

CONNECTIONAL LAY COUNCIL

**DEPARTMENT OF LAY MINISTRY
OF THE
CHRISTIAN METHODIST EPISCOPAL CHURCH**



PROGRAM OF STUDY

OCTOBER 2006

“OUR ORDER OF SERVICE”

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INTRODUCTION

Every part of the CME Order of Worship has meaning and worth!

Many members, however, old and new, participate in the worship service each week but give little or no thought to what they are saying, doing, or observing as the order of worship unfolds.

Our churches through the years have become more diverse in terms of individuals who have been members of other denominations. Thus, to some, the CME Church traditional order of worship is brand new. The Christian Methodist Episcopal Church and "her" order of service grew out of Wesleyan tradition; it was meant to be orderly but not dull or lacking in spirit or Holy Ghost vibrancy. ***It is, therefore, good that from time to time, the various components of the CME Order of Worship be reviewed and studied.*** Hence, the lay men and women of our great Zion must take the lead in communicating to each other and, in some cases, to our pastors about the meaning and worth that lies within the "CME Order of Worship." There are a number of members, as well as pastors, who are still getting "acquainted with the CME Church, and it is imperative that officers, choirs, pastors, and members at large, cultivate and develop a strong appreciation for the components that make up our traditional worship experience.

I am not at all saying that there should not be room for innovation and flexibility in how the worship service is conducted; I am saying, however, that we must preserve and not do away with the rightful order of service that reflects our CME heritage and tradition.

This being said, it is incumbent upon those who know, those who care, and those who can communicate and teach, - to assist in developing a continued sense of appreciation for the CME Order of Worship!

12 SUGGESTED WAYS FOR STUDY AND SHARING

I am providing the following suggestions to **assist Lay Councils** in their endeavor to teach, inform, and share. ***It all begins at the Local Church!***

- 1) Set aside teaching time during monthly lay meeting. Teaching and/or discussion should be conducted by the Lay Leader or another knowledgeable member, - who fully appreciates our order of worship.
- 2) Partner with the Board of Christian Education and provide learning opportunities during the Board of Christian Education meeting.
- 3) Abbreviated explanations can be given during Sunday morning worship as the service unfolds.
- 4) The Lay Leader can ask for time to present to the young adult ministry during their regular meeting.
- 5) Ask your pastor to include the lesson as part of a weekly bible study.
- 6) With the pastor's permission, include as an edited series in the Sunday bulletin.
- 7) Collaborate with the youth and children's ministries. Revise or tailor the information so that the younger saints can understand and appreciate it.
- 8) Include, not only as an emphasis for October 2006, but look for appropriate opportunities to present during district and regional meetings or workshops.
- 9) Partner with Presiding Elders and ask he/she to include in verbal and/or written information that is provided during his/her quarterly conference.
- 10) Ask your Bishop to include in information that is disseminated during your Mid-Winter Council.
- 11) If your church or district publishes a newsletter, ask for a column in the next issue. For the sake of space, all information does not have to be included but an edited version could have an initial impact.
- 12) Model what you have learned by your behavior and attitude during worship.

THE CHRISTIAN METHODIST EPISCOPAL CHURCH
~OUR ORDER OF WORSHIP~

MUSICAL PRELUDE *This musical rendition or arrangement which preempts the beginning of the worship service is intended to set a worshipful mood; it is conducive to meditation, for the purpose of creating an atmosphere for worship.

Worshippers should begin, if not already seated, to move to their seats; they should begin tuning their hearts and focusing their minds on receiving the word of God through prayer, scripture, songs, and preaching.

Supportive Scripture - Ephesians 5: 19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

CALL TO WORSHIP *The Call To Worship is a verbal expression expressed singly or led corporately by the pastor or worship leader. It is a unifying technique designed to establish corporate participation and helps to give direction and further set a worshipful mood for the remainder of the service.

We should not take lightly this opportunity to join in and give reverence to our Creator.

Supportive Scriptures - PSALMS 122: 1 "I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE HOUSE OF THE LORD."

John 4: 23 "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

ANTHEM OR HYMN OF PRAISE *A choir and/or congregational expression of adoration by means of singing **fervently** a spirited song, for the purpose of expressing corporately **heart felt thanks** for God's participation in the lives of the members and others who make up the congregation.

If the anthem or hymn of praise is sung as a congregational song and is not printed in the program, directions should be given as to where in the CME hymnal it can be found; whatever the tempo, it should be sung with sincerity and enthusiasm.

Supportive Scriptures - Colossians 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Psalms 98: 4-6 "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King."

Psalms 105: 2 "Sing unto him, sing psalms unto him; talk ye of all his wondering works."

AFFIRMATION OF FAITH *This corporate affirmation is designed to express uniformity of belief and confirm our Christian faith. The Creed points up belief in the Trinity, Immaculate Conception of Jesus, and the resurrection of the flesh. It is the summary of the Gospels and constitutes the common confession of the Christian Church. In brief, the Apostle's Creed binds all Christians together by affirming their faith in: **[1]** God the Father, almighty, who is maker of all things in heaven and in earth; **[2]** Jesus Christ, His only son who is Lord of all; **[3]** The Holy Spirit, who is at work in the world today; **[4]** The holy catholic church (**The word catholic {small "c"} means universal** and is not to be confused with the Roman Catholic Church); **[5]** The forgiveness of sins, through faith in Jesus Christ; **[6]** The resurrection of the body; **[7]** Life everlasting.

Any Christian believer who questions the need or legitimacy of the Affirmation of Faith, should be asked, - "So, what is it that you believe?"

INVOCATION (Morning Prayer) *A communication to God by the Pastor, another minister, or a lay person for the purpose of expressing confessions, petitioning God, and thanking Him for His concern and continued attention. *(The Lord's Prayer, which follows and is generally chanted, is a joint expression by the congregation at the conclusion of the invocation to show additional unity in spirit and belief).*

The Morning Prayer is one that can and should give hope to the hurting, reflection for the slowful and misdirected, consolation to the wounded; peace (if only temporary) to those who are troubled, and a measure of joy to all who love Jesus.

Supportive Scriptures - John 16: 26 "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you."

Ephesians 2: 8 "For through him we both have an access by one Spirit unto the Father."

Ephesians 6: 18 "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

RESPONSIVE READING or OLD TESTAMENT SCRIPTURE

*A scriptural reading, read from the CME Hymnal, directly from the Bible, or the printed bulletin. It is led by the pastor, a minister, or a layperson and is designed to allow **the congregation to read and be involved** in a responsive way to the word of God. .

Care should be made to be sure that everyone has access to the reading. The leader should exercise a measure of patience in allowing all to have the opportunity to participate.

Supportive Scripture - Romans 12: 4-5 "As we have many members in one body, and all members have not the same office: **So we, being many, are one body in Christ, and every one members one of another.**"

SCRIPTURE *The scriptural reading is (but not in every case) the worshiper's initial exposure to the sermon that is to come. In most instances, it is read by the pastor, a minister, or a layperson. This is yet another opportunity for the congregates to get in tune with the word of God, for the purpose of setting the Biblical stage upon which the sermon is focused.

The Holy Scriptures, inspired of God, are designed to guide us in our efforts to order our lives in accordance with the will of God. Thus, the Holy Scriptures represent the word of God for the people of God, both saved and unsaved!

Supportive Scriptures - Psalms 119: 105 "Thy word is a lamp unto my feet, and a light unto my path."

Proverbs 30: 3 "Every word of God is pure: he is a shield unto them that put their trust in him."

2 Timothy 3: 16 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

BENEVOLENT OFFERING *An offering designed to receive financial gifts to assist members of the congregation and members of the community in times of illness and/or financial need.

+The Bible contains many statements indicating that no man is a true servant of God who is not beneficent toward his fellowman.

Supportive Scriptures - Psalms 41: 1 "Blessed is he that considereth the poor: The Lord will deliver him in time of trouble."

Proverbs 22: 9 "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor."

Luke 3: 11 "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

ANNOUNCEMENTS AND ACKNOWLEDGEMENT OF VISITORS

This time is somewhat of an intermission in worship to make worshipers aware of activities, events, and concerns that they need to be apprised of.

Visitors are introduced both to allow members to know of those who are not members of the congregation and for visitors to be made welcome.

TITHES AND OFFERINGS *A demonstration of gratitude and response to God’s benevolence.

This time in the service is still considered a part of worship. We are again able to express thanks to God for providing us with the means to share. Thus, we give to support, strengthen, and sustain the life of the church.

Supportive Scriptures–“**Leviticus 27: 30** “Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord’s; it is holy to the Lord.”

Malachi 3: 10 “Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this, says the Lord of Hosts, if I will not open for you the windows of heaven, and pour out for you a blessing until it overflows.”

CHORAL RESPONSE

A musical response (All Things Come of Thee O’Lord...) to God in terms of directing our honor and glory to the divine for the purpose of expressing recognition and gratitude, for his blessings.

This is an opportunity for worshipers to sing with uplifted heads and voices and declare with a spirit of thanksgiving that God supplies all.

Supportive Scripture - **Psalms 105: 2** “Sing unto him, sing psalms unto him; talk ye of all his wondrous works.”

ALTAR CALL . . . *An invitation to the congregation to express personal concerns by means of the people assembling at the altar and kneeling to pray.

As we seek Christ, this is another opportunity for us to practice and model true worship; this is not a time for simply going through the motion of getting up from our sets, kneeling at the altar, and going back and sitting down. We should be seeking a mental connection with God before and during our time at the altar.

Supportive Scripture - Psalm 55: 1 "Give ear to my prayer, O'God; And do not hide Thyself from my supplication."

MUSICAL SELECTION OR HYMN OF PREPARATION *A technique for setting the spiritual stage by means of praising the Lord through music for the purpose of stimulating a receptive mood for the sermon.

This is generally the last word in song before the preached word. Continue to pray for the strength and effectiveness of the preacher.

Supportive Scripture - Psalm 92: 1-2 "It is good to give thanks to the Lord, and to sing praises to Thy name, O Most High; To declare Thy lovingkindness in the morning and Thy faithfulness by night."

SERMON *Divine activity in terms of the Word of God being proclaimed or announced; instruction or exhortation to assist worshipers in their understanding and acceptance of God's word; proclamation to provoke worshipers to rightful living.

Supportive Scripture - Romans 10: 14 "How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?"

INVITATION TO CHRISTIAN DISCIPLESHIP *An opportunity to join the corporate body of Christ by means of uniting with the church for the purpose of affirming one's faith and actively participating in the ongoing process of Christian growth.

Don't depend on the preacher to do it all. Those who are saved and those who are unsaved have observed what has gone on during the worship service. Will what we have said and/or done during worship, cause someone to want to actively participate in the ongoing process of Christian growth at our church?

Supportive Scripture - John 12: 46 "I have come into the world as a light, so that no one who believes in Me should stay in darkness."

BENEDICTION *The termination of the revitalizing service in terms of ending the process in a way that dismisses the congregates and **calls for living a life in keeping with God's will for mankind.**

When service is about to end, many times our minds have already turned to something other than what we have just experienced during the worship service.

Supportive Scripture > Matthew 28: 19-20 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

REFERENCES:

- *The Eastern Index
- +Layman's Bible Encyclopedia, Wm C. Martin, M.A., B.D.
- Scriptures - KJV and The New Open Bible