



GUIDELINES

worship

*The Gifts of God
from the People
of God*

Taylor W. Burton-Edwards
General Board of Discipleship

WORSHIP

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Some paragraph numbers for and language in the Book of Discipline may have changed in the 2008 revision, which was published after these Guidelines were printed. We regret any inconvenience.

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Welcome

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

Called to Spiritual Leadership

Each person is called to ministry by virtue of his or her baptism, and that ministry takes place in all aspects of daily life, in and outside the church. As a pastoral leader or leader among the laity, your ministry is not just a "job," but a spiritual endeavor. You *are* a spiritual leader now, and others will look to you for spiritual leadership. What does this mean?

First, *all* persons who follow Jesus are called to grow spiritually through the practice of various Christian habits (or "means of grace") such as prayer, Bible study, private and corporate worship, acts of service, Christian conferencing, and so on. Jesus taught his disciples practices of spiritual growth and leadership that you, as a disciple, are to share with others as they look to you to be a model and guide.

Second, it means that you always keep your eye on the main reasons for any ministry—to help others grow to a mature faith in God that moves them to action on behalf of others, especially "the least" (see Matthew 25:31-46). This is an aspect of "disciple making," which is the ultimate goal of all that we do in the church.

CULTIVATING VISION AND MISSION

As a spiritual leader, a primary function you carry is to help those you lead to see as clearly as possible what God is calling your church to be and to do. Ideally, your church council first forms this vision and then forms plans and goals for how to fulfill that vision. As a leader, you will help your team remain focused and accountable to honor the vision and goals to which the church is committed. You will help your team create and evaluate suggestions, plans, and activities against the measure: *Does this move us closer to our church's vision to bring others to God in this place and time?*

CHRISTIAN CONFERENCING

While there are appropriate and useful business-like practices that apply to church life, Christian practices distinguish the church as the church. In the United Methodist tradition, how we meet and work together is important. “Christian Conferencing” involves listening not only to each other, but also listening intently for the will of God in any given task or conversation. This makes prayer essential in the midst of “business as usual.” As Christians, we are called to “speak the truth in love.” This is a special way to speak in which we treat one another as if each of us were Christ among us. As a spiritual leader in your ministry area, you have the privilege and opportunity to teach and model these practices. By remembering that each of us is beloved of God and discerning the presence of God in all that the church does, every task becomes worshipful work.

THE MISSION OF THE UNITED METHODIST CHURCH

The United Methodist Church is a connectional church, which means in part that every local church is interrelated through the structure and organization of districts, conferences, jurisdictions, and central conferences in the larger “family” of the denomination. The *Book of Discipline of The United Methodist Church* describes, among other things, the ministry of all United Methodist Christians, the essence of servant ministry and leadership, how to organize and accomplish that ministry, and how our connectional structure works (see especially ¶¶125–138).

Our Church is more than a structure; it is a living organism. The *Discipline* describes our mission to proclaim the gospel and to welcome people into the body of Christ, to lead people to a commitment to God through Jesus Christ, to nurture them in Christian living by various means of grace, and to send persons into the world as agents of Jesus Christ (¶122). Thus, through you—and many other Christians—this very relational mission continues.

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

Getting Started

Theological Reflection

The Bible is filled with many examples of worship and a persistent call to God's people to offer themselves to God in confession and praise, to exercise priesthood by interceding for themselves and others, and to offer to God a whole sacrifice without blemish or spot. Following the Jewish ritual of synagogue and temple, the weekly worship of the Christian people, including United Methodists, is patterned on Word (Holy Scripture) and Table (Holy Communion). In worship we encounter our triune God as the assembly of those washed and reborn by water and the Spirit, formed by the Word, fed at the Lord's Table, and sent into the world in ministry in Christ's name.

United Methodists have developed and provided resources based on our ecumenical and Wesleyan heritage for our churches to use in their particular settings. Our theology of worship comes from having lived deeply into the ancient and most widely shared practices of Christian worship while bringing our own gifts, yearnings, and specific contexts throughout the centuries. The fresh winds of the Spirit blow among us to help us offer the best gifts we have today in the patterns of prayer, listening, and sacrifice of praise and thanksgiving given to us from of old.

In establishing official ritual for our Church, General Conference calls United Methodists to a common platform and sometimes specific words and actions for living out our biblical calling to worship God in Spirit and in truth. The common platform is The Basic Pattern of Worship (*The United Methodist Hymnal*, page 2). The more specific words and actions are found in our services of Holy Communion (Word and Table I-IV), Baptism (Baptismal Covenants I, II and IV), Christian Marriage, Daily Prayer, and Death and Resurrection.

Note: Baptismal Covenant III does not include the vows required by the *Book of Discipline* and should no longer be used for baptism, confirmation, or receiving new members without including the appropriate vows. See the *Book of Discipline*, ¶217.

Note as well that by action of the 2008 General Conference, a new line needs to be added to the affirmations in the reception into the local congregation section of the services of the baptismal covenant, so that this section reads as follows: "As *members* of this congregation, will you faithfully participate in its ministries by your prayers, your presence, your gifts, your service, and your witness?"

What Are You Leading?

Are you leading a **worship committee** or a **worship planning team**? These two structures are related, but different. Many of our congregations have a worship committee to support worship. Few of our congregations currently use a worship planning team to plan worship. Other congregations may have small task-specific teams that operate independently, such as the ushers or altar guild. This Guideline provides some resources to coordinate and plan overall, beginning with the basic role of the worship committee. You are encouraged to have at least one central team that holds together the various contributors to the worship life of the congregation. Worship committees may find the two volumes of *Worship Matters* (Discipleship Resources, 1999) to be most helpful for their work.

This Guideline provides more extensive resources for congregations of all sizes who are thinking seriously about improving the vitality of their worship by developing or strengthening a worship planning team, which focuses on a more holistic view of worship and the role of worship in the life of the congregation.

A **worship committee** ensures that worship leaders have the tools they need to help worshipers in your congregation offer their gifts in worship as fully and expressively as they can. Worship committees may focus their work in three areas: resource provision, volunteer training and support, and policy development.

A **worship planning team** focuses on short and long-range planning for worship and on developing the congregation as an active, vital worshipping community. A worship planning team may focus on developing the vision and themes for worship, discovering and deploying the gifts of the congregation in worship, and creating worship experiences that both reflect and inform the congregation's understanding of and witness to our triune God.

What Are Your Basic Responsibilities?

IF YOU ARE LEADING A WORSHIP COMMITTEE:

1. Participate in the worship planning team to find and obtain the resources (things, money, people to help in various ways) to accomplish their plans.
2. In some congregations, lead the committee to oversee and provide training opportunities for lay worship leadership such as liturgists, altar guilds, communion stewards, acolytes, and ushers.

3. Lead members of the worship committee in developing resources and policies for the support of the congregation's worship ministries.
4. Help the worship planning team understand any existing congregational policies for worship and to change or develop policies that may improve the vitality of the congregation's worship.

IF YOU ARE PART OF A WORSHIP PLANNING TEAM:

1. Learn about Christian worship and about people in your congregation and community so you can engage their gifts to offer the best worship they can.
2. Collaborate with the other members of the worship planning team in planning worship.
3. Develop and support appropriate use of technology, music, and the arts in worship.
4. Develop and live into a covenant for your work together—including accountability for personal spiritual formation, learning, connecting with the congregation and community, and evaluating your work
5. Participate actively in meetings of the worship planning team, bringing to the table the best of your particular expertise, gifts, and knowledge of the congregation's capacity.

Leading the Worship Committee

Worship is a central part of the church's life, requiring attention in several different areas. This overview will give you some "quick start" tips for beginning your ministry.

Meet with the pastor to share your gifts and passion for supporting the worship life of the congregation, and listen for your pastor's vision and direction. Discover how you can best collaborate in shaping worship that strengthens congregational life and faithful discipleship.

Talk with people who have (or have had) responsibilities similar to yours, particularly the previous chairperson. Ask: "What is important for me to know as I begin to lead? Are there plans that I need to carry out?" These persons may be in your congregation or in other congregations.

Convene a meeting of the worship committee within thirty days of assuming office. Talk about mutual expectations, hopes, and values related to your congregation and its worship opportunities. Discuss and decide what your group or committee will do in the coming year. Decide how often to meet (at least quarterly is recommended) and set the dates for the year.

Plan the agenda for the coming meetings. Look at the calendar in light of seasons and special services (Advent, Christmas, Lent, Easter) and anticipate what resource or policy needs may arise from the worship planning team (if there is one) and how far in advance you and others may need to work to address the needs they may bring.

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

Develop and schedule a plan for listening to and identifying the gifts people in your congregation can offer in worship with passion and excellence.

Explore and become familiar with the primary worship books and resources used in your congregation, particularly *The United Methodist Hymnal* and *The United Methodist Book of Worship*, especially the opening sections on the basic pattern and related orders.

Participate in training events. Ask your pastor, district superintendent, and conference program staff what events they know about. Ask if there are funds to assist you in attending.

Help Is Available

The United Methodist Church provides many support systems for the work of local worship committees and worship planning teams. Here are just a few:

- the pastor(s)
- the musician(s)
- the person who served in your role before you
- your district or annual conference's elected worship person
- your annual conference program staff
- the worship staff and website of the General Board of Discipleship (<http://www.gbod.org/worship>)
- a feast of good books, magazines, websites, seminars, workshops, and videotapes
- organizations committed to strengthening worship, such as The Fellowship of United Methodists in Music and Worship Arts and The Order of Saint Luke.

What Does the Worship Committee Chairperson Do?

This section refers to the work of the worship committee, regardless of whether you have a worship planning team, (See pp. 18-21 for details about the worship planning team.)

WORK WITH OTHER WORSHIP LEADERS

Stay in regular communication with the pastor, music leader(s), and other members of the worship planning team, if there is one. Consult with and support the leader(s) in arts, music, and worship technology in your congregation. Good teamwork begins with good communication and a good understanding of how the team functions and how all participants do their work. Learn from these leaders the rhythms and patterns of their work, the way they make decisions, and the way they conceive worship Sunday by Sunday and season by season. No two congregations, pastors, or teams plan the same way. Once you have a sense of their planning approach, ask how you and the committee you relate to may support them and their work.

Whether your congregation cherishes traditional sacred music “classics,” rocks to contemporary praise and worship choruses, dances with hip-hop, sways with bluegrass or gospel, or offers a variety of musical styles, the quality and content of the music in worship may in large measure determine the vitality of the overall experience of the people. Visual and performing arts are rapidly becoming more prominent in our worship as well, and may require significant if not equal attention.

Depending on how your congregation and staff configure the role of the worship committee, you may be responsible to:

- Recognize, encourage, and nurture artists and musicians in your congregation, both volunteer and paid.
- Work with artists, musicians, pastor, and your staff/pastor-parish relations committee to establish clear job descriptions.
- Work with artists, musicians, and pastor in preparing a vision and mission statement for your church’s arts and music ministries. Be sure that any vision or mission statements clearly describe these ministries as extensions of the worship of the whole congregation, not just the artists or musicians as performers for the congregation.
- Develop with the musicians and pastor an intentional plan for teaching people of all ages our heritage in song and the joy of congregational singing.
- See that an adequate budget for arts and music is a priority for the congregation, including appropriate compensation for commissioned works, dramatists and other performing artists, paid musicians, provisions for

new music and instruments and their upkeep, continuing education funds, and funding for special seasonal needs.

- Develop a long-range process for discovering and training people in your congregation and community who can become tomorrow's artists and church musicians. This should include opportunities for children, youth, older adults, and persons of various physical abilities.

PRESIDE OVER THE WORSHIP COMMITTEE

You call the meetings of the worship committee (leaders of acolytes, communion stewards, altar guild, ushers, and other related groups). You plan the agenda in consultation with the pastor and other worship staff. Be sure to consider the needs and expressions of the worship planning team and the people offering their service in setting the agenda.

SAMPLE WORSHIP COMMITTEE AGENDA

Plan to meet between meetings of the worship planning team or at least four times per year. You will have to adapt the agenda to the needs and realities of your congregation.

1. Unison prayer (consider using one of the prayers from the *Hymnal* (see index pp. 934-954), and one of the Scriptures that will be used in an upcoming service. Close with prayer after a time of silent contemplation or brief conversation about what you are hearing in the text about God's mission.
2. Long-range needs for your committee to address. Report here any needs—resources, policy, or personnel— for your committee to address over the next several weeks or months.
3. Immediate needs for upcoming services.
4. Check on training, recruitment and deployment of each of the groups the committee supervises or relates to (ushers, acolytes, communion stewards, altar guild.
5. Check on building or materials maintenance schedules and needs: piano tuning, candle supplies, condition and care of altarware.
6. Check on any policy needs identified by the pastor, worship planning team, or others.
7. Questions and concerns to share with the worship planning team.
8. Sending Forth

PROMOTE PRACTICES OF PUBLIC AND PERSONAL WORSHIP

Our Methodist heritage is strongly oriented to the means of grace (prayer, Holy Communion, Scripture and devotional reading, participation in public worship, preaching, fasting, Christian conversation). In your church there may be specific persons, including the pastor, who focus their attention on forming habits that deepen discipleship in all of the people. Your attention to worship is clearly linked to that concern. Through your worship committee or worship planning team and your church council, promote practices of public and personal worship using these resources and actions.

Encourage your congregation to celebrate God’s story every week by using the lectionary and the Christian calendar. Good worship forms faith by singing, proclaiming, and enacting God’s story. The Revised Common Lectionary ensures that the congregation opens itself to the whole of Scripture every three years. The Christian year calendar and lectionary both aim at calling, forming, and sending disciples of Jesus Christ.

Call the worship planning team and the congregation to help all worshipers live into and from the baptismal covenant, and so fulfill the mission of God, wherever they live, work, and have meaningful relationships with others. The seasons of Advent and Lent may be particularly helpful times to prepare people for life in the baptismal covenant. The Sundays of Easter, a season often called Eastertide, are designed as a time for helping people discern their spiritual gifts and calling to ministry in the world. Ordinary time (after Epiphany and after Pentecost) can be time to try out and grow new ministries in the world and the church. See www.membermission.org for more resources to help all the baptized discover and engage their ministries.

Offer small groups for prayer, Bible study, and mutual accountability for discipleship. Christian faith is not a go-it-alone experience. A basic ingredient of effective discipleship is participation in small groups where people can experience what John Wesley described as “watching over each other in love.” The General Rules that guided Wesley’s small groups were derived directly from the form of the baptismal covenant in his day, and so provided the structure for Methodists to live out their baptismal vows and grow in grace and holiness in an accountable, orderly way. Such groups are the heart and soul of Methodism.

Practice daily Bible reading. The *Upper Room* provides a small sampling of Scripture and a story for each day. *The Upper Room Disciplines* includes reflection on the Sunday readings throughout the week. *A Disciple’s Journal* offers the most complete plan using *Revised Common Lectionary Daily Readings*. This daily reading resource from the developers of The Revised Common Lectionary provides two additional readings per day plus a psalm related to the readings for the previous and coming Sundays. (See Resources.)

Practice intentional invitation and formation for seekers and newcomers to the faith. Encourage the pastor to make sermons invitational. Offer seekers an opportunity to explore their questions, tell their stories, and learn the good news in Jesus Christ. Make faith-sharing the work of the whole congregation. Appoint sponsors to partner with seekers. Let them mentor seekers in learning to worship, pray, reflect on Scripture, and serve God and neighbor in daily life. Do more than make church members—pray for Christ to call disciples. *Come to the Waters* by Daniel Benedict proposes a bold model for inviting people to a conversion journey.

PARTICIPATE IN THE CHURCH COUNCIL AND CHARGE CONFERENCE

Your church's ministry of reaching out to people, relating them to God, nurturing them in the faith, and sending them out to live as disciples in the community and world is guided by the church council. (In some congregations it is called the council on ministries or the administrative council.) This group is a council of leaders who share a vision of the congregation's service to God in welcoming, forming, and supporting people in a life of discipleship in daily living. Depending on how your congregation structures its ministries, you may be a part of that council of spiritual leaders.

If you are, your participation is crucial. On the one hand, you share in the concern of the leaders for the whole range of ministries aimed at making disciples and at ordering the life of the congregation around the means of grace. On the other hand, the council will depend on you to be a voice of authority and passion for the centrality of worship in the congregation's life, and in particular for any leadership or policy needs that may emerge from the work of the worship committee or the worship planning team.

You lead by asking questions and by reminding the council how worship relates to the flow of the Spirit by which God works transforming love and justice in every person and in the whole congregation.

The charge conference may be another setting for your participation and leadership. The charge conference reviews and evaluates the total ministry of the congregation, sets goals, and elects leaders to carry out the work. You may be asked to make a report or to share in a group report on worship as one of the ministries of the congregation.

DISCOVER WORSHIP RESOURCES

Discover the literature and other resources available that are related to worship and share them with other worship leaders. If worship is a new area of discovery and learning for you, you are in for an adventure. The books,

magazines, websites, videos, and other resources available can be overwhelming. Don't lose heart! Take your time. Explore some basic resources. (See Resources, especially those marked with **.*) One good place to start is Hoyt Hickman's *Worshipping with United Methodists*, 2nd Edition. Beyond that, be sure to spend some time reviewing *The United Methodist Book of Worship*, particularly its introductions to different sections. For example, see pages 13, 224, 238, 269, and 613.

PARTICIPATE IN TRAINING EVENTS

If you learn better in social situations, find out what training events, seminars, or workshops are available in your area. Most annual conferences and districts sponsor training opportunities related to worship. The Fellowship of United Methodists in Music and Worship Arts (FUMMWA) has a national convocation on the odd-numbered years and regional gatherings on the even-numbered years. These are wonderful opportunities for you and others (pastor, musicians, artists) to experience worship and to go to workshops on a wide range of topics, especially music, dance, and drama.

The Order of Saint Luke has a convocation every four years on a major issue relating to worship in the life of The United Methodist Church and a retreat during the other three years. These gatherings are open to all interested persons. See the Resources section beginning on page 28 for information on these organizations and other worship helps.

COOPERATE WITH/ ADVOCATE FOR A PLANNING TEAM

If there is no worship planning team, advocate for its creation. In the meantime, meet with the pastor, musicians, and other worship leaders at least quarterly to plan worship. This cooperative planning, led by the pastor, should outline all worship services, including Scriptures, music, and any special services.

If there is a worship planning team or other individual task groups (such as ushers), develop your own patterns for planning and preparation with the groups you relate to in ways that align with theirs. For example, if the worship planning team meets monthly, plan a meeting of the worship committee between meetings of the worship planning team to take action on any resource and policy needs the worship planning team may develop and to ensure that the other worship leaders your committee supervises or relates to are prepared for their upcoming roles in worship.

Pathways to Vital Worship: The Worship Planning Team

We serve a triune God who is alive and constantly active in mission in our world. Worship can be the vibrant overflow of our discipleship to Jesus Christ. How can you help your congregation offer worship that is fully vital?

Vital worship looks, sounds, and even feels different in different contexts because the people who offer it and the gifts they bring are different. But whatever the context or the style, when worship is vital, there is energy and authenticity in what happens. The power of God's Word touches the hurts and awakens the hopes of real people. Visitors are glad they came. People participate because the singing, the hearing, the praying, the sharing at the Lord's Table, and the sending forth are done in ways that say, "This is real. This matters. This is life!" In vital worship the people are addressed, touched, washed, fed, anointed, and strengthened in relationship to God and to one another.

Considering these more holistic aspects of worship and the congregation is the work of the worship planning team. Your church need not be large for your leaders in worship ministry to develop a more comprehensive approach to worship. What is important is to discover your own passion for helping your congregation offer worship that is authentic and vital and to sense that you are a leader gifted by God and supported by resources and people in your congregation and beyond.

Vital Worship

Many of these signs of vitality are present in worship. In what ways does your congregation express vitality in worship?

- People are welcomed, honored, and cared for.
- God's story, which is our story, is always told.
- Jesus is experienced as present in love and power.
- The people and the community are changed by the power of the Holy Spirit.
- People are active in singing, praying, and responding.
- There is passion in the pastor's presiding and preaching and the congregation's singing, praying, and responding.
- Varied ages and cultures participate actively.
- Things (food, water, candles, furnishings, fabrics, vessels) are used generously to point to the presence of God.

- Actions (people being baptized, sharing bread and cup, offering the peace of Christ to each other) point to the presence of the risen Lord.
- People offer their whole bodies in worship in culturally appropriate ways (posture, hands raised in prayer, dance, movement, clapping, meditation).
- Worship space is arranged so the people can be together and see one another.
- There are calls and responses: people experience God calling, and they respond.
- Leaders work in concert to prompt the participation of all the people.
- Leaders are prepared and expect to hear God’s Word and experience God’s power.
- Leaders act with the people more than for the people.
- Everyone acts in ways that say, “Worship matters.”
- People who are experiencing hurt and isolation receive a healing touch.
- All the people have a sense of belonging and know how to participate.
- There is energy, and the way worship unfolds makes sense.
- The worship reveals the planning, gifts, and preparation of the people.

Consider what’s working well now and ways your congregation shows or has shown signs of vital worship. How might you and others on the worship planning team or committee help your congregation claim and build on its strengths and, over time, add more vital practices to its repertoire?

CONSIDER SAYING THE “ASSEMBLY,” NOT THE “AUDIENCE”

Christian worship is the action and interaction of the Christian assembly with its leaders and God.

In a very real sense, there is no “audience” in Christian worship. Worship leaders are no more putting on a show for the congregation than the congregation with its leaders is putting on a show for God. Any description of “audience” in worship automatically puts some in the position of performers and others in the position of passive observers or consumers. Observers or consumers seek to receive for themselves and perhaps to offer critique of what they have experienced or received.

Instead, Christian worship invites us into a richly interactive assembly composed of the people who gather (in all times and places), their leaders (lay and clergy), and God. All bring gifts to offer to one another. All have hopes and hurts they need to share with one another. And all are there to further the fulfillment of God’s mission through us in the life of the world.

The assembly that gathers in most of our congregations includes people who are baptized but not yet personally committed to discipleship to Jesus Christ, people who are committed to Jesus and seeking to follow his way

and live his mission, and people who may be neither baptized nor committed but may be seeking or sojourning with the congregation for a time. If worship is to be the work of the entire assembly, worship leaders and planners need to consider how to help the baptized, the seekers, and the sojourners offer their gifts, longings, and questions. How will you help your worship planning team or worship committee continually consider how to help every worshiper of every level of commitment or ability to offer his or her best gifts to God in worship?

UNDERSTANDING THE INTERACTION OF WORSHIP

Worship leaders have a particular responsibility to ensure that ample opportunity is given for all to act and interact—the people, leaders, and God. Worship leaders may help the congregation understand and embody the basic pattern of worship (entrance, proclamation and response, thanksgiving and communion, sending forth) as a series of assemblies and interactions of people, leaders, and God.

The Entrance is an assembly around the baptismal font. There God has birthed us into the divine life, and from there we are remade and renamed as the body of Christ that seeks to live the vows we make. All may pass the font or touch the water in it (if present) to remember their baptism. Leaders may call the people to remember who they are and are called to become in Christ and offer praise. The act of entering itself, individually or in processions, can be a dramatic act of being re-membered, re-connected as the body of Christ.

Proclamation and Response is an assembly around Scripture in our midst. As we overhear God speaking to others in the reading and proclamation of Scripture, we find ourselves addressed in the conversation and called to respond with faith and prayer.

Thanksgiving and Communion is an assembly around the table of the Lord. Here the assembly hears Christ's invitation, offers its confession, receives God's pardon, shares God's peace, offers gifts for God's mission in the world, gives thanks to God for all of God's saving acts, invokes the Holy Spirit to transform the Communion elements for our own transformation, and receives the body and blood of Jesus Christ who offers himself to us.

The Sending Forth is preparation for our re-assembly as Christ's body in mission in the world in all the many ways we do that. Christian worship carries us through the week, gathers us into one body in Christ interacting with God and each other, mends our brokenness, feeds our hungers, and sends us to see the joys and respond to the challenges in each of our ministries. Leaders offer words of blessing and sending. The people respond with their commitment. The Spirit drives us out filled and surrounded by the very life of God.

WORSHIP AS ACTIONS WITH WORDS

As we have just described it, Christian worship is the assembly interacting in assemblies, a series of actions we are doing with each other and God and that God is doing with us. Worship is action, sometimes with words. Whatever your role in planning or leading worship, think about how to shift your focus from what words to say or what song to sing toward how the congregation can bring itself fully into worship. Consider what the congregation has the potential to do and can do well to offer itself fully in any given movement or moment of worship. By becoming aware both of the depths and the varieties of the gifts in the congregation, you can help the congregation express itself with more freshness and creativity.

But freshness and creativity are not the first goals of worship planning. The congregation can offer better what it knows better, and it knows better what it has done more frequently. Novelty every Sunday can be just as disempowering and devitalizing as doing exactly the same thing every Sunday. Plan for both familiar and new worship activities. Use the familiar to introduce the new until the new becomes familiar enough to be offered well by all.

YOUR PARTICULAR ASSEMBLY

The context of Christian worship is always a particular group of believers who gather regularly and offer their unique gifts and energies in their interaction with each other, the wider Christian community, and God. While we share a basic pattern of worship with all Christians (recall page 17) how we will embody worship in our congregations will and should vary. We can learn and draw on the deep traditions of our ancestors and our current siblings in the faith, and we have the particularities of our own specific people and settings. We are invited to draw deeply from both sources—the ancient depths and the fresh springs just now bubbling up among us right where we are. When we do this, we open ourselves to all that God wants to do with us and all we need to do with each other and God.

Don't fall to the temptation to "plug and play" worship practices from "successful churches." Those practices may have been successful by some standards there—but that isn't who you are. Receive and use the deep gifts of the sweep of the Christian tradition and the creativity that are already yours or that you are committed to learn and adapt for your own setting.

Opportunities and Challenges of the Worship Planning Team

Most of our congregations generally develop preaching week to week, and perhaps develop some musical repertoire or planning for special services over a longer period of time. Often, pastors plan all of the nonmusical elements of worship themselves, though they may select the hymns, while musicians plan for “special music” or what the choir or other groups or soloists may sing. While more than one person is involved in such planning (pastor and music leader/s), each often plans in isolation from the other. Pastors may not know the musical gifts of the congregation. Music leaders may not be entirely certain what the sermon or other liturgy will be for a given Sunday. And neither gives consideration to other gifts the congregation may be ready and longing to offer—including visual, auditory, digital, or performing arts. The resulting worship experience may feel disjointed, pieced and patched together, and lacking in the fullness of expression that the congregation could offer if a more holistic and team-based planning process were in place. This more holistic approach is the work of the worship planning team.

Worship is the work of the people—all the people! The most common biblical Greek word for worship is *leitourgia*, which means “the work of the people.” While “folks up front” may lead worship, it is the people themselves, with their leaders, who offer it. A worship planning team actively involves more of the people in planning worship and continues to discover and elicit the people’s best gifts for worship.

Team-based planning will mean that neither the pastor nor the musicians are entirely “in charge” of everything that happens— even in “their” areas. In a worship planning team, the individual ideas of pastors, artists, and musicians may be (and should be!) tempered and expanded by the ideas and gifts of others. While the pastor may lead the team process as a convener, the pastor should not be not in charge of every decision. Worship is the work of the whole people, and the pastor or team leader’s role is to shepherd, not control, that work.

Worship is most profound when it is truly the worship of the gathered people. Effective worship leaders help worshipers and the congregation unlock and release their own Spirit-given potential for worship. When the spirits of the people resonate with the Spirit of God in worship, worshipers experience their identity in Christ and are transformed. Pastors or musicians who plan separately may more readily, even if not intentionally, impose their

own preferences, agendas, and practices in worship on the congregation and thus limit the congregation's capacity to offer and receive the gifts of God.

A knowledgeable team can dramatically expand the depth and expressive capacity of the congregation in worship. A worship planning team with a diversity of gifts and voices that continually seeks to engage the diversity of gifts and voices in the congregation can design worship experiences that speak and sing and move with more of the words, cadences, and dance of the worshiping community.

Team-based planning will require more commitment from more people over a sustained period of time. Individual planning may involve the commitment of only a small number of individuals on a sporadic basis. A worship planning team will require the commitment of a substantially larger group of people on a more frequent basis (as much as weekly in some larger or more complex worship settings). This means that planning time will have to be regularly scheduled and that planning may take more time. What a pastor or musician might decide to do alone in a few minutes or hours may require a longer time to complete when others are involved in a planning team setting. For a worship planning team to be effective, all participants will need to be at the table as regularly as possible. This will require scheduling and may compete with commitments that are also important in the lives and ministries of team members.

WHO IS PART OF THE WORSHIP PLANNING TEAM?

Depending on the specific gifts and talents in each local congregation, consider including persons with these gifts on your worship planning team. Remember that these arts or elements need not be elaborate and can be accommodated within the budget, space, and talents of your members.

- Artist(s)—visual, graphic, paint, digital, sculpture, fabric, other media
- Ritual space designers—people who are good at arranging worship space to maximize the participation by the congregation for each service
- Musician(s)—at least the leader or coordinator of music ministries
- Clergy—the senior pastor and other clergy who may be involved in planning or leading worship
- Writer(s)—to develop prayers, poetry, calls to worship or other written/spoken pieces
- Choreographer(s)/Dramatist(s)—if you regularly use dance or drama
- Worship Committee Chair—to communicate with other parts of the church and support resourcing and policy needs and, if so structured, to represent and connect with acolytes, Communion stewards, and other helpers

- Technology Team—representatives of the people who handle sound, soundscapes, projection, or other audio-visual media
- Wise Ones—folks who are in touch with various groups in the life of the church, know their passion and capacity, and can offer words of encouragement and restraint to others

BEGINNING THE WORSHIP PLANNING TEAM

As indicated above, a pastor will ordinarily lead the worship planning team. A pastor will also probably initiate the formation of such a team if it does not currently exist. Leadership of this team corresponds with the Disciplinary responsibility of the pastor to “lead in worship” (§340.1). The diversity of gifts and perspectives and the realities of working in a team environment will require a significant amount of preparation for all involved before the team is ready to function well. Here are suggestions for some basic steps.

Take time to prepare. You cannot rush solid team formation. Consider at least three months (3 to 6 meetings, 2-4 hours each, or one or more retreats) to orient the team to each other and to your work together.

Develop a common platform about what worship is and is not in your church and your local congregation. Read and study together some of the basic worship resources of The United Methodist Church and one or more helpful guides that interpret them. Be sure to include materials about our patterns of worship from *The United Methodist Book of Worship*, *The United Methodist Hymnal* (or *Mil Voces para Celebrar* or *Come, Let Us Worship*, depending on the language and culture of your congregation). (See the Resources for other suggestions.)

Create a covenant for how you will work together as a team. Since team process may be unfamiliar to some participants, it will be helpful to develop some common ground rules for how you will work together. To inform your covenant, study resources for building effective teams. Among recent publications in this area, you may find helpful *The Five Dysfunctions of a Team* and *Overcoming the Five Dysfunctions of a Team* by Patrick Lencioni.

Develop a work plan, including specific expectations for the group and its participants and plans for evaluation both of worship and of your work together. The covenant is about how you will function as a community. The work plan is about what you will accomplish together, how you will know it is being accomplished, and how you can evaluate and improve the quality of your work together.

WHEN THE TEAM IS UP AND RUNNING: A SAMPLE TIMELINE

Start by planning services that are 6-12 weeks from your first planning meeting (13-26 weeks for larger congregations). For pastors, musicians, and congregations who are used to working week to week for the upcoming Sunday, this will be a significant shift. By working at least 6-12 weeks out, team members will have enough time to tap both their own skills and the congregation's gifts to develop the artistic, musical, and ritual resources that will enable the congregation to express its worship as authentically and creatively as possible.

Recheck all plans at 3-4 weeks out. This interim checkup is a good time both to discover the progress on developing everything that will be part of worship for a given day and to discuss what might need to be changed because of changes in the church or community.

Plan to rehearse significant new congregational patterns beginning 2-3 weeks out. Since worship is the work of the people, the people need to be ready to offer it. When songs or prayers or movements are familiar to a congregation, little, if any, rehearsal is needed. But the congregation will need time and practice to learn new tunes, rhythms, or ways of praying or embodying their worship. Rarely, if ever, allow yourselves to spring something entirely new on a congregation. While it may be exciting to those who develop it, this may also disempower worshipers from offering themselves fully in the moment.

A SUGGESTED AGENDA FOR TEAM MEETINGS

Evening/Morning Prayer with the texts for the service(s) you'll be finalizing. Services of morning and evening prayer are in *The United Methodist Hymnal* (pp. 876–79). Additional services and music may be found in *The Upper Room Worshipbook* (Upper Room Books, 2006).

Reminder of working platforms. The Basic Pattern of Worship (*Hymnal*, page 2), liturgical season, ongoing series, Special Sundays, cultural celebrations, time allotted for the service.

PLANNING FOR SERVICES 6-12 (OR 13-26) WEEKS OUT

- The pastor names a starting point for brainstorming (theme, season, celebration, question). If brainstorming on a liturgical season, use the *Book of Worship* for orientation and reflection. (Pass out copies of the *Book of Worship* with book markers inserted at key pages or photocopies of the relevant pages).

- **Brainstorm around the starting point**— This is a free flow of ideas and associations with the theme or starting point to prepare the group for the next step.
- **The pastor invites storytelling based on the starting point or the ideas shared in brainstorming.** Questions might include, “Where have you seen X happening in your life or community?” or “How would you respond if Y happened?” or “Where have you seen God doing something like Z?” Questions such as these will help reveal where there may be energy for further exploration and focus, and so may indicate which lectionary texts (or other texts) to consider for particular focus.
- **Select and move into the biblical texts.**

Exploration of the specific texts for a specific service for ways to present and embody them. Persons responsible for different facets of worship (liturgical design, music, altarware), share how their own roles might play a part, then discuss all elements as they come together in an integrated service.

Detailed plan for each service. Who will develop what and by when; outline of worship order.

Check-in on progress of previous plans.

Final check on the immediate services (1-2 weeks out). Ensure everything and everyone is or will be in place.

Evaluation of work past and present. Plan on a brief weekly evaluation of team performance of the previous service, and a quarterly evaluation of how well worship is helping the congregation hear and respond to Scripture, experience the presence of God in word and sacrament, and offer their best gifts with passion and excellence. Weekly evaluations are for fine tuning. Quarterly evaluations may include consideration of changes in direction.

Sending forth. Charge and bless the group to go in the grace and peace of Christ.

WORSHIP PLANNING WORKSHEETS

You may find planning worksheets designed for worship using the calendar of the Christian year and the Revised Common Lectionary for both “traditional” and “contemporary” styles of worship on the GBOD website. See Resources.

A Critical Issue: Fair Use, Copyright, and Licensing

In a media-oriented age saturated with scanners, photocopiers, digital cameras, DVDs, digital projectors, mp3 downloads, streaming audio and video, and other technologies, more and more churches are finding ways to use music and projected visuals in the context of worship. There can be serious ethical and legal questions involved. You need to be aware of these issues and encourage other leaders to use legal means in employing music, video, and DVDs with copyright restrictions.

MUSIC

The Copyright Act of 1976 prohibits the unauthorized reproduction of copyrighted materials including song sheets, overhead transparencies, bulletin inserts, slides, and digital projection. Churches are not exempt from this law. **Fair Use provisions that apply to educational institutions do not apply to churches.** Permission to use some copyrighted material may be secured from organizations that have received licensing rights from various music publishers. These services allow congregations who subscribe the right to reprint texts and music (in the form of song sheets, bulletin inserts, transparencies, LCD projection, and/or slides) from a variety of, but not all, publishers. Fees are based on average worship attendance. Some record keeping is required.

MOVIES AND VIDEOS

Similar copyright restrictions apply to video formats of films. The opening words of commercial videos indicate that the tape or DVD is intended for “home-use only.” Legally, this excludes any use in churches or by churches for use in programs that may take place in homes. As with the music licensing companies, you may purchase a license that will allow you to show, but not edit, some popular films or clips on church properties. Fees are based on the anticipated number of viewers.

In addition to rights to reproduce music or show videos in worship or other church venues, you may need to obtain performance rights for some choral works and mechanical rights if you provide copies or broadcast your worship service in any format (tape, CD, radio, television, podcasts, vcasts, or streaming audio/video).

For further guidance on what your congregation needs to use copyrighted music and video resources legally, see the copyright information page on the GBOD Worship website, <http://www.gbod.org/worship/music>.

Supporting Vital Worship

The worship planning team's first responsibility is to take the broad view in planning holistically for faithful worship with integrity. Don't worry if you are unable to do all that is suggested below. It is important to have your priorities clear, and to know where there is a need, and to have the readiness to move ahead.

THE STUDY OF WORSHIP

Encourage and enable the study of worship by individuals and groups in your congregation. Work with your pastor and other leaders to develop a plan for educating your congregation in the meaning and practices of worship. See the materials recommended for this purpose in the Resources section.

LAYPERSONS AS WORSHIP LEADERS

Our understanding of worship as the work of God's people assumes that laypersons take an active role in worship planning and leadership. Traditional roles include ushers, greeters, acolytes, and the musical leaders. Laypersons increasingly are taking such leadership roles as reading Scripture, leading prayer, witnessing, sharing concerns of the church and world, and sharing the message or preaching—not only on special occasions, such as Laity Sunday, but also on every Sunday. Lay leadership will be effective when lay leaders are adequately trained and prepared.

FURNISHINGS, PARAMENTS, AND SACRAMENTAL ELEMENTS

There are in every congregation furnishings (altar table, pulpit/lectern, baptismal font, chairs and pews, and so forth); paraments (the seasonal colored cloths that cover the furnishings); and sacramental elements (water, bread, wine/grape juice, oil) for congregational worship that require ongoing attention and preparation. If they do not already exist, you may want to appoint groups, such as Communion stewards and an altar guild, to take these responsibilities. Such groups will find valuable help in *Worship Matters* (vol. 2) listed in the Resources section.

WHAT ABOUT YOUR CHURCH BUILDING?

The worship space of your church makes a powerful statement. Does it say what you believe God is trying to say to the people? Or does it contradict the gospel? What do people experience? Is the message of the room a call to awe and wonder? Or is the message a call to intimacy and shared experience? Does the room invite formality or informality? How do the arrangement of symbols, play of light, acoustics, accessibility, and visibility to the actions at pulpit, font, and table shape the people's experience of God? Is the space clergy/leader oriented? If so, what rearranging would make the space oriented to the full, active participation of the congregation?

MULTICULTURAL CONTRIBUTIONS

Your worship can take on new life as you enable the congregation to experience the worship style, music, art, and other contributions of various racial and ethnic groups. Doing so will not only honor and welcome persons from these cultural groups to your congregation but also enrich your congregation's worship experience. Multicultural resources found in *The United Methodist Hymnal*, *The United Methodist Book of Worship*, and "How to Worship in Multicultural Congregations" by David Marcelo in *Worship Matters* (vol. 2) will be of value. *Mil Voces Para Celebrar* (our Spanish language hymnal/worshipbook), *Come, Let Us Worship* (our Korean-English bilingual hymnal/worshipbook), *Songs of Zion*, and *Zion Still Sings* (2007), *The Upper Room Worshipbook* (2006), the *Global Praise* series of resources from GBSMusik, and *The Faith We Sing* are sources that you will want to use to expand congregational song.

MEMORIAL GIFTS FOR WORSHIP

Many persons wish to give worship-related memorial gifts to their church. It is important to have policies and controls to encourage needed gifts and to have gracious ways not to accept unwanted gifts. You or the worship committee can take the lead in proposing a stated policy that includes a process for approving, placing, and using memorial gifts for worship. (The trustees generally oversee tangible gifts and memorial policies. You will want to consult with them.)

ARTS OTHER THAN MUSIC

Worship that engages all the senses will include a wider use and understanding of all the arts—musical, visual, dramatic, choreographic, and architectural—as expressions of faith and means of proclaiming the gospel. Possibilities include banners, vestments, paraments, Chrismons (ornamental Christian symbols for hanging on the Christmas tree), drama, interpretive movement or sacred dance, artistic bulletin covers, projected graphics—the possibilities are limited only by the vision and gifts of your congregation. For further information, see "The Role of Artists in Worship" by Sara Webb Phillips in *Worship Matters* (vol. 1) and "The Work of Visual Artists in Worship" by Ashley Calhoun in *Worship Matters* (vol. 2).

ARCHITECTURE

Architecture is crucial for worship because the design and setup of a room will determine the character of the worship experience. As your congregation evaluates the effectiveness of its worship space and makes decisions regarding possible changes, you and other leaders of the congregation need

to see that the worship space enables, rather than hinders, worship. This is particularly the role of the ritual space designer on your worship planning team, if you have one.

For a resource to empower the congregation to be more sensitive and accessible to people with disabilities, secure *That All May Worship* (National Organization on Disability, 910 Sixteenth Street, NW, Suite 600, Washington DC 20006). 202-293-5960 or <http://www.nod.org/publications>. Click on “Religion and Disability Interfaith Guides.”

Resources

** Denotes our top picks

THE CENTER FOR WORSHIP RESOURCING, GENERAL BOARD OF DISCIPLESHIP

- **Weekly music, preaching, and worship planning helps: www.gbod.org/worship or www.umcworship.org.
- Music in churches with small membership; 877-899-2780, ext. 7073.
- Welcoming seekers and making disciples through worship; 877-899-2780, ext. 7072.
- Preaching; 877-899-2780, ext. 7084.

**OFFICIAL UNITED METHODIST WORSHIP RESOURCES

- By Water and the Spirit: A United Methodist Understanding of Baptism*. www.gbod.org/worship/articles/water_spirit.
- This Holy Mystery: A United Methodist Understanding of Holy Communion*. An official and comprehensive statement on the theology and practice of Holy Communion. (Nashville: Discipleship Resources, 2005. ISBN 978-88177-457-3).
- Mil Voces Para Celebrar* (Nashville: Abingdon Press, 1996. ISBN 978-0-687-43185-4). The official Spanish language hymnal and worship book.
- Come, Let Us Worship: The Korean-English Bilingual United Methodist Hymnal* (Nashville: The United Methodist Publishing House, 2001. ISBN 978-0-687-08513-2).
- The United Methodist Book of Worship* (Nashville: The United Methodist Publishing House, 1992. ISBN 978-0-687-03572-4). The official book of worship for planners and leaders of worship. This volume has resources for worship throughout the Christian year and for observances of special days.
- The United Methodist Hymnal* (Nashville: The United Methodist Publishing House, 1989. ISBN 978-0-687-33064-5). Our official hymnal.

WORSHIP REFERENCE RESOURCES

- Come to the Waters*, by Daniel Benedict (Nashville: Discipleship Resources, 1997. ISBN 978-0-88177-179-4). Proposes that churches take seriously people's search for God and outlines a process for adult conversion.

- *In Spirit and Truth: United Methodist Worship for the Emerging Church*, by L. Edward and Sarah Phillips. (Akron: OSL Publications, 2005, ISBN 978-1-87800-953-1). A guide to the principles and practices of United Methodist worship.
- *The New Handbook of the Christian Year*, by Hoyt L. Hickman, Don E. Saliers, Laurence Hull Stookey, James F. White. (Nashville: Abingdon Press: 1986, 1992. ISBN 978-0-687-22760-5). Classic collection of reference essays and resources for worship based on the Christian Year and the Revised Common Lectionary.
- *Patterned by Grace: How Liturgy Shapes Us*, by Daniel Benedict. (Nashville: Upper Room Books, 2007, ISBN 978-0-8358-9905-5). Explores how the patterns that underlie the rituals of daily prayer, Sunday worship (word and Table), baptism, Holy Communion, and the Christian calendar invite and sustain us on the way of discipleship to Jesus Christ.
- ***Worship Matters: A United Methodist Guide to Ways of Worship*, vol. 1, edited by E. Byron Anderson. (ISBN 978-0-88177-279-1), and *Worship Matters: A United Methodist Guide to Worship Work*, vol. 2, edited by E. Byron Anderson (ISBN 978-0-88177-280-7). (Nashville: Discipleship Resources, 1999.) Offer basic perspectives on worship in our tradition and help with practical issues for strengthening worship.
- *Worshipping with United Methodists, Revised Edition*, by Hoyt L. Hickman. (Nashville: Abingdon Press, 2006. ISBN 978-0-687-33526-8). An introduction to United Methodist worship for personal or group study.

SONGBOOKS AND WORSHIP PLANNING RESOURCES

- ***The Africana Worshipbook Series*, Edited by Valerie Bridgeman and Safiyah Fosua. (Nashville: Discipleship Resources, 2006, 2007, and 2008, four volumes). A series of collections of worship resources reflecting the Africana traditions (US, Caribbean and African) for each of the three years of the Revised Common Lectionary, plus a fourth volume of companion essays. Worship resources in the books are also made available on CD for ready use in worship planning.
- *The Faith We Sing* (Nashville: Abingdon Press, 2000. ISBN 978-0-687-09054-9). Contains a significant collection of new hymns, songs for praise and worship, global music, old favorites, for expanding the range of congregational song. Available in several editions: pew, accompaniment, simplified, choral, worship planner, guitar, audio, CD-ROM, MIDI, enlarged pew, hymn festival, compact disc accompaniment, presentation, Braille, American Sign Language.

- *Fiesta Christiana* (Nashville: Abingdon Press, 2003. ISBN 978-0-687-02159-8). Spanish language United Methodist book of worship.
- ***Hymns for the Revised Common Lectionary*, by Dean McIntyre. (Nashville: Discipleship Resources, published annually).
- *Hymns from the Four Winds* (Nashville: Abingdon Press, 1983. ISBN 978-0-687-18126-1). A collection of Asian American hymns.
- ***Songs of Zion* (Nashville: Abingdon Press, 1981. ISBN 978-0-687-39120-2). A songbook from the African American religious tradition.
- *The United Methodist Music and Worship Planner* (Nashville: Abingdon Press, 2007. ISBN 978-0-687-64271-1). Published annually with lectionary readings printed in full text, suggested colors, hymns, anthems, contemporary music, instrumental music, and prayers.
- ***The Upper Room Worshipbook: Music and Liturgies for Spiritual Formation* (Nashville: Upper Room Books, 2006. ISBN 978-0-8358-9874-4). Contains new liturgies for daily prayer and Holy Communion along with a wide selection of new and traditional music in many styles—Taizé, gospel, world music, and traditional hymns.
- *The Work of the People: What We Do in Worship and Why*, by Marlea Gilbert, Christopher Grundy, Eric T. Myers, Stephanie Perdew. (Herndon: Alban Books, 2007. ISBN 978-1-56699-337-1).
- *Worship in Small Membership Churches*, by Robin Knowles Wallace and Terry R. Heck. (Nashville: Discipleship Resources, 2007. ISBN 978-0-88177-500-6). A worship planning guide for small congregations to offer powerful worship that draws on their best gifts and the best of the Christian tradition.
- ***Zion Still Sings* (Nashville: Abingdon Press, 2007. ISBN 978-0-687-33527-5). A new collection of music from the African American religious traditions.

WORSHIP PLANNING WORKSHEETS

The “contemporary” Word and Table planning worksheet may be found at: http://www.gbod.org/worship/contemp_planning.pdf

The “traditional” Word and Table planning worksheet may be found here: http://www.gbod.org/worship/worship_planning2.pdf

These may be used or adapted for other approaches to worship. You are free to adapt them for your congregation’s needs. You will need one sheet for each service you are planning. Worship Planning Worksheets are also available on the CD-ROM that accompanies the complete set of Guidelines.

PREACHING RESOURCES

- ***Go Preach: A Primer for Beginning Preachers*, by John P. Gilbert (Nashville: Discipleship Resources, 2002. ISBN 978-0-88177-384-2).
- Preaching the Revised Common Lectionary*, [Years A, B, C: 12 volumes] (Nashville: Abingdon Press, 1992, 1993, 1994).
- The Revised Common Lectionary, by the Consultation on Common Texts (Nashville: Abingdon Press, 1992. ISBN 978-0-687-36174-8).
- **www.textweek.com with lectionary links (free)
- <http://divinity.library.vanderbilt.edu/lectionary>. (free)
- www.christianitytoday.com/leaders. Articles about current issues (free)
- www.csec.org. Transcripts of sermons and interviews from the Chicago Sunday Evening Club (free)
- **http://wesley.nyu.edu/John_Wesley/sermons/index.htm (free)
- www.theafricanamericanpulpit.com. (subscription)
- www.pulpit.org. The Living Pulpit, some articles online (subscription)
- www.wlu.ca/wwwsem/ah/links.shtml Website for the Academy of Homiletics (subscription)
- www.bib-arch.org Bible Review, Biblical Archeology Review, etc. (subscription)

DEVOTIONAL AND TEAM BUILDING RESOURCES (MENTIONED IN THE TEXT)

- A Disciples Journal: Daily Bible Reading and Guidance for Reflection*, by Steven Manskar. (Nashville: Discipleship Resources, 2007. ISBN 978-0-88177-517-4). Year A; also available for Years B and C.
- Five Dysfunctions of a Team: A Leadership Fable*, by Patrick M. Lencioni (San Francisco: Jossey-Bass, 2002. ISBN 978-0-7879-6075-9).
- Overcoming the Five Dysfunctions of a Team: A Field Guide for Leaders, Managers, and Facilitators*, by Patrick M. Lencioni (San Francisco: Jossey-Bass, 2005. ISBN 978-0-7879-7637-8).
- Upper Room Disciplines*. (Nashville:Upper Room Books). Annual devotional resource.

CATALOGS

- Cokesbury Music Catalogs: Comprehensive Catalog of Resources for Music Ministry. Call 877-877-8674.

- Global Praise (GBGMusik). Call 212-870-3633 or 800-UMC-GBGM.
- Upper Room and Discipleship Resources Comprehensive Catalog. Call 800-972-0433 or order from www.upperroom.org/bookstore.

ORGANIZATIONS

- **The Fellowship of United Methodists in Music and Worship Arts, P.O. Box 24787, Nashville, TN 37202-4787. Call 800-952-8977, or toll 615-749-6875. Fax: 615-340-7006. E-mail: FUMMWA@aol.com. Website www.fummwa.org. The fellowship is a membership organization providing resources and support for music and the arts in worship. The journal, *Worship Arts*, is published bimonthly. Membership includes professional and nonprofessional musicians, clergy, and persons interested in worship and the arts.
- Methodist Musicians Listserv: Internet listserv for church musicians, pastors, worship planners and leaders, educators, and others interested in having discussion and information exchange on all matters related to United Methodist music and worship. To subscribe online, go to www.gbod.org/worship/methodistmusicians.
- National Organization on Disability, 910 Sixteenth Street NW, Suite 600, Washington, DC 20006. Call 202-293-5960. Website: www.nod.org/publications. Click on “Religion and Disability Interfaith Guides.”
- **The Order of Saint Luke, P.O. Box 22279, Akron, OH 44302-0079. Telephone and fax: 330-535-8656. Website: www.saint-luke.org. This is a community of people devoted to sacramental and liturgical scholarship, education, and practice. The Order includes laypersons, seminarians, and clergy. It publishes *Sacramental Life and Doxology*. The Order holds a retreat each year that is open to anyone interested in the retreat’s theme.