

 GUIDELINES

Worship

*The Gifts of God
from the People
of God*

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General Board of Discipleship

WORSHIP

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Some paragraph numbers for and language in the Book of Discipline may have changed in the 2012 revision, which was published after these Guidelines were printed. We regret any inconvenience.

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Called to a Ministry of Faithfulness and Vitality

You are so important to the life of the Christian church! You have consented to join with other people of faith who, through the millennia, have sustained the church by extending God’s love to others. You have been called and have committed your unique passions, gifts, and abilities to a position of leadership. This Guideline will help you understand the basic elements of that ministry within your own church and within The United Methodist Church.

Leadership in Vital Ministry

Each person is called to ministry by virtue of his or her baptism, and that ministry takes place in all aspects of daily life, both in and outside of the church. Your leadership role requires that you will be a faithful participant in the **mission of the church**, which is to partner with God to **make disciples of Jesus Christ for the transformation of the world**. You will not only engage in your area of ministry, but will also work to empower others to be in ministry as well. The vitality of your church, and the Church as a whole, depends upon the faith, abilities, and actions of all who work together for the glory of God.

Clearly then, as a pastoral leader or leader among the laity, your ministry is not just a “job,” but a spiritual endeavor. You are a spiritual leader now, and others will look to you for spiritual leadership. What does this mean?

All persons who follow Jesus are called to grow spiritually through the practice of various Christian habits (or “means of grace”) such as prayer, Bible study, private and corporate worship, acts of service, Christian conferencing, and so on. Jesus taught his disciples practices of spiritual growth and leadership that you will model as you guide others. As members of the congregation grow through the means of grace, they will assume their own role in ministry and help others in the same way. This is the cycle of disciple making.

The Church’s Vision

While there is one mission—to make disciples of Jesus Christ—the portrait of a successful mission will differ from one congregation to the next. One of your roles is to listen deeply for the guidance and call of God in your own context. In your church, neighborhood, or greater community, what are the greatest needs? How is God calling your congregation to be in a ministry of service and witness where they are? What does vital ministry look like in the life of your congregation and its neighbors? What are the characteristics, traits, and actions that identify a person as a faithful disciple in

your context? This portrait, or vision, is formed when you and the other leaders discern together how your gifts from God come together to fulfill the will of God.

Assessing Your Efforts

We are generally good at deciding what to do, but we sometimes skip the more important first question of what we want to accomplish. Knowing your task (the mission of disciple making) and knowing what results you want (the vision of your church) are the first two steps in a vital ministry. The third step is in knowing how you will assess or measure the results of what you do and who you are (and become) because of what you do. Those measures relate directly to mission and vision, and they are more than just numbers.

One of your leadership tasks will be to take a hard look, with your team, at all the things your ministry area does or plans to do. No doubt they are good and worthy activities; the question is, “*Do these activities and experiences lead people into a mature relationship with God and a life of deeper discipleship?*” That is the business of the church, and the church needs to do what only the church can do. You may need to eliminate or alter some of what you do if it does not measure up to the standard of faithful disciple making. It will be up to your ministry team to establish the specific standards against which you compare all that you do and hope to do. (This Guideline includes further help in establishing goals, strategies, and measures for this area of ministry.)

The Mission of The United Methodist Church

Each local church is unique, yet it is a part of a *connection*, a living organism of the body of Christ. Being a connectional Church means in part that all United Methodist churches are interrelated through the structure and organization of districts, conferences, and jurisdictions in the larger “family” of the denomination. *The Book of Discipline of The United Methodist Church* describes, among other things, the ministry of all United Methodist Christians, the essence of servant ministry and leadership, how to organize and accomplish that ministry, and how our connectional structure works (see especially ¶¶126–138).

Our Church extends way beyond your doorstep; it is a global Church with both local and international presence. You are not alone. The resources of the entire denomination are intended to assist you in ministry. With this help and the partnership of God and one another, the mission continues. You are an integral part of God’s church and God’s plan!

(For help in addition to this Guideline and the *Book of Discipline*, see “Resources” at the end of your Guideline, www.umc.org, and the other websites listed on the inside back cover.)

Theological Reflection

Calls to worship resound throughout Scripture. The Ten Commandments begin by reminding us we are to worship only our God and none other (Exodus 20:2-6). The ancient *Shema* confesses that God is One and calls us to love God with all we are—heart, soul, and strength (Deuteronomy 6:4-5). The Psalms give constant exhortations to offer worship and praise, even up to seven times a day (Psalm 119:164). Paul reminds the Christians in Ephesus and the surrounding cities to worship God with all their hearts and all their creativity, bringing Psalms and hymns and spiritual songs (Ephesians 5:19).

We know we are called to *worship*. The Bible is just as clear that the people of God are called to *plan* and *prepare* for worship, too.

You have answered a call from leaders of your congregation to have a significant role in planning and supporting your congregation's worship. It is a high calling, deeply rooted in Scripture and the ministry of the church as well as the Temple, synagogue, family table, and Tabernacle before that.

Exodus 25–31 lays out in great detail how the people of Israel were to plan and prepare to worship their God. Exodus 25 lists the resources required to build and outfit the Tabernacle. Some were raw materials (gold, silver, bronze, goat's hair, acacia wood). Others were "finished" materials that required further preparation (dyed and woven yarns, tanned skins, spices for incense, oil for lamps, polished gemstones). Chapter 28 describes the artistry required to make the vestments for the priests. In chapter 31 we learn that God poured the Holy Spirit upon the persons who would plan, lead, carry out, and continue all of the building, arts, and crafts that supported the people's worship (Exodus 31:1-11).

God's people are still invited, gifted, and expected to plan and prepare the people, places, and things God's people use in worship. Worship planning is a gift and ministry of the Holy Spirit that calls on *all* the gifts of *all* of God's people so that when we worship we may truly love God with *all* we have and *all* we are, in body, mind, soul, and strength.

Getting Started

how you will help your congregation love God fully through worship depends on the kind of group you have been asked to join or lead. A **worship committee** *coordinates support ministries for worship planned by others.* These ministries generally focus on the “stuff,” staffing, and training for lay leaders of worship. The worship committee may include leaders of an altar guild, Communion stewards, lay readers, liturgists, acolytes, ushers, or other groups. It works with each of these groups to make sure they have what they need to recruit and train their leaders. It coordinates with the pastor and other worship leaders to make sure the congregation has the things it needs for worship each Sunday. It may be asked to advise the trustees or church council about policies for the use of worship space. Sometimes, one or more leaders of a worship committee may also be asked to participate in a worship planning team.

A worship planning team *focuses on short- and long-range planning of worship and on developing the congregation as an active, vital worshipping community.* Planning for vital worship on a sustained basis is a team sport! This team meets regularly to generate the vision and themes for worship far enough in advance that sermons can be developed and appropriate music, art, drama, or other material elements can be found or commissioned. The worship planning team may also discover all the gifts of all the people and invite them to use these gifts in worship. By giving themselves plenty of lead time and organizing themselves to be able to draw on the rich gifts of the congregation and the wider Christian tradition, a worship planning team can design worship that consistently expresses the congregation's devotion and discipleship with creativity and passion.

Whichever kind of group you have been asked to lead or join, you will give careful attention to the elements that make for vital United Methodist worship. (See particularly pages 16-24.)

Responsibilities of the Worship Committee

THE LEADER OF THE COMMITTEE WILL:

1. Become a lifelong learner about Christian worship in general and United Methodist worship in particular.
2. Convene and coordinate the leaders of key lay worship ministries in your congregation (altar guild, communion stewards, lay readers, acolytes, liturgists, ushers, or others).
3. Lead these leaders to recruit and train persons for their various ministries.
4. Communicate regularly with the pastor and other worship leaders to

- ensure they have the implements and supplies they need for worship.
5. Be aware of existing policies about worship and the use of worship space and lead the committee to revise or develop new policies as may be needed or requested.
 6. Participate in the worship planning team if there is one. Your role on the worship planning team may be to help them access the resources and coordinate the lay worship ministries needed for the worship they plan.

A MEMBER OF THIS COMMITTEE MAY:

1. Become a lifelong learner about Christian worship in general and United Methodist worship in particular.
2. Get to know the people and the gifts of people in your congregation and community so your team can invite them to offer their gifts in worship.
3. Collaborate with the other members of the worship planning team, if there is one, as they plan and design worship.
4. Expand and support the use of arts, music, and technology.
5. Live in covenant with other members of the worship committee to be accountable for your personal spiritual formation, your learning, the ways you connect with the congregation and community, and the quality of your work on the team.

The Worship Committee: Getting Started

Whether you are assuming leadership of a worship committee for the first time, getting ready to begin a “new season” or term, or have recently received a new pastor, here are some quick start tips to get your work going.

Meet with the pastor. Your pastor has primary responsibility for worship in your congregation. She or he will want a strong partnership with you and the worship committee. Plan time as you begin your work and at the beginning of each new “program year” or “church year” to meet with your pastor to share or review your vision, gifts, and passion for supporting the worship life of the congregation and to listen for your pastor’s vision and direction.

Talk with people who have (or have had) responsibilities similar to yours, particularly the previous chairperson. Ask: What is important for me to know as I begin to lead? Are there plans you started I need to know about? Which of your plans seemed to work the best? Where did you experience the most challenges?

Convene a meeting of the worship committee (yourself, the leaders of the various lay worship ministries, and perhaps a pastor and/or music leader).

Use the momentum at the beginning of a new year or season to your advantage! Plan your first meeting within a month of starting your role. Your first meeting is about getting acquainted with your team and organizing for the year ahead. Talk about the basic tasks you do together, ongoing plans, mutual expectations, and major new initiatives you may undertake in the coming year. Decide how often to meet (at least quarterly is recommended) and set the meeting dates for your committee and its subgroups.

Look ahead. Look at the calendar in light of seasons and special services (Advent, Christmas, Lent, Easter) and anticipate what “stuff,” staffing, or policy needs you may need to address. For example, at your winter or spring meeting, you may wish to review your congregation’s wedding policy in light of the upcoming “summer wedding season.” Or in your summer meeting, you may want to check on the condition of paraments, wreaths, candles, and other special items you use during Advent or Christmas.

Schedule training opportunities and develop recruitment plans for lay worship leaders (acolytes, liturgists, readers, ushers, Communion stewards, altar guilds, and so forth) for the coming year.

In each meeting after your organizational meeting, schedule some learning time to explore and become familiar with the primary worship books and resources used in your congregation, particularly *The United Methodist Hymnal*, *The United Methodist Book of Worship*, *The Faith We Sing* and *Worship & Song*. In the *Hymnal* and *Book of Worship*, look especially at the opening sections on the basic pattern and the orders of worship.

Your Role as Worship Committee Leader

Once you’ve had your first meeting, your role may shift from catalyst (getting the ball rolling) to coordinator (keeping the ball rolling and heading the right direction). Here are four specific areas you will likely address.

KEEPING YOUR COMMITTEE WORK FLOWING

To keep your work flowing effectively, you need your people to be there and to believe in the work they are doing. Getting your people there is about scheduling and regular communication. While you may have calendared the year at your first meeting, always plan to provide ample new reminders to all committee members prior to each subsequent meeting and prior to each significant project deadline you have set. If, after reminders, persons miss a meeting without informing you ahead of time, follow up with them personally to check in and assess whether they are able to fulfill their role on the committee.

Helping people believe in their work means helping them to understand how their part of the work supports a greater whole, to experience and celebrate success along the way, and to be part of meetings that respect their time. As suggested above, plan time at each meeting to review some aspect of United Methodist worship and how their work contributes to it. *Between meetings* of your worship committee, take time to ask each member to remind you what the major goals of their ministry are and how they are achieving them. Be sure especially to check in with each member just before and after each meeting or major activity they or their group will lead or sponsor (for example, a training event for lay readers or decorating the worship space for Christmas). Then at each regular committee meeting, be sure to leave time not only for reports from each subgroup, but to recognize progress and success as well.

Few things are more de-motivating to committee members than boring committee meetings that waste people's time. Use your time well to do the work your committee most needs to accomplish each time you meet. One way to be sure you use your time well is to evaluate your meeting each time you meet. Use or adapt the suggested agenda on page 11.

CHURCH COUNCIL AND CHARGE CONFERENCE

Your congregation's **church council** guides your congregation's ministries of reaching out to people, relating them to God, nurturing them in the faith, and sending them out to live as disciples of Jesus. Depending on how your congregation structures its ministries, you may be a part of that council of spiritual leaders.

If you are, plan to participate actively. The public worship your committee supports is a means of grace. Worship is a practice of discipleship. Plan to be a voice of authority and passion for the centrality of worship in your congregation's life and any policy needs relating to worship or worship space that may emerge. The church council normally takes final action on such policies.

The **charge conference** reviews and evaluates the total ministry of the congregation, sets goals, and elects leaders to carry out the work. You may be asked to make a report about worship as one of the ministries of your congregation.

PERSONAL AND PUBLIC WORSHIP

Our United Methodist heritage is strongly oriented to the means of grace (prayer, Holy Communion, Scripture and devotional reading, participation in public worship, preaching, fasting, Christian conversation). Set an example of practicing the means of grace by attending public worship regularly.

Suggested Agenda

Begin with worship (10-15 min). Use a simple order: sing one song, read Scripture, be silent, and share insights from Scripture. Conclude with a song or a unison prayer. (For prayers, see the *Hymnal* index, pages 934-954).

Learn together (10 min). Review the meaning of and resources for upcoming seasons of the church year or upcoming emphases in worship. You may find *The New Handbook of the Christian Year*, *The United Methodist Book of Worship*, and the resources of the General Board of Discipleship website especially helpful as you prepare these learning times. (See <http://www.umcworship.org>.)

Plan for the long range—3-6 months out (10-15 min).

- What training, recruitment, and deployment of new lay ministers does your committee need to prepare for in the next 6 months?
- What building or materials maintenance issues do you anticipate? (Piano tuning, candle supplies, condition and care of altarware)
- What policy needs should be addressed now?

Hear and celebrate short-range progress—2-12 weeks (10 min).

- Training, recruitment, deployment
- Maintenance, materials, and supplies
- Policy updates

Identify questions or concerns to share with other groups (5 min).

Evaluate your meeting (5 min). What did you learn? What worked well? What could have been improved? How will you improve it for next time?

Send people forth. Sing the beginning song or a unison prayer.

But do not stop there. Be sure to cultivate an active personal worship life through daily prayer and reading of Scripture. The *Upper Room* daily devotional guide provides a small sampling of Scripture and a story for each day. *The Upper Room Disciplines* includes reflection on the Sunday readings throughout the week. *A Disciple's Journal* offers the most complete plan from our Wesleyan tradition, using *Revised Common Lectionary Daily Readings*. This daily reading resource from the developers of The Revised Common Lectionary provides two additional readings per day plus a psalm related to the readings for the previous and coming Sundays. (See Resources.)

The worship committee and its chairperson may also provide leadership for personal and public worship practices for the congregation. You and your committee may be asked to do some or all of the following:

Encourage your congregation to be formed and form new disciples by using the lectionary and the Christian calendar. Good worship forms faith by singing, praying, proclaiming, and enacting God's story. The Revised Common Lectionary (*Book of Worship*, pages 227-237) ensures that the congregation opens itself to the whole of Scripture every three years.

The Christian year calendar and lectionary are designed to help congregations call, form, and send disciples of Jesus Christ. The seasons of Lent and Advent are especially designed as times of calling and preparation. Ordinary time (after Epiphany and after Pentecost) can be times to try out and grow new ministries in the world and the church.

Using these ecumenical resources faithfully can help make faith-sharing the work of the whole congregation. Work with your pastor to recruit and appoint sponsors to partner with seekers. Let the sponsors mentor seekers in learning to worship, pray, reflect on Scripture, and serve God and neighbor in daily life. Include practices that mark and celebrate milestones in the preparation of new disciples in worship. (See Resources for materials and training opportunities to help all the baptized discover and engage their ministries in daily life.)

Coordinate and help launch new small groups for prayer, Bible study, and mutual accountability for discipleship. Christian faith is not a go-it-alone experience. A basic ingredient of effective discipleship is participation in small groups where people can experience what John Wesley described as "watching over one another in love." The General Rules guiding Wesley's small groups were derived from the baptismal covenant in his day. Those Rules helped Methodists to live out their baptismal vows and grow in grace and holiness in an accountable, orderly way. Such groups are the heart and soul of United Methodism. To learn about and create accountable discipleship groups see Resources.

COORDINATE WITH THE WORSHIP PLANNING TEAM

A growing number of vital, growing United Methodist congregations also have a worship planning team. (See below). If your congregation does not yet have one, you may wish to talk with your pastor about the possibility of creating one. If there is a worship planning team, be sure to schedule your worship committee meetings to coordinate with theirs.

The Worship Planning Team

A worship planning team brings together people in your congregation who are committed to Christ, to each other, and to ensuring that worship where you are is as vital week after week as it can possibly be.

If you have not yet begun a worship planning team where you are, read on. If you have been asked to join a worship planning team that is already running, you may wish to skip ahead to how the team works (page 14).

In the summer of 2009, GBOD conducted an informal survey to learn the planning habits and needs of pastors, musicians, and other worship planners using our website. Most respondents (87 percent) indicated they plan week to week, either by themselves or by assigning different parts of the service to be planned by different people. We refer to this as “solo” or “siloed” planning. The other 13 percent meet regularly and intentionally with a team of persons who have a variety of gifts for worship themselves and know the gifts of the congregation well enough to invite and involve more of them in worship.

When pastors and other worship planners and leaders find themselves using solo or siloed planning, there is less opportunity for creativity in planning and less diversity of voices and gifts offered in worship. Even when particular elements may be planned very well by the individual planners or leaders, the resulting services, overall, may feel uneven and disjointed. Most of those who reported using solo or siloed planning did not report the vitality indicators of growing attendance or participation in worship. Meanwhile, among the 13 percent of our congregations who regularly use a worship planning team, the majority reported the markers of vitality of more diverse and creative worship and growth in attendance.

These congregations believe that worship is the work of the *all* people, not just the “folks up front” who play, pray, preach, and preside for an “audience.” For them, worship planning is a team sport! They also have discovered that a more diverse, skilled, and knowledgeable worship planning team can dramatically expand the capacity of the congregation to express itself in worship.

Vital worship is one of the four key drivers of vital congregational life. Vital worship looks, sounds, and even feels different in different contexts because the people who offer it and the gifts they bring are different. But whatever the context or the style, when worship is vital, there is energy, flow, and authenticity in what happens. The power of God’s Word touches the hurts and awakens the hopes of real people. Visitors are glad they came. People

participate because the singing, hearing, praying, sharing at the Lord's Table, and sending forth are done in ways that say, "This is real. This matters. This is life!" In vital worship the people are addressed, touched, washed, fed, anointed, and strengthened in relationship to God and to one another.

Who Is on a Worship Planning Team?

Build your team with 7-12 leaders, including clergy and your worship committee chair. Seek people whose gifts include:

- Art—visual, graphic, paint, digital, sculpture, fabric, other media
- Ritual space design—arranging worship space in ways most appropriate for each service
- Music—including the leader or coordinator of music ministries
- Writing—developing prayers, poetry, calls to worship, or other written/spoken pieces
- Choreography/Drama—if you regularly use dance or drama in worship
- Technology—at least one person representing those who handle sound, presentation design, projection, or other audio-visual media
- Wisdom—folks who know what the congregation is capable of and who are able to say "Go for it" or "No way" to specific ideas based on their experience, while also being open to new practices

You and your team will work with each other in ways that demand your best creativity, passion, and theological awareness. Smaller congregations may spend up to three months forming the team before starting work. Larger congregations may need up to six months. Pay particular attention to developing:

- A *personal sense* of each other as Christians and teammates.
- A *common understanding* of what worship is (and is not!) in The United Methodist Church and in your congregation.
- A *working plan* including meeting times and who does what.
- A *covenant* for how you will support and hold each other accountable for your work together. The larger and more diverse your team, the more you may find valuable to specify in writing.

How a Worship Planning Team Works

In most cases, the pastor will be the team leader. As team leader, the pastor's role is to convene the meetings, to watch over all team members in love, and to guide the team to plan vital worship. (See "Vital Worship" beginning on page 16).

How do worship planning teams plan? Some pastors and teams prefer to plan *everything* as a team, including themes for services and or series. They

may begin by reading Scripture for a given service, such as the Revised Common Lectionary readings used by the vast majority of our congregations. Listening to Scripture may help them arrive at a theme that will guide their more detailed planning. Others prefer that the pastor provide the theme or central image and that the team focus primarily on “fleshing it out.” The “right way” to do this is the way *you* discover works best for *your* pastor and team.

How often your team meets and the length of meetings depend on the availability of your team members and how many services you can plan in a given period of time. Some planning teams meet weekly or every other week for an hour. Others schedule meetings for one full evening every month. Still others gather quarterly in a weekend or overnight retreat setting. If you’re just getting started, you may want to meet more frequently at first to help you get used to working together and to find your “groove.” After that, you may find you can meet less often.

Whenever you meet, always honor your team members’ time. Start and end when you said you would. Make your time count by doing at meetings *only* what you *need* to do face to face. Take full advantage of free electronic and online communications, such as email, Facebook groups, Skype, or online project management tools like *PBWiki* and Google Docs to keep up with each other and your work between meetings.

Here is a meeting pattern your team may find helpful to use or adapt.

- **Begin with worship.** Use a simple pattern such as our United Methodist service of Evening Prayer (See the *Hymnal*, page 878).
- **Touch base for brief sharing**—1-2 sentences per person about somewhere they’ve seen God at work this week.
- **Look far ahead** at possibilities and visions for three to six months out.
- **Explore texts** for the service/services to be planned in this meeting (typically 6-12 weeks out).
- **Develop and brainstorm around themes or images** based on these texts (one theme/image per service or series of services).
- **Develop plans** for the services.
- **Check in on status** of plans for upcoming services (1-4 weeks out).
- **Evaluate the planning process for the previous service/s** (how the *plan* worked).
- **Send each other forth.** Sing a sending song appropriate to your work this session or the time of day.

Vital Worship: The *SLICE* Model

Whether you have been asked to lead a worship committee or design worship with a worship planning team, helping your congregation offer vital United Methodist worship is your guiding value. For United Methodists, vital worship may be summarized by the acronym *SLICE*. Vital United Methodist worship is Sacramental, Liturgical, Indigenous, Conected, and Embodied.

Vital worship in The United Methodist Church happens when all five of these elements come together in a big, sweet, juicy *SLICE*. Sacraments center us. The whole assembly is actively involved. All of the particular gifts of your particular people are enlisted and offered. There are multiple means for people to connect with God, with each other, and with the whole world. And we use our bodies in ritually and culturally creative and powerful ways.

Vital worship that does all of that consistently requires creative and thoughtful planning. It also requires careful ongoing evaluation. Gather your worship planning team or worship committee (if you do not have a planning team), and use the descriptions and questions that follow to evaluate how full each of the *SLICE* segments is now and to begin identifying ways you can make each one more full. Then use them again every six months or so as an ongoing evaluation tool to chart your progress and identify more next steps to help worship be as vital and powerful in your setting as it can be.

Vital United Methodist Worship Is Sacramental

Our 2012 General Conference has reaffirmed its call for all United Methodists “to move toward a richer sacramental life, including weekly celebration of the Lord’s Supper at the services on the Lord’s Day,” (“This Holy Mystery,” page 19). To say our worship is *Sacramental* means more than that we celebrate the sacraments regularly. United Methodists are discovering that the sacraments are at the core of our way of being church, both in worship and daily discipleship. It matters *that* we celebrate them, *how well* we celebrate them, and *how our lives are transformed by God’s grace* because we celebrate them.

John Wesley had always insisted that members of the Methodist societies participate in Holy Communion as often as possible. (See Wesley, “The Duty of Constant Communion”). The sacrament of Holy Communion is also

a primary reason Methodists exist in the United States as a full and separate *church* and no longer, as they had been, *a connexion of societies* whose members were primarily part of the Church of England but also attended a variety of other churches.

United Methodists want to do more than celebrate the sacraments well. We also understand that we are to *live* what we pray. In our liturgy for Holy Communion, we ask the Holy Spirit to make the bread and wine be for us the body and blood of Christ “that we may be for the world the body of Christ redeemed by his blood” (*Hymnal*, page 10).

The sacrament of baptism was just as central to Methodism from the beginning. For us to “pursue . . . the holiness without which no one shall see the Lord” (Hebrews 12:14), the Wesleys believed we must not only *say* but also *practice* the vows of baptism in our daily lives. In their class meetings, early Methodists used The General Rules to help them “watch over one another in love.” The practices listed under “Avoiding harm,” “Doing good,” and “Attending upon all the ordinances of God” corresponded to the Anglican baptismal vows to renounce Satan, keep God’s holy will, and embrace the faith and life of the church. They still correspond to our baptismal vows today.

How we celebrate and lead the sacraments in our congregations can make all the difference in whether the congregation is able to “tune in” or whether many decide to “tune out.” When sacraments are treated as integral to worship rather than an “add on,” people are more likely to experience them as vital and even timeless rather than as making the service seem longer. When pastors preside with gracious gestures and voices that support what the text is saying, the sacraments are more likely to feel rich and vital, engaging all in bodily, vocal, and sometimes sung praise. And when everyone involved in supporting the sacraments—ushers, acolytes, servers, deacons, Communion stewards, and families and sponsors (with baptisms)—have thoroughly rehearsed and perform their roles with gracious skill, the effect can be quietly symphonic.

As a leader in planning and supporting worship in your congregation, do all you can to help your congregation honor the central place of baptism and Holy Communion in your worship *and* discipleship. Make ample provision in your planning to help your congregation celebrate the sacraments well *and* to have every opportunity to live out what they pray and promise.

QUESTIONS FOR EVALUATION

1. How often do you celebrate the sacraments in your congregation?

2. How does your congregation use our official teaching documents, *By Water and the Spirit* and *This Holy Mystery*, to inform and enrich your congregation's understanding and practice of the sacraments?
3. Make or watch a video recording of your congregation (not just the presider) when you celebrate the sacraments. Watch both leaders and people closely. Are they "tuning in" or "tuning out?" Follow up with people who "tune in" to find out what helps them do that. Follow up with people who "tune out" to learn what makes the celebration of sacraments boring or problematic for them.
4. When you use services of the baptismal covenant, how do you help the congregation find ways to live what they promise?
5. What new or existing groups will you become more intentional about starting or helping people find so they can live out their baptismal vows faithfully?
6. Which worship leaders, lay or clergy, currently contribute the most to the vitality of your celebration of the sacraments? How will you affirm them and keep them improving? Which persons or groups may need additional training or rehearsal to fulfill their roles better? How will you encourage them to get the training and rehearsal they may need?

Vital United Methodist Worship Is Liturgical

Some may think the word "liturgical" doesn't apply to worship in their congregation. It does, no matter the worship style! The word "liturgy" comes from a Greek word (*leitourgia*) which means "the work" (*ergon*) "of the people" (*laos*). Whatever you offer in worship is your congregation's liturgy.

Note where the emphasis of the definition lies. Liturgy at its best is the work of the *people*. This means *everyone present*, not primarily the "folks up front" or the "experts" who design or lead worship. Their role truly is to *lead* your entire congregation to worship God rather than do it *for* you.

When worship is primarily the work of the "folks up front" it becomes less liturgical, no matter the style. It may also become less vital and life-changing when it turns into a spectacle watched by an "audience" and evaluated on how well it entertained them or made them feel. When the people are less engaged as *active* worshipers, they are more likely to become active or passive critics of the "performance" offered by others. The worship experience may then become an idol of consumerism instead of a means of redeeming grace. But when people are actively participating and worship is truly the work of the people, vitality and grace abound!

The people's work in worship can take on a variety of forms. Some lead one or more elements of worship. Others, such as a sound or lighting crew or a choir director, offer their work to help others worship. Many sing or pray or move or listen or respond verbally or even dance. Whatever work particular people are doing at any given time during worship, what matters is how engaged each person is in doing it. Planners should plan so that everyone remains engaged. The single most important factor in maintaining engagement and decreasing disengagement is the *flow* of worship.

When the basic movements of worship (entrance, word and response, thanksgiving and Communion, sending) and the elements within them flow seamlessly, and when the direction of that flow both *feels right* and *makes sense*, everyone is more likely to be and to remain actively engaged from moment to moment. Worship with excellent flow helps worshipers “sync up” with God and each other at the entrance, become prepared to listen and respond to the Word in Scripture, song, sermon, testimony and prayer, give thanks and be fed at Christ's table, and then be sent to live as Christ's body in the world in the power of the Holy Spirit. (For more about flow and transitions, see the five-part series of articles on “Bearings in Worship” on the CD and on the UMCWorship blog, beginning here, <http://is.gd/4JTnO3>).

SMALL GROUP EXERCISE FOR EVALUATION

In a small group (worship committee or worship planning team), distribute three worship bulletins or plan to make and view three videos together. One should be from a recent “regular” service, one from a recent “special service” that went well and one from the most recent “big” service (such as Christmas or Easter). Have each member of your group mark each of these bulletins or make notes as you watch the videos, keeping track of who was leading, who was “working” (sound, tech, musicians, etc.), who was becoming more engaged and how, who was becoming less engaged or disengaged and how.

After everyone has finished marking their bulletins or taking notes, take a fresh copy (perhaps projected or on poster paper for easy viewing) and note for each service how each element flowed (or not) into the next.

Look at the notes for all three services and discuss:

1. Who seems the most engaged? Leaders? People? “Workers?”
2. Who seems to be or become disengaged the most?
3. What seems to encourage engagement? What seems to be most associated with disengagement?
4. How might you improve the flow and feeling of worship to increase engagement and lessen disengagement?

Vital United Methodist Worship Is Indigenous

It is time to end the worship wars. As passionate as the advocates of the *faithfulness* of “traditional” worship and the *relevance* of “contemporary” worship may be, each is wrong to focus on one to the exclusion of the other. God expects us to worship in ways that are *both faithful and relevant*. This has nothing to do with *style*. It has everything to do with whether we offer *ourselves* and *our* best gifts to God in worship, whatever that may be.

That’s what *indigenous* means. Vital worship happens when *your particular* people, at *your particular* place in *your particular* time can offer *your* best to God here and now. To help your congregation experience richly indigenous worship—and not someone else’s “successful” style imported into your context—do these two things.

First, identify *all* of the gifts for worship you already have in your midst. This includes, but is more than, an inventory of your current worship programs—choirs, bands, training events for various lay worship ministries, etc. This involves a process of discovering *all* the worship gifts of *all* the people who worship with you. Who are your writers? Artists? Poets? Singers? Musicians on any kind of instruments? Graphic artists? Builders? Makers of musical instruments? Dramatists? Film-makers? Quilters? ASL interpreters? Who speaks other languages? Who has worship gifts from cultures different than the “norm” you currently experience?

Second, develop a means to make sure you regularly invite *all* of your people to offer *all* of these gifts in worship *over time*. While you may use a survey instrument for the initial inventory, always invite people personally, face to face when possible, to offer gifts in worship. The survey may indicate a gift, but a personal conversation will help you and your planning team better understand how strong the gift is, how passionate and committed the person is to sharing it in worship, and how best to invite them to share it. The vitality of your worship cannot help but be lifted when you celebrate and make possible the full expression of all the gifts of all the people where you are.

QUESTIONS FOR EVALUATION

1. Review bulletins or worship schedules over the past year. How many different people and different gifts have been shared in worship?
2. What percentage of your regular attenders have already identified gifts they are willing to share in worship?
3. What processes do you have or could you augment to ensure that all the worship gifts of all of your people can be offered well over time?

Vital United Methodist Worship Is Connected

Our English word *religion* comes from the Latin word *religio*, which means “reconnection” or “re-linking.” Religion’s purpose is to “re-link” humans to each other, to God, and to the earth and all its creatures. Corporate worship is a primary way nearly all religions “re-link.” Every time we celebrate Holy Communion using our ritual, United Methodists ask the Holy Spirit to re-link us by making us “one with Christ, one with each other, and one in ministry to all the world” (*Hymnal*, page 10).

This is true whenever we worship together, not just at Holy Communion. Vital worship makes us one with Christ as we offer worship in, with, and to our Triune God. We do not worship to entertain ourselves, nor solely to approach God as the “audience” of worship. The Creator made us to be able to offer ourselves to God in worship and to each other in service. As church, we praise Christ and are also his body. And the Spirit moves in our midst to prompt our praise, confession, listening, and action. So our Triune God, whose story revealed in Scripture, across time and cultures in the church, and in our own lives is source, object, and ground of our worship.

Vital worship makes us one with each other, with other Christians around the world and across time, and with God’s future already happening now. Singing hymns and using prayers and other forms of worship we have gotten into our bones and blood helps us connect with each other here and now. Sharing in a common pattern of worship with many Christians worldwide and across the centuries, such as the Basic Pattern of Worship (*Hymnal*, pages 2-5) helps us link with other Christians around the world and across time. And listening to Scripture, offering prayers, and singing hymns that remind us that Christ will come again and we will feast at his heavenly banquet, all make us more aware in worship and in daily life of God’s future already in our midst.

Vital worship also makes us one in ministry to all the world. It inspires and celebrates our involvement in “hands-on” ministry and challenges us to do more. It engages us in our priestly ministry of intercession for the whole world (“hands up” in the ancient posture of Christian prayer). Through the offering, we project our money and influence far beyond our church walls (“hands out” in love to all the world).

QUESTIONS FOR EVALUATION

1. Get a group of leaders together (worship committee or planning team) and review a sampling of bulletins or videos of services for the past

year. For each bulletin or video, note where specific acts of worship and your general pattern of worship help connect your congregation to Christ, to each other, and in ministry to the world. Tally a “connection score” for each form of connection (Christ, each other, the world) and a “composite connection score” for the sum of all three.

2. Which form of connection received the highest composite connection score in the services you sampled? What contributed to that high score? What can you learn from this that you might apply more often?
3. Ask participants to review the bulletins again, this time looking for places worship helps connect folks to hands-on ministries, to hands-up ministry (intercession), and to hands-out ministry (resources flowing from the congregation to the world). Tally a “hands” score for each form of action and a “composite hands score” for the sum of all three.
4. What is the highest composite hands score in the services you sampled? What contributed to that high score? What can you learn from this that you can apply more often?

Vital United Methodist Worship Is Embodied

Vital United Methodist worship involves our whole selves, minds, spirits, and bodies. Early Methodists knew this and practiced it. They were known for shouting, enthusiastic singing, and something no other Protestants in the US regularly practiced in worship—kneeling in prayer in public worship.

Recent advances in neuroscience have confirmed that what we do with our bodies impacts what we remember and how well we remember it. Specifically, movement and body position are critical to the way our brains encode and reconstruct memory. Movement especially affects memory when movement *aligns* with what we are saying or doing at the time and when movement involves a *change* in body position.

Aligning our motion, gestures, postures, and voicing with what we are saying or doing in any moment helps us to consolidate those words and that action in our memories and to reinforce both the *feeling* and the *meaning* we attach to them. For example, kneeling aligns with acts of confession and submission to God. Inviting people to turn and watch the light of Christ as someone carries a candle toward the baptismal font before an act of baptism or baptismal reaffirmation, or inviting all to come and touch the water afterward, aligns the attentiveness of our minds and the motions of our bodies with the actions of God’s grace. Stillness quiets our bodies for the brain-work needed for contemplative prayer. And, thanks to special cells in our brains known as “mirror neurons,” a procession can enhance the feeling of

entrance (or sending!) and forward motion not only for those processing, but for all who witness the procession as well.

Changing our motion or body position calls us to greater attention to what is going on around us. Moving from sitting to standing or standing to kneeling or kneeling to bowing, dancing, or processing are all examples of changing our motion or position in ways that can help us focus more intently on what we are about to do.

Our worship is embodied in the most vital ways not only through our bodies, but also through the space and the arrangement of space we use for worship. Our brains are designed to map the spaces we are in and the tools we use as extensions of our own experience, even our own selves. This means the design and arrangement of the spaces where we worship and the things we use in worship also affect how we experience, remember, and are formed by worship as disciples of Jesus, for good or for ill. We need ample room to move. The Table of the Lord should be inviting in its size and location. The baptismal font or pool should be visible, prominent, accessible, and regularly used. And the feeling of the whole space should breathe, “This is *our* holy meeting place with God and God’s people.”

When bodies and spaces align with the words we use, worship becomes not only vital, but deeply formational and transformational in all the best ways.

SMALL GROUP PROCESS FOR EVALUATION

To evaluate embodiment, you need to observe bodies in motion. Make a video recording of two or three services, being sure to include at least one service with Communion and one with baptism. Provide a worship bulletin or outline of these services for group members to make notes. As you watch the videos, invite group members to take notes, paying careful attention to how bodies are responding throughout. Discuss these questions as you review your notes together.

1. Where in our worship are the actions or positions of our bodies generally best aligned with the words we are saying?
2. Where in our worship do changes in movement or position seem to be most helpful in helping us transition from the action completed to the new action about to begin?
3. What elements in our *worship space* seem best aligned with the actions we are trying to offer in worship? What adjustments might we make to the arrangement of worship space to make it easier to do what we are trying to do?
4. What can we learn, add, or change to address areas where actions, changes in actions, or the worship space seem to impede or be irrelevant to what we are doing?

Frequently Asked Questions

The Church and Copyright Law

Question: *What must congregations and ministries do to comply with U.S. Copyright law?*

The Copyright Act of 1976 prohibits the unauthorized reproduction, performance, distribution, or rebroadcast of copyrighted materials by **any** means. Churches are **not** exempt from this law under any circumstances. Fair Use provisions that apply to educational institutions do **not** apply to churches or other religious organizations.

This means before you can reproduce, and in some cases perform or display, any copyrighted music, movie, or video, in any form, you must first obtain legal permission to do so. A number of companies allow local congregations to reproduce copyrighted materials through a growing number of subscription-based services. These services have negotiated with publishers to ensure that the persons who created the material, and the companies that distribute and manage their copyrights, receive proper compensation.

Different companies offer a different selection of services and licenses. *Reproduction licenses* (the “basic” CCLI license, for example) permit your congregation to make copies of congregational song (but not choir music!) for use during worship. *Performance licenses* may be required for a congregation even to perform some copyrighted works, such as secular musicals. *Mechanical licenses* allow a congregation to make a recording of copyrighted materials on fixed media (such as DVD, CD, or tape) and share it with others in their congregation. *Rehearsal licenses* allow a congregation to reproduce covered professionally produced copyrighted recordings (audio or video) to enable their musicians or singers to rehearse their parts for worship. *Synchronization licenses* allow congregations to broadcast their services via Internet streaming or upload them to Internet sites for viewing later. *Podcasting licenses* allow congregations to make these services available for download. *Video or Movie licenses* allow your congregation to display videos or movies covered under the license agreement.

Each of these different licenses applies only to its particular kind of use and the catalog of the service provider who makes it available. Typically, each kind of license must be purchased or subscribed to separately. You must have appropriate licensing for each and every piece of copyrighted material in a worship service and for each kind of use (reproduction, recording, rehearsal, displaying, webcasting, or downloading) you make available.

Keep in mind that *no service provider* covers *every* copyrighted song, movie, or other kind of material. Your contract with your provider covers *only* what that provider has contracted to cover. You may find you need to purchase several licenses for several different vendors to cover all of the materials and the kinds of uses you intend to make of them.

Copyright law is constantly changing. To know whether any particular use of any particular copyrighted resource is covered under licensing you have purchased, always refer to the latest version of your provider's license on their website. For any questions your provider cannot answer, consult an attorney who specializes in copyright law. GBOD provides some guidance about copyrights and licensing on our website, at <http://is.gd/J5s6zI>.

Memorial Gifts for Worship

Question: A church member has recently died and bequeathed our congregation money to purchase an item we do not need, want to maintain, or want to use as directed. What can we do about this?

Many persons wish to give worship-related memorial gifts to their church. It is important to have processes in place to encourage people to donate needed gifts. You may regularly publish a “worship items wish list” on your congregation’s website, or place a reminder from time to time in your announcements, bulletin, or newsletter. Be sure to consult your pastor and other relevant parties (church musicians, altar guild, sound, lighting and video crew, and others who may make need to make purchases from time to time) about what should appear on that list and in what priority.

In addition to a process for encouraging helpful memorial gifts, you will also find it helpful to have an official policy for accepting, placing, using, or declining such gifts. The trustees have the primary responsibility for accepting or declining bequests, guided by your congregation’s policy. The worship committee, along with the pastor, can create or amend recommendations regarding bequests related to worship that can become a part of that policy, with church council approval. (The Guidelines on *Finance* and *Trustees* each contain information about receiving and acknowledging bequests.)

If the bequest is money designated for a particular use, your trustees may accept this money *only* if your congregation will use it exactly as required by the bequest. If it is clear your congregation is unlikely to use this money in this way, your trustees may either graciously decline the gift or, with approval of the donor or the donor’s estate, may negotiate another use of the funds.

Multicultural Worship

Question: How may our congregation “borrow” cultural and ethnic worship practices from others with integrity?

While all Christians are sisters and brothers in Christ, we inhabit different cultural, national, and ethnic households, each with special and unique worship practices. Borrowing worship practices from each other is like borrowing items from each other’s homes; we have no right to do it without permission. To use a song or practice from another tradition, you may ask someone from that tradition to teach it to you, perform it for you, or share it first in some other way with the congregation. Regardless of who introduces it, be sure to acknowledge the source and to use it as intended.

The worship and music resources of The United Methodist Church represent many cultures, languages, nations, and ethnicities from around the globe. (See Resources.) These resources have been offered by our sisters and brothers in Christ so we all may share them. You will still find it valuable to consult with persons in your congregation, community, or even across the global church about how they sing or use these resources in their cultures. In this way you will both learn how use them as intended, and also strengthen ties of multi-cultural and global relationships across our Church and sometimes even across the globe.

Cultivating Art and Music

Question: We are a small congregation with a piano and organ, but no one to play them for us in worship. What can we do about this?

There are at least two kinds of solutions to any problem: a *technical* solution and an *adaptive* solution. A technical solution seeks to fix the most pressing problem at hand. An adaptive solution identifies and changes the circumstances that caused that problem in the first place. Each is valuable and helpful. Each has its place.

There are several possible technical fixes for a lack of persons to play piano and organ. One is to ask a music teacher from a nearby school or university to help you identify students who may be interested in being your accompanist. Another is to “grow your own,” offering to cover the cost of lessons for persons who are willing to serve in this way. A third is to learn the joy of singing a capella, as many Christians have done for centuries and as John Wesley actually preferred the early Methodists do. A fourth is to discover what other instruments for accompanying singing people in your congregation or community may play, and invite them to become your new accom-

panists. A fifth, but perhaps the least flexible, is to purchase accompaniment CDs or digital hymn players, available from Cokesbury and other suppliers, that can “accompany” for you.

An adaptive solution to this situation seeks and addresses the reasons that many congregations find themselves without accompanists. One of the reasons is the significant reduction or loss of educational programs for arts and music in many public schools. The challenge created by the declines in these programs may be an opportunity for your congregation to partner with others to create a more robust music and arts education program in your wider community. Such a community-wide initiative could benefit participants of all ages and enrich the musical and artistic expression of worship in all of your congregations.

Resources

** Denotes our top picks

THE CENTER FOR WORSHIP RESOURCING OF THE GENERAL BOARD OF DISCIPLESHIP

**Weekly music, preaching, and worship planning helps:

- www.gbod.org/worship or www.umcworship.org.
- Music for vital worship: 877-899-2780, ext. 7073 music@gbod.org
- Planning vital worship: 877-899-2780, ext. 7072 worship@gbod.org
- Preaching for transformation; 877-899-2780, ext. 7084 preaching@gbod.org

GBOD WORSHIP LISTSERVS

- Methodist Musicians: <http://is.gd/57em6R>
- “Ruach” (contemporary worship): <http://is.gd/MJCb7>
- 21st Century Liturgy: <http://is.gd/ybieIS>

GBOD WORSHIP FACEBOOK GROUPS AND BLOG

- UMC Music, UMC Worship, UMC Preachers, *Worship & Song*
- The United Methodist Worship Blog: <http://umcworship.blogspot.com>

**OFFICIAL UNITED METHODIST WORSHIP RESOURCES

By Water and the Spirit: A United Methodist Understanding of Baptism.

Adult Study Guide: <http://is.gd/hTvjq7/>. Free Download: <http://is.gd/DlqNfo>.

Come, Let Us Worship: The Korean-English Bilingual United Methodist Hymnal (Nashville: The United Methodist Publishing House, 2001. ISBN 978-0-687-08513-2). Korean-English hymnal.

Mil Voces Para Celebrar (Nashville: Abingdon Press, 1996. ISBN 978-0-687-43185-4). Spanish language hymnal and worship book.

This Holy Mystery: A United Methodist Understanding of Holy Communion.

Adult Study Guide: <http://is.gd/h6bK3T/>. Free download: <http://is.gd/iGobOw>.

The United Methodist Book of Worship (Nashville: The United Methodist Publishing House, 1992. ISBN 978-0-687-03572-4). Ritual for planners and leaders of worship.

The United Methodist Hymnal (Navy blue. Nashville: The United Methodist Publishing House, 1989. ISBN 978-0-687-43132-4).

WORSHIP REFERENCE RESOURCES

Come to the Waters, by Daniel Benedict (Nashville: Discipleship Resources, 1997. ISBN 978-0-88177-179-4). A process for adult formation as disciples involving public worship and personal and small group practices.

In Spirit and Truth: United Methodist Worship for the Emerging Church, by L. Edward and Sarah Phillips (Akron: OSL Publications, 2005. ISBN 978-1-87800-953-1). Order through Amazon.

Living into the Mystery: A United Methodist Guide for Celebrating Holy Communion, ed. Taylor Burton-Edwards. Available as a download from <http://bookstore.upperroom.org>.

The New Handbook of the Christian Year, by Hoyt L. Hickman, Don E. Saliers, Laurence Hull Stookey, James F. White (Nashville: Abingdon Press: 1986, 1992. ISBN 978-0-687-22760-5). Classic collection of essays and resources for worship based on the Christian Year and the Revised Common Lectionary.

Patterned by Grace: How Liturgy Shapes Us, by Daniel Benedict (Nashville: Upper Room Books, 2007. ISBN 978-0-8358-9905-5). Explores how the patterns that underlie the rituals of daily prayer, Sunday worship (Word and Table), baptism, Holy Communion, and the Christian calendar invite and sustain us on the way of discipleship to Jesus Christ.

Worshipping With United Methodists, Revised Edition, by Hoyt L. Hickman. (Nashville: Abingdon Press, 2007. ISBN 978-0-687-33526-8). An introduction to United Methodist worship for personal or group study.

SONGBOOKS AND WORSHIP PLANNING RESOURCES

The Africana Worshipbook Series, edited by Valerie Bridgeman and Safiyah Fosua (Nashville: Discipleship Resources, 2006, 2007, and 2008, four volumes). A series of collections of worship resources reflecting the Africana traditions (U.S., Caribbean, and African) for each of the three years of the Revised Common Lectionary, plus a fourth volume of companion essays.

The Faith We Sing (Nashville: Abingdon Press, 2000. ISBN 978-0-687-09054-9). A collection of newer hymns, songs for praise and worship, global music, old favorites, for expanding the range of congregational song.

Available in several editions, including Braille and American Sign Language.

Fiesta Cristiana (Nashville: Abingdon Press, 2003. ISBN 978-0-687-02159-8). Spanish language United Methodist book of worship.

Hymns from the Four Winds (Nashville: Abingdon Press, 1983. ISBN 978-0-687-18126-1). A collection of Asian American hymns.

A Reference Companion to The United Methodist Hymnal and The Faith We Sing, by Dean B. McIntyre (Nashville: Discipleship Resources, 2009. ISBN 978-0-88177-577-8).

Songs of Grace: New Hymns for God and Neighbor (Nashville: Discipleship Resources, 2009. ISBN 978-0-88177-569-3). New hymn texts with biblical, theological, and historical background for singers, preachers, and teachers.

***Songs of Zion* (Nashville: Abingdon Press, 1981. ISBN 978-0-687-39120-2). A songbook from the African American religious tradition.

The United Methodist Music and Worship Planner (Nashville: Abingdon Press). Published annually with lectionary readings printed in full text, suggested colors, hymns, anthems, contemporary music, instrumental music, and prayers.

***The Upper Room Worshipbook: Music and Liturgies for Spiritual Formation* (Nashville: Upper Room Books, 2006. ISBN 978-0-8358-9874-4). Contains new liturgies for daily prayer and Holy Communion and wide selection of new and traditional music in many styles—Taizé, gospel, world music, and traditional hymns.

The Work of the People: What We Do in Worship and Why, by Marlea Gilbert, Christopher Grundy, Eric T. Myers, Stephanie Perdew (Herndon: Alban Books, 2007. ISBN 978-1-56699-337-1).

***Worship & Song* (Nashville: Abingdon Press, 2011. ISBN 978-1-42670-993-7). An eclectic collection of congregational song and worship resources not previously available in United Methodist resources. Includes many CCLI “Top 25” contemporary songs arranged for congregational use. Available in multiple formats. See <http://www.worshipandsong.com> for details.

*****The Worship Workshop***, by Marcia McFee (Nashville: Abingdon Press, 2002. ISBN 978-0-68704-634-8).

*****Zion Still Sings*** (Nashville: Abingdon Press, 2007. ISBN 978-0-687-33527-5). Congregational, choral and praise music, in traditional and contemporary styles.

www.umvitalcongregations.com. Helps on planning and evaluation. See also the Guidelines CD.

DESIGNING WORSHIP SPACE

*****Protestant Worship and Church Architecture***, by James F. White (Wipf & Stock Publications, 2003. ISBN 979-1-592441-631).

*****Re-pitching the Tent: Ordering the Church Building for Worship and Mission***, by Richard Giles (Liturgical Press, 2000. ISBN 978-0-81462-709-9).

PREACHING

*****Accompany Them with Singing: The Christian Funeral***, by Thomas G. Long (Louisville: Westminster/John Knox, 2009. ISBN 978-0-66423-319-8).

*****Go Preach: A Primer for Beginning Preachers***, by John P. Gilbert (Nashville: Discipleship Resources, 2002. ISBN 978-0-88177-384-2).

*****Hearing the Sermon: Relationship, Content, Feeling***, by Ronald J. Allen (St. Louis: Chalice Press, 2004. ISBN 978-0-82720-501-7).

The Heart of Black Preaching, by Cleophus J. LaRue (Louisville: Westminster/John Knox, 2000. ISBN 978-0-66425-847-4).

Performance in Preaching: Bringing the Sermon to Life, Jana Childers and Clayton J. Schmit, eds. (Grand Rapids: Baker Book House, 2009. ISBN 978-0-80103-613-2).

*****Púlpito, An Introduction to Hispanic Preaching***, by Justo L. González and Pablo Jiménez (Nashville: Abingdon Press, 2005. ISBN 978-0-68708-850-8).

*****The Revised Common Lectionary***, by the Consultation on Common Texts (Nashville: Abingdon Press, 1992. ISBN 978-0-687-36174-8).

WEBSITES

- <http://gbgm-umc.org/umhistory/wesley/sermons>—John and Charles Wesley Sermons
- **lectionary.library.vanderbilt.edu/lectionary
- **www.textweek.com with lectionary links
- www.drpablojimemez.com/english.htm (English & Spanish, free)
- www.homiletics.org Website for the Academy of Homiletics (free and subscription)
- www.isedet.edu.ar/publicaciones/eeh.htm (Spanish, free)

PERSONAL WORSHIP RESOURCES

***A Disciples Journal: Daily Bible Reading and Guidance for Reflection*, by Steven Manskar. (CreateSpace publications, available from Amazon.com). Published annually.

The Upper Room magazine. Order hard copy or receive in daily email from <http://devotional.upperroom.org>.

Upper Room Disciplines. (Nashville:Upper Room Books). Annual devotional resource.

CATALOGS

Global Praise (GBGMusik). Call 212-870-3633 or 800-UMC-GBGM.

Upper Room Comprehensive Catalog. Call 800-972-0433 or order from <http://bookstore.upperroom.org>.

ORGANIZATIONS

***The Fellowship of United Methodists in Music and Worship Arts* (FUMMWA) is a membership organization providing resources and support for music and the arts in worship. P.O. Box 24787, Nashville, TN 37202-4787. Call 800-952-8977, or toll 615-749-6875. Fax: 615-749-6874. E-mail: Fellowship Administrator, david.bone@umfellowship.org. Website www.fummwa.org.

***The Order of Saint Luke*, c/o Br. Scott Alford, OSL, Chancellor General, 204 N. Second Street, Memphis, TN 38105. Website: www.saint-luke.net. The Order of Saint Luke (OSL) includes laypersons, seminarians, and clergy and is devoted to sacramental and liturgical scholarship, education, and practice.