, atitinkančius tarpdalykinių tyrimų pobūdį ir išsėnančius už siaurų specifinių etnomuzikologijos, kalbotyros ar kitų atskirų mokslo disciplinų ribų. Tikime, kad būtent tarpdalykiniai ir antropologiniai Klaipėdos krašto liuteroniškųjų giesmių tradicijos ir jos raidos tyrimai čia turi realias perspektyvas tiek dabar, tiek ateities moksliniuose darbuose. PAGRINDINIAI ŽODŽIAI: sociokultūrinė antropologija, Klaipėdos kraštas, liuteronų giesmės, tarpdalykinės sąsajos, antropologinės perspektyvos, lietuvių ir vokiečių kultūriniai ryšiai.

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## Introduction

The idea to start the complex research project of the Klaipėda Region Lutheran Psalms singing tradition came about at the Institute of Baltic Sea Region History and Archaeology in 2005, as a part of integrated studies on the whole historical Lithuania-Minor Region history and culture. The aim of the article is to find out how strong this tradition is here, and what local forms and intercul-

tural (German – Lithuanian) relations of Lutheran Psalm singing tradition is it possible to define in the Klaipėda Region. We also aim at finding out the frontiers of possible interdisciplinary investigations. Narrow, specialised linguistic or ethnomusicological research methods are too limited, so, we have to be open to interdisciplinary approaches. The main goal of the article is to present the project, where unified efforts of ethnomusicologists, historians, culturologists, linguists, religion studies specialists and cultural anthropologists are actual in such complex work.

### **Historical situation**

The Klaipėda Region in Lithuania has clear historical multicultural connections both with Lithuanian and German cultures. The ancient local tribes, belonging to Lithuanian (Baltic) language and culture family, were conquered by German knights, and those two cultures have had very special co-influences in the local folk life here. This region is known as *Lithuania-Minor* since the beginning of the 16th century up to the end of the Second World War. After the First World War the Northern part of the Lithuania-Minor (Klaipėda Region) was separated from Germany and belonged to Lithuanian State in 1923-1939. After the March 23, 1939 treatment between Lithuania and Germany the Klaipėda Region was given to Germany. Those lands were given back to Soviet Lithuania in 1945 by Soviet Army. The regional history knowledge opened new page in March 11, 1990 together with Independency of Lithuanian State.

The *lietuvininkai* people are known as local ones in the Klaipėda Region, whose ethnic group was formed up to the beginning of the 16th century historically. They are known as bilingual (Lithuanian – German) speaking Lutheran people. The unique mixed cultures of the interethnic region are reflected by the shown above historical changes. A great part of *lietuvininkai* people were forced to move to Germany from their native lands because of the historical circumstances after the Second World War, including great part of clergy and priests (Hermann 2000: 190).

### **Local problems of Lutheran Psalm singing tradition**

At present all Lutheran people (including *lietuvininkai*) live dispersed in all contemporary Lithuania as religion minorities among Roman Catholics. Anyway, the main part of *lietuvininkai* still live in the Klaipėda Region localities (Klaipėda and Šilutė districts firstly at present). The same way the Lutheran Psalm singing tradition is well known especially in the Klaipėda Region, where the tradition of singing Psalms both in the Church and at home is retained.

The main problem of Psalm singing adequacy is the existence of quite clear differences among German choral-style melodies and local, Lithuanian folk-style common singing melodies. There are no melodies indicated in the Psalms in the Psalm-books, thus a lot of melodic variants all the time appeared in the practice of singing.

All Lutheran Psalm singers in the Klaipėda Region, differently from Roman Catholics sing in a very stable (individual) way, keeping to the local (Lithuanian) style of singing. They keep to the traditional way of singing Psalms, and it is normal to hear perfectly formed new variants both in melodies and even in poetic texts here. (Balčytytė & Kelmickaitė 1995: 172).

In 1927 Vydūnas, a outstanding public figure from Lithuania-Minor wrote about the Lutheran Psalms, which were sung there:

The melodies seem to be taken from Germans. Anyway, our local Lithuanians used to change them more or less, and the new melodic variants were created. And I have heard the completely new melodies, composed by our common, ordinary people. (...) Organists in the local churches also had the one way only: to play organ in “folk” way and write down those new melodies in their musical scores and manuscripts. (...) It is common to hear the same Psalm, sung in different local ways even in neighboring churches. (Prūsų lietuvių ... 1927: 21)

The similarities between the Lutheran Psalms and Lithuanian folk songs singing traditions were mentioned by Juozas Žilevičius, Lithuanian composer, who emigrated to U.S.A. from Klaipėda during the Second World War. He wrote in New York in 1958:

All the common Lithuanian people are lyric in their hearths, and it was impossible for them to accept cold, proud and strange Choral melodies. So, having the main goal to open their hearts to the Lord in their praying practice, they were able to do it one way only: to sing Psalms using the most beautiful, the most cordial, but understandable and common for them local melodies, well known in their hearts from the everyday folklore life. The transformation of such Psalm melodies took place unconsciously, in the deep ecstasy of praying. (Žilevičius 1958: 268)

Anyway, as it was already mentioned earlier, it is impossible to understand the full sense of Lutheran Psalms singing tradition just from ethnomusicological point of view (see: Sliužinskas 2001; 2003; 2006). So, let's see the importance of other related disciplines in this field.

### **Interdisciplinary relations**

The following interdisciplinary relations give the real background for new approaches trying to understand the real Klaipėda Region Lutheran Psalms singing tradition.

**1. Linguistics.** A great number of local words in the Klaipėda Region dialect disappeared from the living and vernacular Lithuanian language of the present times, and it is necessary to make some linguistic corrections here as well. We continue our collaboration preparing for the edition the full collection of Klaipėda Region Lutheran Psalms, including local melodies and updating too old poetic expressions, which are unknown in the contemporary Lithuanian language.

**2. Ethnology.** Ethnological research projects are important making clear all the local culture studies of the Lutheran people. Studies of all possible human life stereotypes, everyday social life positive or negative valuation system, family and whole society life relations etc. are the facts, possible to explain specific features of Lutheran people life style, their attitude towards internal behavior and social contacts with living together non-Lutheran people. Their position to traditional calendar or family feasts, such as confirmation, wedding or funeral traditions, traditional architecture, cross-making and cemetery making styles, as well as many other spiritual and material ethnic heritage are in many cases different from other, non-Lutheran people traditions. Thus we may explain many special ethnological facts concerning Lutheran people world outlook and special way of living (quite strong pietism influences, for example).

**3. Religious studies.** It is impossible to understand the importance of Psalm singing traditions without wide and precise Lutheran religious studies. Staying as outsider here, as Roman Catholic person one of the authors is able to see special differences between Catholic and Lutheran religious ceremonies. And it is easy for us to discuss and to make everything clear together with our colleagues, confession scientists at our University.

**4. History.** As all cultural objects, our local Lutheran Psalm singing tradition has to be understood as a long historical process, started in the real past and continued up to the present. All historical re-

search of this tradition prosperities and downfalls are able to paint the wide panoramic view, having some hundred years experience and possibility to follow all the historical events, staying as reasons for such great risings-up and down-falls of these traditions up to contemporary times.

**5. Social sciences**, such as psychology, human education and behavior research, family life studies also are tightly connected with the reasons, why Lutheran Psalm singing traditions are here so important. What level of importance did the Lutheran Psalms have in everyday life of local people during the last years, in the context of once more fundamentally changing society? Are they important to the educational process of young generation? What about the formation of their self-consciousness, world outlook, and the whole scale of cultural and moral values? What do local people themselves think about those Psalms at present?

All mentioned above interdisciplinary links are tightly connected with sociocultural anthropology, and they are indispensable for research all social and cultural life of the Klaipėda Region Lutheran people, as native ones here for centuries, disturbed by historical disasters, and still preserved their special social and cultural life.

### Research data

Having an idea to get more thorough information on Psalms singing tradition the members of our research team (R. Sliužinskas, S. Pocyte, A. Baublys, L. Petrošienė, Ž. Sidabraitė, etc.) are on the way to prepare a specialised questionnaire to interview the Klaipėda Region Lutheran people. The main attention in its elaboration is given for social and cultural context of the living tradition. Preliminary results of the first interviews focus on the following aspects:

**1. The first acquaintance with Psalms.** People give us information using their memory from the deep childhood, based on early Psalms singing emotions both at home and in churches; during the religious feasts or simple Saturdays or Sundays gatherings here. The deep family life traditions are reflected as well-known ones in everyday Psalms singing practice here. And the first Psalms, have heard is such family gatherings are well-remembered for all the life in many cases. Some interviews are based on high emotional and poetic level, expressing great attitude and respect for this singing tradition, saved for all the life and given back to their children and grandchildren.

**2. Memories from *surinkimai*** (so called special gatherings) at home for local village people. The most honorable leader (*sakytos*), came from the same local society usually provides such *surinkimai* gatherings. The memories are not just personal here, but also come from the grannies generation, reaching us even from the second part of the 19th century up to the Soviet period (1940 – 1990). The movement of *surinkimai* gatherings became strong since the second part of the 19th century. Worships in the Church were given in German language, as a role. Having no Lithuanian-speaking priest it was very popular for the local Klaipėda Region people to pray and to sing Psalms at such gatherings in Lithuanian. People used to say in such cases: “Lutheran church is the singing church” (Rūta Mačiūnienė).<sup>1</sup>

**3. The most favorable Psalms.** Enough wide scale of Psalms repertoire is known here. Some people say they have the same favorite Psalms for all their life from their childhood. Some other people inform us they have had different favorite Psalms in the youth and right now. This valuate process is enough actual for their personal attitude for particular Psalms (both texts and melodies) and for all Psalms singing tradition in general.

<sup>1</sup> Interview with Rūta Mačiūnienė, May 24, 2006, Klaipėda.

**4. What do you feel singing Psalms?** Answers to this question are very poetic and emotional as a rule:

I feel myself as very clean person both in my body and in soul. It is necessary for me to sing Psalms in the same level, as to wash my face every morning (Rūta Mačiūnienė).

I can't think about any other things, when I sing Psalms. All everyday life problems use to be left somewhere far away at that time (Rūta Paplauskienė).<sup>2</sup>

I feel direct contact with the Lord singing Psalms. (...) I can't imagine my life without singing Psalms. It should become sooty and unclean for all the days and nights in such case (Martynas Sprogys).<sup>3</sup>

Presented here impressions certify the still survived deep importance of Psalm singing practice for common Lutheran people.

**5. At what time do you use to sing Psalms in the past and at present? What about stability or mobility of their singing time and rules earlier and now?** Answers to this question give us information about continuity of Psalms singing practice forms and schedules since the early 20th century up to present days.

**6. Your favorite ways of Psalms singing practice:**

- at home, staying all family together
- just individually, without staying anybody beside
- at the *surinkimai* (traditional gatherings) time
- taking part in the church choir – without organ
- taking part in the church choir – with organ
- taking part in the church choir – with brass orchestra (during feasts)
- other cases (indicate)

This way giving possibility to evaluate each way of Psalms singing practice it is possible to collect personal information about individual attitude to this tradition. Having enough information it is possible to classify and systematize all information in details by informants' gender, age, profession, education, living place, family situation, etc. Some examples of actual interview:

It is very important to sing Lutheran Psalms with family altogether. You will feel real ties with your parents, children, other dearest family persons. Your singing voices use to go the heaven together with the Psalm texts and melodies (Lidija Aušrienė).<sup>4</sup>

As far as I remember, I prefer to sing at home and at *surinkimai* gatherings. It is nice to feel Psalms poetic text senses in quite closed, chamber place. But, anyway, Psalms singing in the church give us another, more wide and more open space feeling. Psalms sung in the church sound much more nobly and proudly (Martynas Sprogys).

We see quite different individual emotional expressions in this case. It is natural, because Lutheran Psalms singing traditions are enough wide, and each person is free to choose the most favorable singing situation.

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<sup>2</sup> Interview with Rūta Paplauskienė, May 24, 2006, Klaipėda.

<sup>3</sup> Interview with Martynas Sprogys, June 02, 2006, Klaipėda.

<sup>4</sup> Interview with Lidija Aušrienė, May 24, 2006, Klaipėda.

**7. Psalms singing practice. Living or disappearing tradition?** It is interesting to admit all interviewed people see Lutheran Psalms singing traditions as living ones:

We sing Psalms with our children up to present times. And Psalms singing feasts, such as ‘*Giesmių giesmelė*’ are very popular among schoolchildren. We will sing Psalms... (Lidija Aušrienė)

How is it possible to give such a question? Lutheran church is singing church! (Rūta Mačiūnienė)

**8. Do you want to sing Psalms in some new mood (melodies, texts), right now or earlier?** This situation is quite complicated, because old and young generations have quite opposite opinions here:

I’d like to sing the same way, and my mother and grandmother. I am against all changes in texts of Psalms, because they have to be stable, as it was in the past (Rūta Mačiūnienė).

I don’t know what to do. Young Lutheran people say – ‘(...) please, change old texts to contemporary, more understandable words!’ Old people say opposite – ‘(...) what are you doing here? Please, leave all [even old fashion] Psalms texts as they are!’. I, as linguist, working on the Klaipėda Lutheran Psalms texts, am not able to fit into all suggestions... (Dalia Kiseliūnaitė).<sup>5</sup>

**9. What about the way of Psalms singing (slower or faster tempo, lower or higher voice, etc.)?** Aged people admit slower tempo at Psalms singing during their youth times:

Why they are singing Psalms so fast way in Klaipėda now? I remember our singing before my leaving to Germany long time ago was much slower! Why are you in hurry all the time now? (Martynas Sprogys)

**10. Lithuanian and German Lutheran Psalms. Which of them are my favorite ones? Why?** It was unexpected for us to get enough painful answers, connected with emigration wave of themselves or their relatives to Germany.

Yes, I am able to sing Psalms both Lithuanian and in German. I learned to sing Psalms in Lithuanian from my mother, before leaving Klaipėda. And even now, living in Germany, I still sing Psalms in Lithuanian. But my children already sing Psalms in German. And I am very disappointed feeling their cold attitude to Lithuanian Psalms singing language, to Lithuanian language in their common life, and to life in Lithuania generally... (Martynas Sprogys).

People keep in love of their homeland in Klaipėda, but real life brings their divided attitude both to Lithuania and Germany. They are able to visit their relatives in Germany, and with great pain they see great differences in social life in both states. The contemporary economical and social life in Lithuania is not life of their dreams after Lithuanian Independence since 1990.

**11. Information about old Psalm books still kept and preserved in families from their fathers and grandfathers.** Usually our Lutheran people use to sing Psalms from “*Pagerintų giesmių knygos*” (“The Selected Psalm books”) by F. Kuršaitis, (germ. – Frydrich Kurschat, 1806 – 1884), well known editions in 1902, 1907 and 1914. All those Psalm books have been kept in families for a long time from their grandfathers. People used to handle with these old books with care.

<sup>5</sup> Oral opinion by Dalia Kiseliūnaitė, September 23, 2005, Vilnius.

**12. Other remarks and information about Psalm singing traditions (in the past and at present).** Generally people admit importance of Psalm singing traditions both in the past and at present. This way they prove statement ‘Lutheran Church is Psalms singing Church’.

Given above examples of our interview materials show the importance of this way collected information on the Klaipėda Region Lutheran people Psalms singing tradition in the context of generally changing social and cultural life here. We work with informants from various generations, genders, occupations, education levels, etc. *lietuvininkai* and mixed families people. This way we continue collecting information on their attitude to this tradition here. We also collect sound recordings of Psalm singing practice at home, at gatherings, and in the church.

The same way we started to systematize information about earlier made such sound recordings. We see, that many of them, made in the late 1980-s, early 1990-ies are still made by Soviet quality sound recorders, and sometimes it is not easy to understand the real words here. It happens not always to hear perfect style singing, but we know there nice exceptions as well.

Special attention we pay on defectiveness of ethnomusicological research methods. We noticed that the Klaipėda Region Lutherans use to sing with clear or not so clear musical intonations. They don’t care about it, and it is actual social fact for anthropologists. Ethnomusicologists should say – ‘Oh, she has to be not allowed to sing – the musical mood is out of order!’. We understand this position as wrong one for our project.

Anyway, if some our Lutheran people use to sing in ‘enough possible musical order’, their Psalms sound like simple folk songs, well known in a great number of local ethnic areas in whole Lithuania – even in two voices. It shows clear their distance from German-style Psalm singing traditions.

We see it is not easy for some aged people to remember musical tunes of some Psalms, sung in their youth, and step by step going to be forgotten. In such cases we can hear natural efforts to remember the words and tune, sometimes even breaking each other singing. And it is actual research field even for psychologists. Whose variant in such live reconstruction will take over? Who is leader in cases like that?

We are able rise the new and new rhetoric questions. What about future of this tradition? Is this tradition going to survive in everyday practice, having in mind open for all of us wide and strong foreign social and cultural life influences? In what level our local Psalm-singing traditions are corresponding with the same traditions in Lutheran societies of neighbouring European countries?

Those and other questions still have no answers at present. They may be discussed in the interdisciplinary comparative sociocultural anthropology studies, related with regional history, art history, linguistics, ethnology, ethnomusicology, theology, education and other disciplines, as wide and as deep, as possible in some future.

### **Instead of conclusions**

Summing up the preliminary results of just started project we’d like to resume the following statements:

We are able to certificate still strong Lutheran Psalms singing tradition in the Klaipėda Region among *lietuvininkai* people, both in young and aged generations here. Living tradition perspectives are known both at home (family life) and in the Church ceremonies. ‘Lutheran Church is singing Church in the Klaipėda Region’, local people use to emphasize themselves.

We admit clear local forms and intercultural (German – Lithuanian) relations of Lutheran Psalm singing tradition in the Klaipėda Region. Last 15 years are known as family contacts reestablishment period for the Klaipėda Region and emigration *lietuvininkai* people. Many of them use to visit their relatives in Klaipėda from Germany quite often – each year or each the second year at least for two – four weeks. Old generation people from emigration still speak Lithuanian, and they are able to sing Psalms together with the Klaipėda Region relatives. All remarks concerning style and way of Psalms singing are very important to compare the existence of singing tradition from abroad and ‘at home’.

We see we are on the right way at finding out the frontiers of possible interdisciplinary investigations. The questionnaire of our interview is still in the process of practical elaboration. We find it has to be enough flexible in all interview cases, depending on personal character features of informants. And we have to stay as neutral persons, not influencing any possible their answers, comments and whole aesthetical position. All collected information is already put on the table for following new comparative and interdisciplinary research projects.

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## KLAIPĖDOS KRAŠTO LIUTERONIŠKŲJŲ GIESMIŲ GIEDOJIMO TRADICIJA IR JOS TARPDAKYKINIŲ BEI ANTROPOLOGINIŲ TYRIMŲ PERSPEKTYVOS

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#### Santrauka

Klaipėdos krašto istorinė situacija lėmė tai, kad dauguma vietinių gyventojų – lietuvininkų ir vokiečių – nuo XVI a. yra evangelikai liuteronai. Su didele pagarba nuo M. Mažvydo laikų jie giedoja religines giesmes. Giedoja tiek bažnyčiose, tiek ir namuose, ypač šventadieniais, vedini ne tik savo kunigų, bet ir geriausiai tokias giedojimo tradicijas išmanusių savo apylinkės žmonių – *sakytojų*. Tokie maldos bei giesmių vakarai buvo vadinami *surinkimais*. *Surinkimai* Klaipėdos krašte dar veikė ir pirmuoju pokario (po 1945 m.) dešimtmečiu. 1958–1960 m. į Vokietiją išvykus gyventi apie 8000–9000 vietinių Klaipėdos krašto gyventojų, *surinkimai* prarado savo tęstinumą, tačiau giesmių giedojimo tradicija iki šiol gyvuoja tose apylinkėse, kuriose veikia evangelikų liuteronų parapijos. Giesmės giedamos ir bažnyčioje, ir namuose. Giesmių melodijos iš kartos į kartą buvo perduodamos nerašytiniu būdu – iš lūpų į lūpas.

Šiame straipsnyje Klaipėdos krašto liuteroniškosios giesmės bei jų giedojimo tradicija yra aptariama dviem aspektais. Tai – regioninių tarpdalykinių studijų bei sociokultūrinės antropologijos tyrimų objektas.

Aptariamos giesmės – ne tik jų teksto ar melodijų studijų objektas. Šios krypties studijoms jau yra skirta nemaža dėmesio. Greta to atkreipiamas dėmesys ir į jų tyrimus tarpdalykinių kalbotyros (lingvistikos), etnologijos, religijos studijų, istorijos, kultūrologijos, psichologijos bei kitų humanitarinių bei socialinių mokslų kontekste. Giesmių giedojimo kilmės, raidos bei jų vietos šių dienų visuomenės gyvenime specifika sąlygoja ir kompleksinių jų tyrimų galimybes sociokultūrinės antropologijos mokslo šviesoje.

Šiems tyrimams atlikti reikalinga faktinė medžiaga pradėta rinkti interviu būdu apklausiant vietinius Klaipėdos krašto liuteronų tikybos gyventojus. Pagrindinis dėmesys skiriamas šiems giesmių giedojimo tradicijos tyrimų aspektams:

- Pirmoji pažintis su giesmėmis (vaikystė, šeima, namai, bažnyčia...)
- Surinkimų tradicija. Vaikystės, jaunystės ir kitų laikų įspūdžiai iki pat šių laikų.
- Mėgstamiausios (gražiausios) giesmės. Kodėl ir kas čia yra mieliausia žmogaus sielai?
- Ką jaučiu giedodama(-s) giesmes? Ar patinka giedoti? Kodėl giedu?
- Kada anksčiau ir dabar giedamos giesmės? Ar per ilgus metus pasikeitė jų giedojimo laikas, tvarka?
- Mėgstamiausi mano giedojimo būdai:
  - ✓ giedojimas namuose, šeimoje, visiems susirinkus kartu;
  - ✓ giedojimas pačiam sau, vienumoje;
  - ✓ surinkimų metu;
  - ✓ choras bažnyčioje – be vargonų;
  - ✓ choras bažnyčioje – su vargonais;
  - ✓ choras bažnyčioje – su dūdų orkestru (švenčių metu)
  - ✓ kiti būdai.
- Giedojimas šeimoje su vaikais, anūkais. Gyva ar nykstanti tradicija?
- Ar norisi kai kurias giesmes (anksčiau ar dabar) giedoti savaip, kitaip (melodija, tekstas)?
- Ar dabar žmonės gieda taip pat kaip kadaise, ar kaip nors skirtingai (lėčiau ar greičiau, aukštesne ar žemesne gaida ir t. t.)?
- Lietuviškos ir vokiškos giesmės. Kurios gražesnės ir kodėl?
- Namuose, šeimoje išsaugoti ir naudojami giesmynai, jų apibūdinimai.
- Kitos pastabos apie giesmes ir giedojimą (anksčiau ir dabar).

Jau surinkta medžiaga leidžia daryti kol kas dar tik išankstines, tačiau gana kryptingas išvadas apie liuteroniškųjų giesmių giedojimo svarbą šių dienų Klaipėdos krašte tebegyvenantiems vietiniams gyventojams bei jų artimiesiems, išvykusiems gyventi į Vokietiją.

Esminė išvada, kurią patvirtina vis kaupiami nauji duomenys, gali būti įvardijama lakonišku teiginiu: „Liuteronų bažnyčia – giedanti bažnyčia“.

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