

*To
Remember
and Celebrate*



Worship Resources
for Heritage Events



To Remember and Celebrate: Worship Resources for Heritage Events

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Introduction and Acknowledgments

This booklet is designed to help local churches plan for worship that acknowledges and celebrates our heritage as United Methodists. This may be at the time of a church anniversary, on Heritage Sunday, when a pastor retires, on a Homecoming Sunday, or at other times in the year when it is especially appropriate to reflect on our heritage.

The booklet is divided into two sections: General Services and Additional Worship Resources. It will be helpful to refer to both sections as you plan worship services.

General Services include suggested orders of worship for special days and special times, guidance on worship practices in different eras, commemoration days for church founders, and two services from John Wesley's 1784 revision of the *Book of Common Prayer*, designed for use in the newly formed Methodist Episcopal Church.

Additional Worship Resources supplement the suggested Orders of Worship and offer alternative prayers, litanies, calls to worship, and collects. Hymn suggestions and the list of resources are further sources of planning assistance.

We assume that persons using this booklet will have access to *The United Methodist Hymnal* (Nashville: United Methodist Publishing House, 1989) and *The United Methodist Book of Worship* (Nashville: United Methodist Publishing House, 1992). Both are essential tools for planning worship, and both include a number of history and heritage-related resources. All hymn references in this booklet are to the 1989 hymnal.

The source for scriptural quotations is the *New Revised Standard Version Bible* (Division of Christian Education of the National Council of the Churches of Christ in the United States of America, 1989).

The first booklet of worship resources with a focus on heritage was *Services and Resources for Worship on Historic Occasions* (General Commission on Archives and History, 1979), prepared by Kenneth E. Rowe. Some of the selections from that booklet have been incorporated into this one.

Other selections come from persons in annual conferences and local churches who have generously shared their worship materials with us. We are grateful for their commitment to our common heritage.

Hoyt L. Hickman developed the Great Thanksgiving for a Church Anniversary. He also read the entire manuscript, offering helpful suggestions and corrections along the way. Mr. Hickman is the author of numerous worship resources and retired head of the Section on Worship of the United Methodist General Board of Discipleship.

Commemoration Days for John Wesley, Charles Wesley, Francis Asbury, Jacob Albright, Martin and Henry Boehm, and Philip William Otterbein are reprinted with permission from *For All the Saints: A Calendar of Commemorations for United Methodists*, Clifton F. Guthrie, editor (Akron, Ohio: Order of Saint Luke Publications, 1995; ISBN 1-878009-257). Mr. Guthrie also wrote the introduction to the Commemoration Days, and we gratefully acknowledge his generous support of our project. We also thank the authors whose work is represented in the Commemoration Days: Daniel T. Benedict, Timothy J. Crouch, Clifton F. Guthrie, Hoyt L. Hickman, Kenneth E. Rowe, Thomas A. Rand, and Dwight W. Vogel.

Kenneth E. Rowe
Susan E. Warrick
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SECTION 1: GENERAL SERVICES

An Order of Worship for a Church Anniversary

ENTRANCE

Gathering

Greeting

Hymn of Praise

Opening Prayer

Lord God, receive our praise and thanksgiving
for the blessings, help, and comfort which you bestowed
upon your people in this place from its foundation.
Continue, we pray, your many mercies in your church,
that we may be conscious at all times
of your unchanging love;
through Jesus Christ our Lord. Amen.

Act of Praise

PROCLAMATION AND RESPONSE

Prayer for Illumination

Scripture Lesson

Psalm

Hymn or Song

Gospel Lesson

Sermon

Remembrance

Remember the brave and believing people and pastors
who brought God's message to this place.
Let us not forget them, especially N., N.
By their energies this congregation was gathered,
given order, built up, and continued.

We remember them with thanksgiving.

Follow as they followed, in the way, truth, and life of Jesus Christ, the head of the church.

With God's help, we will proclaim the good news and live according to the example of Christ.

Offering

THANKSGIVING WITHOUT HOLY COMMUNION

Eternal and loving God, we give thanks to you for your goodness
through all the years of worship and witness in this place.

For your grace in calling us to be your people,
for your love revealed to us in Christ your Son,
for your gift of the Spirit and the joy of salvation:

We give you thanks, O God.

For those who established this congregation,
for their faith and vision, for their gifts and abilities: **R**

For all who have been members of this congregation,
for those who have given freely of their time and money, for those whose wisdom guided
our congregation: **R**

Give us the assurance that we belong to that great company,
but save us from living in the past
and from resting on the work of others.

Help us to find a new beginning and a new vision,
that we may know our task in this place and in the world today;
through Jesus Christ our Savior. **Amen.**

[altered from *The Book of Worship* 1992, p.584]

The Lord's Prayer

SENDING FORTH

Hymn or Song

Dismissal with Blessing

Going Forth

THANKSGIVING (WITH HOLY COMMUNION)

*Use A Service of Word and Table III (United Methodist Hymnal, 15) or one of
the musical settings (Ignited Methodist Hymnal, 17-25) and the following Great
Thanksgiving:*

The Great Thanksgiving for a Church Anniversary

The Lord be with you.
And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right, and a good and joyful thing,
always and everywhere to give thanks to you,
almighty God, Creator of heaven and earth.
Age after age you have revealed yourself to your people
and blessed them with gifts beyond number.

We give you thanks
for those who out of love for you established this congregation,
and for those who have nurtured and sustained it to this day.
They planted and watered, but you gave the growth.
And so, with your people on earth and all the company of heaven,
we praise your name and join their unending hymn.

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Holy are you, and blessed is your Son Jesus Christ.
By the baptism of his suffering, death, and resurrection
you gave birth to your Church,
delivered us from slavery to sin and death,
and made with us a new covenant by water and the Spirit.

On the night in which he gave himself up for us, he took bread,
gave thanks to you, broke the bread,
gave it to his disciples, and said:
“Take, eat; this is my body which is given for you.
Do this in remembrance of me.”

When the supper was over he took the cup,
gave thanks to you, gave it to his disciples, and said:
“Drink from this, all of you; this is my blood of the new covenant,
poured out for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.”

And so, in remembrance of these your mighty acts in Jesus Christ,
we offer ourselves in praise and thanksgiving
as a holy and living sacrifice,
in union with Christ’s offering for us,
as we proclaim the mystery of faith.

Christ has died; Christ is risen; Christ will come again.

Pour out your Holy Spirit on us gathered here,
and on these gifts of bread and wine.
Make them be for us the body and blood of Christ,
that we may be for the world the body of Christ,
redeemed by his blood.

Renew our communion with all those who in times past
have worshiped visibly in this holy place,
and now worship here invisibly.

Since we are surrounded by so great a cloud of witnesses,
strengthen us to run with perseverance
the race that is set before us,
looking to Jesus, the Pioneer and Perfecter of our faith.

By your spirit make us one with Christ,
one with each other, and one in ministry to all the world,
until Christ comes in final victory,
and we feast at his heavenly banquet.

Through your Son Jesus Christ,
with the Holy Spirit in your holy Church,
all honor and glory is yours, almighty God, now and for ever.

Amen.



An Order of Worship for Aldersgate Sunday

Aldersgate Sunday commemorates John Wesley's heart-warming experience on May 24, 1738. It is celebrated on the Sunday closest to May 24.

Organ Prelude

Medley of Wesley Hymns

Greeting

The worship leader may describe the purpose and history of Aldersgate Sunday.

Hymn

Love Divine, All Loves Excelling

#384

A Reading from the Journal of John Wesley:

“I think it was about five this morning, that I opened my Testament on those words, ‘There are given unto us exceeding great and precious promises even that ye should be partakers of the divine nature.’ Just as I went out, I opened it again on those words, ‘Thou art not far from the kingdom of God.’

In the afternoon I was asked to go to St. Paul’s. The anthem was, ‘out of the depths have I called unto Thee, O Lord: Lord, hear my voice. O let Thine ears consider well the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee; therefore shalt Thou be feared. O Israel, trust in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins.’

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s Preface to the Epistle to the Romans.”

Responsive Reading (from Martin Luther’s Preface to the Epistle to the Romans):

To fulfill the law is to do with willingness and love the works which the law requires.

Such willingness is bestowed upon us by the Holy Spirit through faith in Jesus Christ.

But the Spirit is not given except through the word of God which preaches Christ.

As Paul said: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

So faith makes righteous for it brings the spirit through the merits of Christ.

And the Spirit makes the heart free and willing as the law requires; and then good works proceed of themselves from faith.

Grace is the good will or favor of God toward us which moved him to share Christ and the Holy Spirit with us.

Therefore, when we believe in Christ, we have the beginning of the Spirit in us.

Faith is a divine work in us, which transforms us, begets us anew from God, bringing with it the Holy Spirit.

O this faith is a living, busy, active, powerful thing!

Such confidence and personal knowledge of divine grace makes its possessor joyful, bold, and full of warm affection toward God and all created things;

All of which the Holy Spirit works in us through faith. Pray God that he may work this faith in you.

A reading from the journal of John Wesley:

“About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death . . . I then testified openly to all there what I now first felt in my heart.”

Prayer (followed by the Lord’s Prayer)

Scripture

Sermon

Hymn

O For A Thousand Tongues to Sing

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Benediction

Sources: *Celebrating Aldersgate* (GCAH, 1988); *The Book of Worship* (Methodist Publishing House, 1965); *The Journal of John Wesley*, May 24, 1738.



An Order of Worship for Heritage Sunday

In 2004, the General Conference, upon recommendation of the General Commission on Archives and History, changed the date of Heritage Sunday from that nearest April 23 to May 24 or the Sunday preceding. April 23 reminded the church of the merger of the Methodist Church and the Evangelical United Brethren Church on April 23, 1968. But May 24 reminded the church of John Wesley’s “heart warming experience” at a Moravian prayer meeting on Aldersgate Street in 1738. This seemed to capture a rich legacy of renewal, revival, conversion, and the beginnings of a movement that included the Otterbein, Albright, and Boehm legacy as well. Organizational merger seemed less important to the General Commission than the power of faith in the lives of persons leading to transformation of society. (Contact GCAH for further information.)

Gathering Meditation

The worship leader may present the purpose and theme of Heritage Sunday to the congregation. A scripture passage appropriate to the theme may also be read at this time.

Greeting:

As we worship God today, we sense the presence of a great cloud of witnesses around us. We stand in the tradition of United Methodists whose faith sent them, like the early Church, to the farthest corners

of the earth with the good news of Christ. It is a heritage made up of many cultures, times, and places, drawn together in one body by the one Spirit who is the Giver of life.

Call to Worship

Hymn

Hymns should be selected that are appropriate to the Heritage Sunday theme; the leader may wish to make a brief comment about each hymn's history and connection to the theme, or something can be printed in the bulletin. (See Section 2 of this booklet for resources.)

Prayer

All Saints

#713

The Lord's Prayer

Anthem

Hymn

Old Testament and/or Epistle Lesson(s)

Gospel Lesson

Sermon

Sharing of Concerns and Prayer of Intercession

Offering

Celebration of Holy Communion (optional)

Hymn

Benediction and Sending Forth



John Wesley's 1784 Sunday Service

When Methodists in North America were formed into an independent church in 1784. John Wesley provided them with a modest revision of The Book of Common Prayer of the Church of England, which he retitled The Sunday Service of the Methodists in North America, with other occasional services. This Order for Morning Prayer and the Order for the Administration of the Lord's Supper which

follows, use Wesley's original form and his eighteenth-century terminology. They have been slightly adapted for length.

The Order for Morning Prayer

At the Beginning of Morning Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.

Ezekiel 18:27; Psalm 51:17; Daniel 9:9-10; Luke 15:18,19; Psalm 143:2

Dearly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble or cloak them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me

A general Confession, to be said by the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those, things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.

Then the Minister shall say,

O Lord, we beseech thee, absolve thy people from their offences; that, through thy bountiful goodness, we may be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour.

The People shall answer here, and at the End of all other Prayers. Amen.

Then the Minister shall say the Lord's Prayer; the People also repeating it with him, both here, and wheresoever else it is used in Divine Service.

Then likewise he shall say,

O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Minist. O God, make speed to save us;

Answ. O Lord, make haste to help us.

Here all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minist. Praise ye the Lord.

Answ. The Lord's Name be praised.

Then shall follow the Psalms, in order as they are appointed. And at the End of every Psalm, shall be repeated,

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall be read distinctly, the First Lesson taken out of the Old Testament, as is appointed in the Table of proper Lessons: He that readeth, so standing, and turning himself as he may be best heard of all. And after that, shall be said the following Hymn:

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the powers therein.

To thee Cherubin and Seraphin continually do cry,

Holy, holy, holy, Lord God of Sabbath;

Heaven and Earth are full of the Majesty of thy Glory.

The glorious company of the apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The Holy Church throughout all the world doth acknowledge thee;

The Father of an infinite Majesty;

Thine honourable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ;

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou has redeemed with thy precious blood.

Make them to be numbered with thy Saints in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us, as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

Then shall be read in like manner the Second Lesson, taken out of the New Testament: and after that, the following Psalm:

Psalm 100

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall be said the Apostles' Creed by the Minister and the People, standing.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried, He descended into hell: The third day he rose again from the dead: He ascended into Heaven, And sitteth on the right hand of God, the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body, And the Life everlasting. Amen:

And after that, the Minister shall pronounce with a loud Voice,

The Lord be with you;

Answ. And with thy spirit.

Minist. Let us pray. Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Minist. Lord, have mercy upon us.

Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well; all devoutly kneeling.

The second Collect, for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The third Collect, for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant that this day we fall into no sin; neither run into any kind of danger: but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.

Then these Prayers following are to be read.

A Prayer for the Supreme Rulers:

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy

favour to behold the Supreme Rulers of these United States, and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way; through Jesus Christ our Lord. Amen.

Almighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them: granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13:13

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen.

Here endeth the Order of Morning Prayer.

The Order for the Administration of the Lord's Supper

The table at the Communion-time, having a fair white Linen Cloth upon it, shall stand where Morning and evening Prayers are appointed to be said. And the Elder, standing at the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.

The Collect

Almighty God, .unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall the Elder, turning to the People, rehearse distinctly all the TEN COMMANDMENTS: and the People still kneeling shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth:

Minister: God spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him faultless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and

rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow this Collect,

Let us pray.

Almighty and everlasting God, we are taught by thy holy word, that the hearts of the Princes of the earth are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; we humbly beseech thee so to dispose and govern the hearts of the Supreme Rulers of these United States, our Governors, that in all their thoughts, words, and works, they may ever seek thy honour and glory, and study to preserve thy people committed to their charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the day. And immediately after the Collect, the Elder shall read the Epistle, saying,

The Epistle [*or, The Portion of Scripture appointed for the Epistle*] is written in the ___ Chapter of ___ beginning at the ___ Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel, (the People all standing up) saying,* The holy gospel is written in the ___ Chapter of ___ beginning at the ___ Verse.

Then shall follow the Sermon.

Then shall the Elder say one or more of these Sentences:

Matthew 5:16; Matthew 6:19-20; Matthew 7:12; Matthew 7:21; Luke 19:8; I Corinthians 9:7; I Corinthians 9:11; I Corinthians 9:13-14; II Corinthians 9:6-7; Galatians 6:6-7; Galatians 6:10; I Timothy 6:17-19; Hebrews 6:10; Hebrews 13:16; I John 3:17; Proverbs 19:17.

While these Sentences are in reading, some fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent Basin, to be provided for that purpose; and then bring it to the Elder, who shall place it upon the Table.

After which done, the Elder shall say,

Let us pray for the whole state of Christ's Church militant here on earth.

Almighty and everliving God, who, by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] *to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy Servants the Supreme Rulers of these United States; that under them we may be godly and quietly

**If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left unsaid.*

governed: and grant unto all that are put in authority under them, that they may truly and indifferently administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all the Ministers of thy Gospel, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here present; that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then shall the Elder say to them that come to receive the Holy Communion,

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by the Minister in the Name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of -all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant, that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

O Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; Have mercy upon us; pardon and deliver us

from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

Then all standing, the Elder shall say,

Hear what comfortable words our Savior Christ saith unto all that truly turn to him:

Come unto me, all ye that are burdened and heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. *John 3:16*

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *I Timothy 1:15*

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. *I John 2:1-2*

After which the Elder shall proceed, saying,

Lift up your hearts

Answ. We lift them up unto the Lord.

Elder. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Elder say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, *Almighty, Everlasting God.

**These words (Holy Father) must be omitted on Trinity Sunday.*

Here shall follow the proper Preface, according to the Time, if there be any especially appointed; or else immediately shall follow;

Therefore with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Proper Prefaces.

Upon Christmas-day.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Ghost, was made very man, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day.

But chiefly we are bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day.

Through thy most dearly beloved Son, Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whitsunday.

Through Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity.

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces shall immediately be said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the Elder, kneeling down at the Table, say, in the Name of all them that shall receive the Communion, this Prayer following; the People also kneeling:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the Elder shall say the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death

until his coming again; hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed took bread (*Here the Elder is to take the patten into his Hands*); and when he had given thanks, he brake it (*And here to break the Bread*); and gave it to his disciples, saying, Take, eat; (*And here to lay his Hand upon all the Bread*) this is my body which is given for you; do this in remembrance of me. Likewise after Supper (*Here he is to take the Cup into his Hand*) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (*And here to lay his Hand upon every Vessel, be it Chalice or Flaggon, in which there is any Wine to be consecrated*) is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the other Ministers in like manner, (if any be present) and after that to the People also, in order, into their Hands. And when he delivereth the Bread to any one, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the consecrated Bread or Wine be all spent before all have communicated, the Elder may consecrate more, by repeating the Prayer of Consecration.

When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.

Then shall the Elder say the Lord's Prayer, the People repeating after him every Petition.

After which shall be said as followeth:

O Lord and heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,

Glory be to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee,

we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may put up an extempore Prayer; and afterwards shall let the People depart with this Blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*



Orders for Public Worship

In the Tradition of the United Brethren in Christ

This order is taken from the 1914 United Brethren hymnal. Prior to 1914, no directions for public worship were published by the United Brethren.

Organ Voluntary	
Sentence by the pastor	
Gloria Patri	Choir and congregation, all standing
Invocation by the pastor	
Hymn	
Notices and Offertory	
Anthem by Choir	
Scripture lesson	may be one of the Responsive Readings Prayer
Response by Choir, or singing the Lord's Prayer Hymn	
Sermon	
Prayer	
Hymn	
Benediction	congregation seated until the Amen by choir

In the Tradition of the Evangelical Association/Church

This order is taken from the 1921 hymnal of the Evangelical Church. Prior to 1921, the Evangelical Association/ Evangelical Church did not provide directions for public worship.

On entering their pews, let the people bow in reverent, silent prayer.

Organ Prelude

Sentence:

The Lord is in His holy temple; let all the earth keep silence before Him!

Singing:	Gloria Patri or Holy, Holy, Holy	congregation standing
The Apostles' Creed		
The Invocation by the Minister, or The Lord's Prayer in concert.		
Hymn		congregation seated
The Scripture Lesson responsively if desired		
Hymn		congregation standing
The Pastoral Prayer		pastor and congregation kneeling
Receiving the Offering (with Offertory)		
The Announcements		
An Anthem or selection by the choir		
The Sermon		
The Closing Prayer		
The Closing Hymn or the Doxology		
The Benediction		
Organ Postlude		

In the Methodist Tradition

These directions for public worship are taken from The Book of Discipline, 1792-1896.

1792

Singing	
Prayer	
Reading	one chapter each from the Old and New Testaments Preaching

In the Afternoon Service only one chapter of the Bible was to be read. There was no direction for the public reading of Scripture in the Evening Service.

1824

Singing
First Prayer concluding with the Lord's Prayer
Reading one chapter each from the Old and New Testaments
Preaching
Dismissal with Apostolic Benediction

1864

Singing
First Prayer concluding with the Lord's Prayer
Reading one lesson each from the Old and New Testaments
Preaching
Doxology
Dismissal with Apostolic Benediction

1868 NOTE ON PUBLIC WORSHIP: *"Our people should be urged to take part in the public worship of God, first, in singing; secondly, in prayer in the Scriptural attitude of kneeling, and by the repetition of the Lord's Prayer."*

1888

Singing the people standing
Prayer concluding with the Lord's Prayer; the people kneeling
Reading one lesson each from the Old and New Testaments;
either may be read responsively
Collection
Singing the people seated
Preaching
Short Prayer, for the blessing of the Word
Singing, closing with a doxology the people standing
The pronouncing of the Apostolic Benediction

1896

[N.B. Parts enclosed in brackets may be omitted.]

[Voluntary]
Singing from the Hymnal the people standing
[The Apostles' Creed]
Prayer concluding with the Lord's Prayer,
repeated audibly by all, both minister and people kneeling
[Anthem]
Old Testament lesson which if from the Psalms, may be read responsively
[The Gloria Patri]
New Testament lesson

Collection and Notices
Singing from the hymnal
Sermon
Short Prayer, for a blessing on the Word
Singing, the people standing, closing with the Doxology
The Apostolic Benediction

the people standing



An Order for Dedication of An Historic Site

Call to worship

Hymn

Greetings from dignitaries

Scripture lesson(s)

Possibilities include: Genesis 35:9,10,13-15; Exodus 24:3-5; Joshua 4:19-24

Brief homily/presentation on the history of the place being dedicated

Dedication

The [name] Annual Conference of The United Methodist Church has designated the site of [name] as an official historic site. This action has been confirmed by its registration with the General Commission on Archives and History of The United Methodist Church.

Therefore, in the name of God, we solemnly and joyfully recognize the site of [name] as Historic Site number [] of The United Methodist Church. We dedicate this plaque to commemorate this site and all the people and events associated with it, and to identify it for future generations. Praise be to God! Alleluia! Amen!

OR:

To the glory of God

To the honor of those who have prepared a heritage,

To the edification of all who stand here today,

To the instruction of our children,

We dedicate this historic site plaque,

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Hymn

Litany of Remembrance and Dedication

Hymn

Dismissal with blessing

Almighty God, to whose glory we celebrate the dedication of this historic site, send us forth rejoicing in the power of your Spirit. **Thanks be to God. Amen!**



An Order for Installation of a Gravemarker

Call to Praise

Jeremiah 9:23-24

Hymn

Remarks

Prayer

Litany of Dedication

They have fought the good fight and gained the crown.

Praise God for those leaders who have gone on before us.

And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

Praise God for his assurance of love and care. Amen.

John Wesley's Covenant Prayer

Christ has many services to be done: some are easy, and others are difficult; some bring honor, others bring reproach; some are suitable to our natural inclinations and temporal interests, others are contrary to both. In some, we may please Christ and please ourselves; in others, we cannot please Christ except by denying ourselves. Yet the power to do all these things is assuredly given us in Christ, who does strengthen us.

Therefore, let us make the covenant of God our own. Let us engage our hearts to the Lord, and resolve in his strength never to turn back.

Being thus prepared, let us now, in sincere dependence on his grace and trusting his promises, yield ourselves anew to him. Amen.

Hymn

Benediction

An Order for Consecration of a History or Archives Room

Call to Worship

Listen to me, you that pursue righteousness,
you that seek the Lord.

**Look to the rock from which you were hewn,
and to the quarry from which you were dug.**

Hymn of Praise

Maker, In Whom We Live

#88

Declaration of Purpose

Friends, this room reminds us of the gracious manner in which God has blessed our congregation over many years. In this place we have a record of the ways men, women, and young people have responded to God's invitation to be faithful disciples of Jesus Christ. The books, records, photographs, and artifacts preserved here describe our ministry in this community and beyond it. They are a treasure which we receive from those who have preceded us and which we commit to those who come after us.

Scripture

Psalm 16: 5-11

Prayer

Almighty God, we give you thanks for those whose heritage we share, and praise you for your faithfulness to them. Despite their flaws and weakness you received their worship and empowered them to witness in your name. We consecrate this room to your glory and offer thanks for those whose gifts have made it possible. May it be a place where we preserve the history of this congregation. As we remember those whose ministry is commemorated here, make us aware that we are creating a heritage for those who come after us, and help us to be your faithful people; in the name of Jesus Christ our Lord. Amen.

Hymn of Dedication Benediction

Forward Through The Ages

#555



Suggested Order for a Love Feast

Adapted from Methodism and the Love-Feast, by Frank Baker (Epworth Press, 1957). Love feast services also appear in The Book of Worship, 1965 (Methodist Church) and 1992 (United Methodist Church).

Hymn

All Praise to Our Redeeming Lord

#554

Scripture

John 6:26-35

Chain prayer, or prayer by leader, followed by Lord's Prayer

Hymn

Christ, from Whom All Blessings Flow

#550

Commemoration Days

The Christian practice of remembering particular persons for their witness to Jesus Christ in life and death is an ancient tradition. Early Christians began to gather at the tombs of martyrs who had died in the persecutions on the anniversary of their deaths. Singing hymns and sharing the bread and wine among themselves, they would strengthen their faith and renew their hope for the resurrection. From this simple practice of remembrance gradually arose complex and crowded calendars of the feast and commemoration days of apostles, biblical saints, martyrs, ascetics, teachers, and leaders. United Methodists have inherited this tradition of remembering particular persons primarily in their yearly observance of All Saints' Day, which John Wesley described in his journal in 1789 as "a day that I peculiarly love. " The six commemorations specified here go a small step beyond All Saints' Day in recalling on their death dates the important witness of a few of our early leaders.

A commemoration may be used as an opening devotion for a choir or church committee that happens to gather on that day. It can serve as a focus for a retreat or may serve as the basis of a special Christian education opportunity. It may be included on a congregation's calendar as an aid to its devotional life and communal memory. Information about these persons might be included in a newsletter or bulletin.

Some congregations may choose to echo the early Church practice of sharing communion on commemoration days by gathering for a weekday service of Word and Table. For this, the Great Thanksgiving for All Saints' Day and Memorial Occasions may be used (United Methodist *Book of Worship*, p.74). A sermon preached at a commemoration service can include the story of the person's life, but like any sermon in a worship setting, it should be based on the scripture texts and not the life itself.

A reminder: Sundays are most fundamentally a celebration of the resurrection of Christ and should not be used to commemorate these or other individuals, however important. Neither should these commemorations supplant other major dates of the liturgical calendar. A congregation that wants to observe a commemoration that lands on a Sunday or another holy day may move it to the next convenient day on the calendar.

Clifton F. Guthrie

March 2 **John Wesley (1791)** **Color: White**

Founder of the Methodist movement, priest of the Church of England, keen scholar, brilliant organizer, social reformer, and tireless preacher of the gospel, John Wesley (b. 1703) was the fifteenth of the nineteen children born to Susanna and Samuel. His providential rescue from a fire at the Epworth rectory in 1709 led his deeply religious mother to take even more seriously the task of forming in him the religious and personal habits which made his later work so effective. He was schooled at Charterhouse in London and Christ Church College, Oxford and became a fellow of Lincoln College, Oxford. There he began with Charles the now famous "Holy Club" known for its strict devotion and ministries of compassion. The works of William Law, Bishop Taylor, and Thomas À Kempis deeply shaped his understanding of Christianity as a call to a practical holiness.

In 1736, he accompanied Oglethorpe to Georgia as a missionary where his reforming zeal met with dismal failure. Finding himself in a disastrous relationship and under legal attack, he left the colony under cover of night dejected and religiously confused. He returned to England convinced that he had "the faith of a servant not of a son." But encouraged by Moravian Peter Bohler to "preach faith until he had it," Wesley soon had his famous Aldersgate heart-warming experience on May 24, 1738. That summer he visited the Moravians of Herrnhut and was impressed by their fellowship, their organization into "bands,"

and their love feasts.

Returning to England and being turned out of numerous parish pulpits, he took up George Whitefield's practice of field-preaching. The crowds responded, some with enthusiastic outbursts, others with threats of violence, but he eventually won many hearers, especially among England's working classes. He formed his converts into societies for "experimental religion" whose only requirement was the desire "to flee from the wrath to come." Smaller classes were developed for more intense training in the faith. To extend his work, Wesley began to send out highly disciplined lay preachers. Gathering them for yearly conferences, he firmly supervised Methodism's phenomenal growth. In his many writings, Wesley created a highly original theological synthesis both Western and Eastern, sacramental and revivalistic, Arminian in emphasizing free grace and radical in its demand for holiness.

John died on this date in 1791 in his house next to the City Road Chapel and is buried there. In his life he had preached more than 40,000 times, published about 500 books, sermons, tracts, and pamphlets, and covered more than 250,000 miles on horseback. At his death there were 79,000 Methodists in England and 40,000 in North America.

C. F. Guthrie

Isaiah 49:1-6

Psalms 98 (United Methodist Hymnal #818)

Romans 12:9-20

Luke 9:2-6

O God, who plucked as a brand from the burning your servant John Wesley that he might kindle the flame of love in our hearts and illuminate our minds: Grant us such a warming of our hearts that we, being set afire by holy love, may spread its flame to the uttermost parts of the earth, through Jesus Christ our Lord. Amen.

J. E. Rattenbury, alt. C. F. Guthrie

Almighty God, who raised up your servant John Wesley to proclaim anew the gift of redemption and the life of holiness: Be with us his children, and revive your work among us; that inspired by the same faith and upheld by the same grace in Word and Sacrament, we and all your people may be made one in the unity of your Church on earth, even as in heaven we are made one in you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Methodist Sacramental Fellowship, alt. T. J. Crouch

March 23 Martin and Henry Boehm (1812 and 1875)

Martin Boehm, born in a German Mennonite home in 1725, was chosen by lot in 1756 to be a preacher. However, as his son Henry reports: *For some time he preached without a knowledge of sins forgiven; but in 1761 he found redemption in the blood of the Lamb, and then he became aflame of fire, and preached with the Holy Ghost sent down from heaven. His success was wonderful and the seals to his ministry were numerous.*

The following year he was chosen a Mennonite bishop, again by lot. Influenced by George Whitefield, he joined with other evangelical ministers in "great meetings." One of these was held in 1767 at Isaac Long's barn in Lancaster County, Pennsylvania. On Pentecost Sunday, Boehm preached there to an

overflow crowd, among whom was a Reformed pastor, Philip William Otterbein, who rushed forward and embraced Boehm, exclaiming: “Wir sind Bruder” (we are brethren).

Otterbein and Boehm began to work together in ministering with the German-speaking peoples of Pennsylvania and Maryland. When Boehm was excommunicated from the Mennonites for (among other things) “associations with outsiders,” he turned his farm over to his son and began preaching fulltime. In 1789, he met with others at Otterbein’s parsonage in Baltimore to plan their ongoing work and in 1800 the Church of the United Brethren in Christ was established with Otterbein and Boehm (then 75 years old) elected the first bishops. Boehm was also a part of the Methodist class which met at his home and he also joined the Methodist Episcopal Church. He died on this date in 1812. Asbury, who arrived a few days later, preached a memorial sermon for his deceased friend.

Martin’s son Henry began to itinerate as a preacher of the Methodist Episcopal Church at the age of 25 and was a traveling companion of Asbury. At Asbury’s request he oversaw the translation of the 1804 Discipline into German and was later appointed presiding elder and held pastorates in Pennsylvania and New Jersey. A living link with the birth of both American Methodism and the United Brethren, Henry preached at the age of 100 that, *I rejoice that the enjoyment of the favor of God, the love of God, is something that does not get old. It is ever new, it is ever precious . . . may thy name, O Lord, be glorified here in the salvation of hundreds of precious souls. Amen.*

D. W. Vogel

March 29 **Charles Wesley (1788)** **Color: White**

Born in 1707, Charles was the youngest son of Samuel and Susanna Wesley. Together with John his brother and George Whitefield he formed the Oxford Holy Club, with its emphasis on Bible study, sacramental spirituality, and social outreach. Ordained into the priesthood, he joined John in a missionary journey to Georgia. There he prepared the first hymnal published in America, the Charleston Hymnal of 1737. Unhappy, however, he soon left that work and made his way back to England.

Influenced by the Moravians, he continued to struggle with his inner spirituality. He received the assurance of salvation he was seeking on Pentecost Sunday, May 21, 1738, though he writes in his journal, “I knew not how or when.” Two days later he began to write a hymn. Three days later his brother John had his Aldersgate experience.

As the movement developed, Charles traveled, preached, pastored, and, most important for the whole church, wrote. He was already an able poet, but his newfound spiritual conviction provided the motivation for the outpouring of over 6000 hymn texts using at least forty-five different poetic meters. His texts are so filled with scriptural allusions that scholars are still identifying them.

He married in 1749, settled in Bristol in 1756, and ministered there until 1771 when he and his family moved to London. His covenants with his wife, his family, and the churches he pastored were important to him. He remained a faithful priest of the Church of England until his death.

The influence of his hymn texts on the people called Methodists as well as the wider church is extensive. He helps us celebrate the church year: “Come thou long expected Jesus,” “Hark the herald angels sing,” “Christ whose glory fills the sky,” “O Love Divine, what hast thou done?,” “Christ the Lord is risen today,” and “See how great a flame aspires.” Our spirituality is molded by phrases from Charles’ hymns: “O for a thousand tongues to sing,” “Jesus, lover of my soul,” “Love divine, all loves excelling,” and “A charge to keep I have.” He placed his artistic genius in the service of God:

If well I know the tuneful art
To captivate a human heart,

The glory, Lord, be thine.
A servant of thy blessed will
I here devote my utmost skill
To sound the praise divine.
(Redemption Hymns, 1747)

D. W. Vogel

Genesis 32:22-32
Psalm 96 (United Methodist Hymnal #815)
Colossians 3:12-17
Matthew 26:26-30

Almighty and passionate God, the source of all seers and poets who give expression to the deep mystery of faith, you inspired Charles Wesley to pour out his love for you in his vocation as poet, pastor, and preacher: Grant, that continually encouraged by his hymns and example, we too may rise up to be faithful followers of Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

D. T. Benedict and C. F. Guthrie

Anointing Spirit whose grace is ever fresh in the songs and hymns of the church, pour out your dreams and visions upon us in worship and devotion that we may do justice and act with compassion for the poor and oppressed through Christ, our Lord. Amen.

D. T. Benedict

March 31 Francis Asbury (1816)

Founding bishop of the Methodist Episcopal Church in the United States, Asbury was born at Hamstead, England, the only surviving child of Elizabeth and Joseph Asbury, a farmer. The family moved to Great Barr where young Asbury received his education and was apprenticed to a blacksmith. As a young man he gave up attending his parish church for another whose Rector was an evangelical. In addition he sometimes walked three miles to a Methodist Chapel where he heard Methodist leaders, including John Wesley, preach.

At sixteen Asbury experienced conversion. At eighteen he began to lead Methodist meetings and to preach. At twenty-one he gave up his job and became one of John Wesley's traveling preachers. At twenty-six he volunteered to go to North America and wrote in his journal: "Whither am I going? To the New World. What to do? To gain honour? No, if I know my own heart. To get money? No. I am going to live to God, and to bring others to do so."

For the next forty-five years he lived to God and brought many others to do so in his adopted country. Alone among the British preachers Asbury remained in the colonies during the Revolutionary War, but was forced into hiding in Delaware because of colonial draft laws. After the war in 1784 he helped organize the Methodist Episcopal Church in Baltimore. Elected and ordained deacon, elder, and bishop at the Christmas Conference, he began ordaining other preachers for the new church. In the years that followed he led the preachers in a superb strategy of missionary expansion up and down the thirteen original colonies and out to the mountains and beyond. He summed up the Methodist message in a journal entry for September 27, 1807: "We live by faith in a prayer-hearing, soul-converting, soul-sanctifying,

soul-restoring, soul-comforting God.”

Asbury died March 31, 1816 at age seventy-one in Virginia and is buried in Mount Olivet Cemetery in Baltimore. He was the primitive bishop, an itinerant monk, and a holy man. He travelled until he died; he preached and prayed with the people until they could barely hear his voice; he spent himself in a way demanded of no one else. At the end he was the very spirit of Methodism.

K. E. Rowe

May 18 Jacob Albright (1808)

Founder of the Evangelical Association, Albright was born near Pottstown, Pennsylvania, the child of German immigrants, and was baptized and confirmed as a Lutheran. He married and settled on a farm in Lancaster County, where in addition to farming he conducted a successful tile and brick factory and became known as “the honest tile maker.”

The sudden death of several of his children and the sermon preached at their funeral brought on a severe inward struggle. He turned to a neighbor, a follower of the United Brethren, who gave him counsel and led him through prayer to experience the peace of God. In the home of another neighbor he was led into the fellowship of a Methodist class and found the disciplined spiritual formation that he needed. Through this class he was eventually licensed as a Methodist exhorter (lay speaker).

He felt the call to preach but was deeply conscious of his lack of theological education. After a long struggle he started preaching in barns, log cabins, and schoolhouses to the many German-speaking people of Pennsylvania, Maryland, and Virginia and organized those who responded into classes.

In 1803, a council from his classes ordained him, and in 1807 they gathered into “The Newly Formed Methodist Conference” and elected him their bishop. This conference, however, was not accepted by the Methodists, partly because they used the German language, which the Methodists believed would not long continue in this country, and also because Albright’s absences while preaching had caused his membership in his Lancaster County Methodist class to lapse. Worn out by his labors and by a tubercular condition, he died at the home of a friend on May 18, 1808. After his death his followers completed the organization of the denomination that they named the Evangelical Association.

By reaching out in the face of shattering tragedy and accepting spiritual help from friends and from a supportive small group, he became a teacher and example to many others. By persistently following God’s call to minister among German Americans in the face of self-doubt and ecclesiastical rejection, even at the cost of broken health and early death, he left behind a community of faith that is today an important part of The United Methodist Church.

H. L. Hickman

November 17 Philip William Otterbein (1813)

Born on June 3, 1726, this German Reformed pietist was educated and ordained at the Herborn Academy. He pastored churches in Germany for three years and was then recruited along with five other young ministers in 1752 to preach in America. He was sent to a German Reformed congregation in Lancaster, Pennsylvania where he had an experience of personal assurance of God’s grace. His ministry revitalized, he went on to three more successful pastorates until in 1774 he became pastor of the German Evangelical Reformed Church in Baltimore on Howard’s Hill. He served that congregation for thirty-nine years until his death.

Otterbein’s pastorates were always marked by his vigorous preaching and by his organization of small

pietist groups for Bible study and prayer. His theology emphasized the new birth made possible by God's grace. One of his few surviving writings is a sermon preached in 1760 on the "Glorious Victory of Jesus Christ over the Devil and Death":

Are you converted? Has Jesus delivered you from sin? Are you convinced on the basis of living experience of the work of grace in you? . . . Have you sat—and how long have you sat—weeping with Mary at the feet of Jesus? Which sin in you has been put to death by Jesus? . . .

There is a cost involved before one can come to peace with God. The new birth and its process does not happen without much pain. But so great also is the change brought about by grace in conversion . . . If your salvation means anything to you, join up with the prodigal son, for Jesus is waiting for you. The garment of salvation is already prepared. All is ready. Come.

It was during an early pastorate at York, Pennsylvania that he attended a "big meeting" at nearby Long's Barn in the spring of 1767 to hear evangelical Mennonite Martin Boehm preach. Deeply impressed with the message and spirit of Boehm, Otterbein threw his arms around Boehm declaring aloud, "Wir sind Brüder!" or, "We are brothers!" Their relationship eventually grew into the German pietist movement known as the Church of the United Brethren in Christ. Otterbein was also a friend and contemporary of Francis Asbury, assisting in Asbury's consecration as Superintendent in 1784. Martin Boehm's son Henry recalls that Otterbein was tall and had "a thoughtful open countenance, full of benignity, a dark bluish eye that was very expressive."

T. A. Rand



SECTION 2: ADDITIONAL WORSHIP RESOURCES

Calls To Worship

We come to hear the story of God's faithfulness to past generations.

But we also look to the future as well as the past.

The God who was with our ancestors is with us as well.

Then we can go forward in hope. Whatever else fails, God remains faithful. Nothing can separate us from the love of God! Praise be to God!

Ruth C. Duck, *Flames of the Spirit* (New York: The Pilgrim Press, 1985)

We rejoice, O God, in the Spirit which worked through ancient people of faith to call them from a distant land to a land which they knew not.

We rejoice, O God, in knowing that the Spirit which led our ancestors through the wilderness is our possession today.

We give you thanks, Almighty God, for those who walked along the Way, for their faithfulness to our Lord Jesus Christ and their steadfast love for you.

We give you thanks, Almighty God, for those whose dedication to the Gospel caused them to express a vital faith and establish a tradition, of which we are grateful descendants.

We are a chosen race.

We are a royal priesthood.

We are a holy nation.

We are a people for God's own possession.

Let us therefore gather at God's call and celebrate God's love. **Amen!**

from 1987 dedication of The White Church, Bothe-Napa State Park, California
as an Historic Site of the California-Nevada Annual Conference

Give thanks to the Lord,

Call on his name;

Make known his deeds among the nations;

Proclaim that his name is exalted.

Sing praises to the Lord, for he has done gloriously;

Let this be known in all the earth.

Shout aloud and sing for joy, O royal Zion;

for great in your midst is the Holy One of Israel.

Isaiah 12:4-6, NRSV

O give thanks to the Lord, call on his name, make known his deeds among the peoples.

Sing to him, sing praises to him; tell of all his wonderful works.

Glory in his holy name;

Let the hearts of those who seek the Lord rejoice.

Psalms 105:1-2, NRSV

O give thanks to the Lord, call on his name,

Make known his deeds among the peoples.

Remember the wonderful works he has done,

His miracles, and the judgments he uttered.

Look to the rock from which you were hewn,

And to the quarry from which you were dug.

Psalms 105:1,5; Isaiah 51:1b, NRSV

Since we are surrounded by so great a cloud of witnesses,

Let us also lay aside every weight, and the sin that clings so closely,

And let us run with perseverance the race that is set before us,

Looking to Jesus, the pioneer and perfecter of our faith.

Hebrews 12:1-2, NRSV

Great is the Lord, and greatly to be praised;

His greatness is unsearchable.

One generation shall laud your works to another,

And shall declare your mighty acts.

On the glorious splendor of your majesty,
And on your wondrous works, I will meditate.
The might of your awesome deeds shall be proclaimed,
And I will declare your greatness.

Psalm 145:3-5, NRSV

We gather as a people who have a heritage which we celebrate this day.

We gladly claim our heritage!

Since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which clings so closely;

And let us run with perseverance the race which is set before us, looking to Jesus, the pioneer and perfecter of our faith.

Let us answer God's call and John Wesley's call to live a life of holiness.

With God's grace we will do so.

Listen to me, you that pursue righteousness, you that seek the Lord.

Look to the rock from which you were hewn, and to the quarry from which you were dug.

Look to Abraham your father and to Sarah who bore you;

For he was but one when I called him, but I blessed him and made him many.

For the Lord will comfort Zion; he will comfort all her waste places,

And will make her wilderness like Eden, her desert like the garden of the Lord.

Joy and gladness will be found in her,

Thanksgiving and the voice of song.

Isaiah 51:1-3, NRSV



Invocations and Collects

Lord God, you inspired your servants John and Charles Wesley with burning zeal for the sanctification of souls, and endowed them with eloquence in speech and song: Kindle in your Church, we entreat you, such fervor, that those whose faith has cooled may be warmed, and those who have not known Christ may turn to him and be saved; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Episcopal Church, *Lesser Feasts and Fasts*
(New York: Church Hymnal Corp., 1991), p.163

O Almighty God, who in a time of great need didst raise up thy servants John and Charles Wesley, and by the Spirit didst inspire them to kindle a flame of sacred love which leaped and ran, an inextinguishable blaze: Grant, we beseech thee, that all those whose hearts have been warmed at these altar fires, being continually refreshed by thy grace, may be so devoted to the increase of Scriptural holiness throughout the land, that in this our time of great need, thy will may fully and effectively be done on earth as it is in heaven; through Jesus Christ our Lord. Amen.

The Methodist Church, *The Book of Worship for Church and Home*
(Nashville: The Methodist Publishing House, 1965)

Almighty God, who didst raise up Thy servants John and Charles Wesley to proclaim anew the gift of redemption and the life of holiness: Be with us their children and revive Thy work among us, that inspired by the same faith and upheld by the same grace in Word and Sacrament, we and all Thy people may be made one in the unity of Thy Church on earth, even as in heaven we are made one in Thee; through Jesus Christ our Lord. Amen.

Forms for the Divine Office (London: Methodist Publishing House; Warrington, England: Methodist Sacramental Fellowship, 1975)

Grant, O merciful God, that following the good example of your servants John and Charles Wesley, we may cleave to you with all our heart, sing and speak your praise, and bring others to love your name; through Jesus Christ our Lord.

Martin Draper, compiler, *Cloud of Witnesses: A Companion to Lesser Festivals and Holydays of the Alternate Service Book 1980* (London: Collins, 1982), p.85

O Lord God, who has given us a noble inheritance as United Methodists, enable us to hold fast the faith which you gave our mothers and fathers, and have preserved through centuries of suffering and trial: Keep us true to the vision of life you have revealed in your dear Son, lead us in the paths of uprightness and truth; and grant that, guided always by your Spirit, and trusting in your love, we may abide in fellowship one with another, and all in fellowship with you; through Jesus Christ our Lord. Amen.

Almighty God, to whose glory we celebrate the anniversary of this house of prayer: We give you thanks for the fellowship of those who have used it; and we pray that all who seek you here may find you and be filled with your joy and peace; through Jesus Christ our Lord, who lives and reigns with you in the united of the Holy Spirit, one God, now and forever. Amen.

Protestant Episcopal Church, *Services for Trial Use*
(New York: Church Hymnal Corporation, 1971), p.621

Almighty God, who hast manifested Thy love and power in the life and death of Thy redeemed and holy ones of old: Grant that, like them, we may have grace to glorify Thee, loving Thee whom they have loved, and finding Thee whom they have found, and may come at the last to dwell with them and with Thee, forever, in the joy of Thy glorious presence; through Jesus Christ our Lord. Amen.

Church of Scotland, *Prayers for the Christian Year*
(London: Oxford University Press, 2nd ed.1952), p.148

Almighty God, who guided this church through these ____ years, we give you thanks and praise for the many blessings you have bestowed on our congregation. Direct and prosper all that we undertake in accordance with your will and purpose, correct all that may be amiss or imperfect, and by the power of your Holy Spirit inspire and enable every member of your Church in word and deed to proclaim to all people the good news of Jesus Christ, our Lord and Savior, who with you and the same Holy Spirit lives and reigns, one God, forever and ever. Amen.

O God, who hast founded Thy Church upon earth, and hast revealed Thy loving kindness and truth from age to age; we pray Thee to enrich us with Thy heavenly grace: keep us true to the heritage of faith received from those who have gone before; enable us to serve Thee in righteousness and godly fear; bring

us into one brotherhood of faith and love, and keep us in communion with all Thy saints in heaven.

Church of Scotland, *Prayers for the Christian Year*
(London: Oxford University Press, 2nd ed. 1952), pp. 145-146; altered by permission

O Almighty God, who has knit together thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord: Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Thy Son, Jesus Christ our Lord.

United Methodist Church, *The Book of Worship*
(Nashville: The Methodist Publishing House, 1964), p.161

O Almighty God, whose blessed Son by His presence hallowed the feast of the dedication of the temple at Jerusalem: Send down upon us Thy heavenly blessing; and because holiness becometh Thine house forever, sanctify us, we beseech Thee, that we may be living temples, holy and acceptable unto Thee; through the same Jesus Christ Thy Son, our Lord.

Church of South India, *The Book of Common Worship*
(London: Oxford University Press, 1963), p.63. Originally published in *The South African Prayer Book*



Litanies

Litany of Remembrance

O God of Abraham and Sarah, you have led your people in the past; lead us now.

Grant us the courage of Ruth to leave behind the old and familiar, the courage of Noah to risk laughter and scorn, the hope of Jeremiah to invest in the future, and the unselfishness of Esther to take risks on behalf of others.

O God of Moses and Miriam, you delivered your people and led them through the wilderness, giving them food, protection, and guidance.

In the words of Miriam, we praise you: "I will sing to Yahweh, who has triumphed gloriously!"

From the words of your prophets we have learned justice and mercy.

Help us to say, with Isaiah, "Here I am, send me."

O God of James and John and Mary Magdalene, you have called us to follow Jesus.

Teach us how to work together in mutual responsibility, side-by-side, neither tagging behind nor shoving to the front.

O God of Paul and Priscilla and Aquila, who risked their lives for the sake of spreading your church, fill us with enthusiasm for your church.

Use us in the spreading of the church, in the building up of its parts, in the joining together of its various congregations, and in ministry to the whole world.

O God of our Lord Jesus Christ, who gave himself in love for the whole world, teach us so to love.

Grant us the spirit of Christ, who came not to be served, but to serve. Amen.

from 1988 dedication of San Joaquin Valley College, Woodbridge, California as an
Historic Site of the California-Nevada Annual Conference

Litany of National Repentance

O God, our merciful and righteous Judge, we confess to you that we as a nation have often disobeyed your will and betrayed our vision of liberty and justice for all people.

O God, forgive us.

We have worshiped the power and wealth which your bounty and forbearance have made possible for us, but we have often neglected to worship you, the one true God. **R**

We have often abused and oppressed those weaker than ourselves. **R**

Some of our forbears who acted for us and in our name have dealt cruelly and dishonorably with the native Americans whose land this once was. **R**

Some enslaved countless thousands of black persons, and many profited from their bondage. **R**

We have boasted of justice and often created injustice. **R**

We have boasted of freedom and often supported tyranny. **R**

We have boasted of plenty, and often allowed neighbors to want. **R**

We have boasted of honor, and often tolerated lawlessness in public and private life. **R**

And we have supposed that you did not regard our disobedience or care about our sin. **R**

Hear our prayer, O Lord, for you are patient and full of compassion. Have mercy upon us, have mercy upon your people who turn to you with contrite and penitent hearts. Spare us our just deserts, and save us from hopeless confusion; and according to your great mercy, forgive us all our sins, for the sake of your blessed Son, our Savior, Jesus Christ. Amen.

1976; source unverifiable

Litany of Remembrance

Today we come to this place made holy by the faith and witness of [appropriate denomination, e.g. United Brethren] Christians ____ years ago.

We remember with gratitude.

Our mothers and fathers in the faith brought the word of God to this place. By their courage and commitment the church here was gathered and given life.

We remember with gratitude.

Let us not forget these exemplars of Christian witness.

We remember with gratitude.

Remembering those Christians who have gone before us, let us follow as they followed in the way, the truth, and the life of Jesus Christ.

We dedicate ourselves anew to the faith that is Jesus Christ.

Knowing that God has made the Church God's instrument to minister to the world in all generations,

We dedicate ourselves anew to witness to Jesus Christ.

Trusting that God will continue to speak God's love for all people and that God will look to the Church today,

We dedicate ourselves anew to being the Church, as we make bold to pray as our Lord has taught, [here the Lord's Prayer is prayed].

from 1991 service marking 225th anniversary
of the deed to the Old Stone Church, Leesburg, Virginia

Litany for the Church

Almighty God: you built your church on the rock of human faith and trust; we praise you for Jesus Christ, the foundation and cornerstone of all we believe.

We praise you, O God.

For the faith of Abraham and Sarah, Isaac and Jacob; for Miriam; and for Moses, who led your people out of slavery, and established the Law in their hearts; **R**

For the prophets who listened for your Word and called your people back from disobedience and from the worship of false gods; **R**

For those who foretold the coming of your Son Jesus Christ and prepared the way for his birth; **R**

For Mary and Joseph, who taught him to love you and trained him in synagogue and temple to serve you; **R**

For Christ, our Savior, who loved us and gave himself for us on the cross; **R**

For the apostles and martyrs of the church, who gave their lives that we, in our day, might receive the good news of grace and forgiveness: **R**

For John and Charles Wesley, who proclaimed anew the gift of redemption and the life of holiness; for Francis Asbury, Philip William Otterbein, Martin Boehm, and Jacob Albright, who labored mightily to spread scriptural holiness over this land. **R**

Be with us, their children, and revive their work among us, that, inspired by the same faith and upheld by the same grace in word and sacrament, we may share in the great mission which you have set before us.

O Lord, please hear us.

Save us, O Lord, from living in the past and from resting on the work of others. Let us find a new beginning and a new vision; that we may know our task in this place and this world today. **Amen.**

Presbyterian Churches, Adapted from *The Worshipbook*
(Philadelphia: The Westminster Press, 1970-1972), pp. 116-117

Litany for the Church

For the whole church of God, that in peace and unity it may proclaim the good news of Christ, let us pray to the Lord:

Lord, hear our prayer.

For United Methodist people throughout the world, and for the churches of this conference and district, that, rejoicing in their common heritage, they may help and strengthen each other in their worship and service, let us pray to the Lord: **R**

For our bishop, district superintendent, and pastor(s), that they may preach the gospel, celebrate the sacraments, lead their people, and in all things serve with Christian wisdom, truth, and love, let us pray to the Lord: **R**

For the community in which we live and witness, and for every nation and community, and all may come to know the truth as it is in Jesus and the world may be renewed by his power, let us pray to the Lord: **R**

Methodist Church (England), *A Form of Service at the Welcome of a Minister*
(London: Methodist Publishing House, 1970), p.5 (adapted)



Prayers

Almighty God, we give you thanks and praise for all the generations of the faithful who have served you in love, and who dwell forever in your presence. We bless you for all who have enriched our world with truth and beauty, who have labored in the service of others, and devoted themselves to you and your Church. Grant that all the good we have seen and known in them may continue to inspire and guide us, until we may one day join them in your heavenly kingdom. Through Jesus Christ our Lord, we pray. Amen.

adapted from 1989 Heritage Sunday service at
Trinity United Methodist Church, Alexandria, Louisiana

We thank you, Lord God, for brave and believing persons who brought your message to this place. Let us not forget them (names should be named). By their energies this church was gathered, given order, and continued. Remembering all those Christians who have gone before us, may we follow as they followed in the way, truth, and life of Jesus Christ, the head of the church. Amen.

Presbyterian Churches, Adapted for *Services and Resources* from *The Worshipbook*
(Philadelphia: The Westminster Press, 1970), p.198

We thank Thee, O God, for the saints of all ages; for those who in times of darkness kept the lamp of faith burning; for the great souls who saw visions of larger truth and dared to declare it; for the multitude of quiet and gracious souls whose presence has purified and sanctified the world; and for those known and loved by us, who have passed from this earthly fellowship into the fuller light of life with thee. Through Jesus Christ our Lord. Amen.

Almighty God, we thank you for your love to all the world from the first creation to this day; for your word, which declares your faithfulness and power, for your patience with our foolishness and sin, for the law, the prophets, and all who have taught the way of righteousness, and above all for your Son, Jesus Christ our Lord, in whom we have eternal life.

We thank you for the gift of the Holy Spirit, for the company of faithful witnesses in every age, for those at whose hands we have received our heritage of faith, for the witness of the Spirit in our hearts, for the means of grace in word and sacrament, for the invitation into the fellowship of Christ, and for the call to see and serve him in our neighbors.

We offer you our thanks and praise through Jesus Christ our Lord; through Him, with Him, and in Him, your people in heaven and earth, united in one fellowship, give glory to you, Father, with the Holy Spirit, one God forever and ever.

Methodist Church (England), *A Form of Service at the Welcome of a Minister*
(London: Methodist Publishing House, 1970), pp.5-6

O Almighty Lord, the God of the spirits of all flesh; we give Thee thanks for all thy faithful servants, but especially this day for those who labored for the upbuilding of this church, whom Thou hast gathered into the peace of Thy presence. Fulfill in them, we beseech Thee, the purpose of Thy love, that the good work which Thou didst begin in them may be perfected unto the day of Christ's appearing. Let the memory of their devotion be ever an example to us; that we may be taught to live by them who learned to die; and that at last we, being faithful unto death, may receive with them the crown of life; through Jesus Christ our Lord. Amen.

Church of Scotland, *Book of Common Order* (London: Oxford University Press, 1940,
new impression 1972), p.231 (altered by permission)

O Lord our God, whose compassions fail not; we acknowledge and confess in thy presence our unworthiness of thy mercies, and our manifold sins against thee. We have broken the covenant thou madest with our mothers and fathers, and didst renew with us, their children. We have not always walked by faith in thy Son our Savior, or followed steadfastly in the steps of those who followed him. We have been unmindful of their example; we have been unfaithful to the trust they handed on to us.

Forgive us, we entreat thee; and by thy grace make us worthier of them, and of the inheritance received from them. Grant that the good we have seen and felt in them may ever inspire and guide us. And, seeing we are compassed about with so great a cloud of witnesses, enable us to lay aside every weight, and the sin that doth so easily beset us, and to run with patience the race that is set out before us, looking unto Jesus, the author and perfecter of our faith, that in this present world we may ever be found faithful, and in the world to come receive the crown of glory that fadeth not away; through the same Jesus Christ our Lord. Amen.

Church of Scotland, *Prayers for the Christian Year*
(London: Oxford University Press, 2nd. ed. 1952), pp. 144-145, adapted

Eternal God, our dwelling place in all generations under whose guidance our mothers and fathers walked, by whom they were strengthened and sustained, and in whom they found the life eternal, we pray that the spirit which kindled their faith may descend upon us this day. We thank thee for every memory which this day revives, and for the cloud of witnesses who make this day sacred for us, and bid us lay aside our sins, looking to the One who is the author and finisher of faith. Deepen within us the sense of gratitude for sacrifices made for us by those who have gone the way of life before us, and found thy house a place of refreshment and strength. Give us to see by faith the needs of those who shall come after us, and to bequeath to them as a rich heritage of the spirit, our witness in life and deed to the unsearchable riches of the life with thee. Lead us into a deeper experience of that life, that we may become forerunners of the glorious day when our world shall be the kingdom of our Lord and of his Christ. Amen.

Morgan Phelps Noyes, *Prayers for Services*
(New York: Charles Scribner's Sons, 1934), p.216, adapted

O God of perfect love, may your love be made perfect in our hearts as we are drawn to prayer for one another and for all in need in our world. And may this love flow forth in deeds of peace and justice, of love and mercy, that our worship and prayer may overflow in ministry through this and every week. Amen.



Hymns

You need look no further than the pew rack to find an excellent source of hymns for heritage-related worship experiences. *The United Methodist Hymnal* (United Methodist Publishing House, 1989) contains many hymns and worship resources that recall different historical eras and reflect our diverse heritage as United Methodists. We can only make a few suggestions here, and encourage you to use the hymnal intensively as you plan worship for heritage events.

Some hymns generally refer to history and heritage, such as:

#108, God Hath Spoken by the Prophets
#117, O God, Our Help in Ages Past
#555, Forward Through the Ages
#711, For All the Saints
#712, I Sing a Song of the Saints of God

Other hymns recall the early days of the Methodist movement in eighteenth century Britain; these include a few of thousands of poems written by Charles Wesley that express Wesleyan theology in a memorable, accessible way:

#101, From All That Dwell Below the Skies
#157, Jesus Shall Reign
#181, Ye Servants of God
#384, Love Divine, All Loves Excelling
#511, Am I a Soldier of the Cross
#554, All Praise to Our Redeeming Lord
#603, Come, Holy Ghost, Our Hearts Inspire
#616, Come, Sinners, to the Gospel Feast
#718, Lo, He Comes with Clouds Descending

Some hymns became closely identified with the early nineteenth-century camp meeting movement and the church's movement and growth across the American continent. New music and rousing choruses were often combined with older hymn texts:

#340, Come, Ye Sinners, Poor and Needy
#357, Just as I Am, Without One Plea
#359, Alas! and Did My Savior Bleed
#375, There Is a Balm in Gilead
#378, Amazing Grace
#400, Come, Thou Fount of Every Blessing
#529, How Firm a Foundation
#622, There is a Fountain Filled with Blood
#724, On Jordan's Stormy Banks I Stand

Spirituals from the same era remind us that African Americans have long made a vital contribution to the American religious experience, even when in chains:

#134, O Mary, Don't You Weep
#333, I'm Goin'a Sing When the Spirit Says Sing
#404, Every Time I Feel the Spirit
#416, Come Out the Wilderness
#520, Nobody Knows the Trouble I See
#719, My Lord, What a Morning
#722, I Want to Be Ready

For several decades after the Civil War and into the twentieth century, hymnists like Fanny Crosby and Charles Albert Tindley wrote hundreds of hymns, gospel tunes, and revival songs that are among the best known and most well-loved in the hymnal today. Just a few from the wide range of choices are:

- #128, He Leadeth Me: O Blessed Thought
- #165, Hallelujah, What a Savior
- #354, I Surrender All
- #369, Blessed Assurance
- #399, Take My Life, and Let It Be
- #419, I Am Thine, O Lord
- #462, 'Tis So Sweet to Trust in Jesus
- #504, The Old Rugged Cross
- #512, Stand By Me
- #526, What a Friend We Have in Jesus
- #600, Wonderful Words of Life
- #723, Shall We Gather at the River



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