

## Laity Sunday

Laity Sunday celebrates the ministry of *all* Christians. On Laity Sunday (this year, October 20, 2019) we embrace our shared vocation (lay persons and clergy) to proclaim, grow in, and embody the good news of saving love in Jesus Christ. As we welcome and offer the good news of Jesus to all, we commit to grow in love and respond to a world that needs God's life-mending, justice-creating grace. Therefore, go (with hope) through **purpose**!

## Laity Sunday 2019 – Overview

Laity Sunday is a special Sunday defined by General Conference “to celebrate the ministry of all Christians” (2016 *Book of Discipline*, ¶ 264.2). Traditionally observed on the third Sunday in October (this year, October 20), Laity Sunday is one way we express the deep conviction that *all* are called to participate in God's mission and live this calling through the ministry of the church. [Read more about the History of Laity Sunday.](#)

“I want you to be *all love*. This is the perfection I believe and teach.”\*

-John Wesley, Letter to Dorothy Furly, September 15, 1762

**One Sunday a year** we celebrate what Methodists and many other faith communities claim is a 24/7 reality: the priesthood of all believers. Rooted in the Protestant Reformers' reading of scripture passages like 1 Peter 2:9 (“You are a chosen race, a royal priesthood, a holy nation . . .”), this conviction is reflected in our *Book of Discipline* under the heading, “The Ministry of All Christians” (2016 *BOD*, Part IV, Section II, especially ¶ 126- ¶ 128,):

“ . . . *all* Christians are *called* to minister *wherever* Christ would have them serve and witness in deeds and words that heal and free.” (emphasis mine)

-The 2016 United Methodist Book of Discipline, ¶ 128.

**Do we really believe this?** We are often tempted to see laity as “temps”; the real agents of grace are the professionally religious like clergy and those who work on a church staff. But lay persons aren't temps. They aren't “volunteers.” They're not occasional “helpers” or “hourlies.” They are, in fact, **the primary agents of holy love incarnate in the world** – and the implications are profound for a “great commission” faith:

“The **witness of the laity**, their Christ-like examples of everyday living as well as the sharing of

their own faith experiences of the gospel, is the **primary evangelistic ministry** through which **all people will come to know Christ** and The United Methodist Church will fulfill its mission.” (emphasis mine)

-2016 *Book of Discipline*, ¶ 127, “The Ministry of the Laity” (p.97)

In this sense, lay discipleship is always leadership and leadership is always evangelism – because **all** who **follow** Jesus *lead* others to him. Laity are called to be disciples – and disciples lead others to Christ.

This calling extends well beyond weekend work or off-hour voluntarism. As Christian educator Rev. Jack Seymour reminds us, our calling, our very purpose—**our vocation—is a whole life** matter of **reflecting God’s love for all**. God calls all to respond to grace through forms of faithfulness that amplify “outreaching love” for all people.

This is what we celebrate on Laity Sunday. All called. All loving. And all experiencing God’s rescuing and redeeming love in Jesus Christ.

**In the Fall of 1762** John Wesley wrote a short letter to a layperson and dear friend, Dorothy Furly. She had questions about something perplexing to both laity and clergy alike in the early Methodist movement: “Christian perfection” (*aka* sanctification or scriptural holiness). Was this some kind of rarefied state of flawless fidelity only attainable at death?

Wesley’s response was simple: “I want you to be *all love*. This is the perfection I believe and teach.” All love. What would it mean to be “*all love*”? And where would we even start in becoming “*all love*”?

For Wesley, we **become “all love” disciples** through on-purpose (intentional) **participation in the “means of grace”**: those ordinary, Christ-instituted channels that convey salvation through “the healing, peaceful, loving presence of God.”^ These include worship, prayer, searching the scriptures, sacraments (the Lord’s Supper/Holy Communion), fasting, in-person acts of love, and Christian “conferencing.”+

These simple practices – especially acts of mercy♥ – help those who yearn for God recognize a deep truth: **holy love** for God and others **has a learning curve**. It calls for growth. As we grow closer to the heart of Jesus, our own hearts expand to see others, all others, with his eyes. And our hearts are broken by the things that break his heart. This is the fruit of intentional discipleship: love lived out in a community committed to growing in grace, becoming **all love**.

As **all-love people of purpose**, we are called to own and model what it means to follow Jesus. We do this through practices that deepen our capacity to recognize grace. While this includes the ordinary, outward means or “ordinances,” it also extends to our

redeemed vision: the ability to recognize prevenient grace at work in the lives of the “all people.” These are the very people we are called to see and appreciate by learning to listen to their stories.

The means of grace also teach our hearts empathy as we recognize that **our purpose is actually a call** – a call **to be *all love*** by engaging people in the places God plants us.

While some see the means of grace as a kind of “**lamp rubbing**” or “works spirituality” where our best efforts grant wishes for a holy life, Wesley didn’t believe we could make God appear through religious elbow grease or the alchemy of executing someone’s best laid plans for spiritual growth. Instead, **we practice the means of grace as a growth plan** *that positions us* to experience *all love*, to draw so near to God’s heart that we become the “outreaching love” we see in Jesus.

**The means of grace are also a way to wait**, to trim sails that will catch winds of grace that blow where they will. And even when we don’t know or have confidence in our experience of God’s saving love in Jesus Christ, Wesley knew that the means of grace could also be the best kind of waiting game: a powerful way to expect and even hope for the gift of faith we can’t currently call our own.~

Here’s the punch line for the “all called”: ***all love* means “love all until all love God.”** And all means all. Laity Sunday helps us remember that **our purpose is a call to be love** – with and for the world God so loves. And Wesley believed we could be all love in this life.

On this Laity Sunday we remember and celebrate the mission behind the 24/7 efforts of the ‘all-called’:

“Beyond the diverse forms of ministry is this ultimate concern: that **all persons** will be brought into **a saving relationship with God** through Jesus Christ **and be renewed** after the image of their creator (Colossians 3:10).”

*-2016 Book of Discipline, ¶ 128, The Ministry of the Community (p.97)*

We celebrate the vocational reality that there are no temps, no part-timers, but only “all love” disciples – disciples who “serve and witness in deeds and words that heal and free.” So *all* are saved. All are renewed. Through Jesus Christ. Therefore Go! With Hope through Purpose.

*This year’s Laity Sunday theme is: **Therefore, GO with Hope through Purpose: Growing in faith through participation in the means of grace.** The focus is on spiritual depth as we follow Jesus and nurture persons in Christian living through worship, the sacraments, spiritual disciplines, and other means of grace, such as Wesley’s Christian Conferencing.*

To see a simple pattern for intentional discipleship (based on ¶ 122, *The Process for Carrying Out Our Mission*) view/download [the Laity Sunday brochure](#) describing the four **themes for the current quadrennium** expressed in the acronym, H.O.P.E. (Hospitality, Offer Christ, Purpose, Engagement).

[https://gbod-assets.s3.amazonaws.com/legacy/kintera-files/laity/HOPE\\_Brochure2017Digital.pdf](https://gbod-assets.s3.amazonaws.com/legacy/kintera-files/laity/HOPE_Brochure2017Digital.pdf)

\**The Works of John Wesley, Volume 27: Letters III, 1756-1765*, Ted A. Campbell, ed. Nashville: Abingdon Press, 2015, p. 301-302. For a user-friendly look at what Wesley means by “holiness of heart and life” see Steven W. Manskar’s *A Perfect Love: Understanding John Wesley’s “A Plain Account of Christian Perfection* (Nashville: Discipleship Resources, 2004). See also Albert C. Outler’s *Theology in the Wesleyan Spirit* (Nashville: Tidings/Discipleship Resources, 1975), pp. 65-88. For a deeper dive into Wesley’s thoughts on holiness, see H. Ray Dunning’s *Grace, Faith and Holiness: A Wesleyan Systematic Theology* (Kansas City: Beacon Hill Press, 1988).

^Elaine A. Heath, *Five Means of Grace: Experience God’s Love the Wesleyan Way*, (Nashville: Abingdon Press, 2017, p. viii).

+Not so much large legislative gatherings with lanyards, agendas, and voting but something else: an intimate conversation between people who love each other and hold each other accountable to become all love. Wesley once described it this way: “the holiness of conversation [is] the image of God visibly expressed.”

♥It’s hard to overestimate the grace-bearing power of mercy. Wesley goes so far as to say neglecting works of mercy leads to an atrophy of the grace we’ve received through works of piety: “Surely there are works of mercy, as well as works of piety, which are real means of grace. They are more especially such to those that perform them with a single eye. And those that neglect them, do not receive the grace which otherwise they might. Yea, and they lose, by a continued neglect, the grace which they had received.” See his sermon, “On Visiting the Sick,” in *The Works of John Wesley, Volume 3 (Sermons III)*, Albert C. Outler, ed. (Nashville: Abingdon Press, 1986), pp. 385ff.

~See John Wesley’s sermon, “The Means of Grace,” in *The Works of John Wesley, Volume 1 (Sermons I)*, Albert C. Outler, ed. (Nashville: Abingdon Press, 1984), pp. 376-397.

## Laity Sunday 2019 – Order of Worship

### ABBREVIATIONS

AH = *The Africana Hymnal*

BOW = *United Methodist Book of Worship*

CCLI = Christian Copyright Licensing International, [SongSelect](https://songselect.ccli.com)

TFWS = *The Faith We Sing* (2000)

UMH = *United Methodist Hymnal*

W&S = *Worship & Song* (2011)

SOZ = *Songs of Zion*

### ENTRANCE

Suggested Congregational Songs and Hymns\*:

“We Are the Church” UMH 558

“God of Grace and God of Glory” UMH 577

“This Little Light of Mine” UMH 585

“Make Me a Servant” TFWS 2176

“Rescue the Perishing” UMH 591

“Shine, Jesus, Shine” TFWS 2173

“If I Can Help Somebody” ZSS 140

“Here I Am, Lord” UMH 593

“We All Are One in Mission” TFWS 2243

“Sois la Semilla (You Are the Seed)” UMH 583

“Go to the World” W&S 3158

“I Will Serve Thee” **CCLI #14040** [include link: <https://songselect.ccli.com/Songs/14040/i-will-serve-thee>]

“We Are Called” TFWS 2172

\*Also see the “Suggested Hymns” tab among the Laity Sunday worship resources.

### Call to Worship

We are all called to go and share Christ’s love with the world.

**We gather to grow deeper in faith.**

We learn to recognize grace everywhere, in every life.

**We wait for God's saving love.**

We remember our purpose through the means of grace.

**God's love is remaking the world!**

## WORD AND RESPONSE

Message Theme: Therefore, Go! With Hope Through Purpose – Luke 18:1-8

**Prayers of the People (Skip if using “A New Great Thanksgiving for Laity Sunday”)**

*The four lay speakers/preachers may become the leaders of the intercessions, or other laity may be chosen to lead the prayers.*

**Pastor:** We go with hope, O God, with an intentional faith:

By studying the scriptures, constantly praying, and joining holy conversations  
that reflect your grace and Gospel.

Wherever we encounter those made in your image,  
we bring the covenant hope that is written on our hearts.

As we grow deeper in faith and live well for others, we pray for your church and the world you so love.

**Lay leader:** For a new passion to search scripture for the words of life that mend our connection and our world.

**People: God, hear our prayer.**

**Lay leader:** With all who are called to follow you and lead others to faithful life in Jesus Christ.

**People: God, hear our prayer.**

**Lay leader:** For those whose shattered wholeness cries out for saving presence and help.

**People: God, hear our prayer.**

**Lay leader:** With your persistent friends who are called to serve and witness through deeds and words that heal and free.

**People: God, hear our prayer.**

**Pastor:** Hear our prayer, O God, and help us reflect your life, hope, and salvation – amplifying your call for love and justice in a  
distracted and all too indifferent world. **Amen.**

## THANKSGIVING AND COMMUNION

**WHEN NOT CELEBRATING HOLY COMMUNION:**

**Invitation to Thanksgiving**

**Leader:**

We will go, Lord, into the world,  
telling and retelling the story with other believers,  
taking the gospel and making disciples  
among all the peoples with whom we come in contact.  
We will go, knowing *you* will be with us.  
You, O God, to whom we would  
in these moments,  
pour out our lives in service  
and in thanksgiving. But we know the barriers that stand in our way.  
We cannot pour ourselves out to you fully as individuals  
with unconfessed sin in our lives.  
We cannot pour ourselves out to you fully as your body  
when we are in conflict with others.  
So hear our confession,  
forgive and deliver us,  
and give us courage to offer your peace  
to one another.

**Confession of Sin**

**Leader:**

We have sinned against you and each other, Lord.  
We have not lived worshipfully.  
Lord, in your mercy, ***hear our confession.***

*Silence*

We have not loved you wholly.  
We have not loved our neighbors as ourselves.  
We have not lived worshipfully.  
Lord, in your mercy, ***hear our confession.***

*Silence*

We have not denied ourselves and taken up our own cross daily.  
We have not lived worshipfully.  
Lord, in your mercy, ***hear our confession.***

*Silence*

We have not loved kindness, pursued justice, or walked humbly with you.

We have not lived worshipfully.

Lord, in your mercy, ***hear our confession.***

*Silence*

We have not shared the good news with our lips or in our lives.

We have not lived worshipfully.

Lord, in your mercy, ***hear our confession.***

*Silence*

**Pastor/Leader:** The saying is sure: If we confess our sins, God is merciful and just and forgives us our sins, and cleanses us from all unrighteousness.

In the name of Christ, you/we are forgiven.

**People/Leader to Pastor and Each Other: In the name of Christ, you/we are forgiven.**

**All: Glory to God! Amen!**

**Pastor/Leader:** As forgiven and reconciled people, share Christ's peace with one another.

The peace of Christ be always with you.

**And also with you.**

*The people share the peace of Christ with one another. After a suitable period of time, the pastor may continue:*

**Pastor/Leader:** Forgiven and reconciled to God and one another,  
let us offer our gifts and our thanks to God!

### **Thanksgiving Songs**

*During the Collection:*

“Thank You, Lord” (UMH 84)

*At the Presentation of Gifts:*

“We Bring the Sacrifice of Praise” (TFWS 2031)

**Pastor:** Accept our sacrifices of thanksgiving and joy, O Lord,  
as, by your Spirit, we remember and proclaim who we are!

**Continue with Sending Forth**

### ***OR WHEN CELEBRATING HOLY COMMUNION:***

**Invitation to the Table** (UMH 12)

**Confession of Sin** (UMH 12)



**Act of Pardon** (UMH 12)

**Sharing of Peace** (UMH 12)

**Offering** (UMH 13)

**Great Thanksgiving:** **A New Great Thanksgiving for Laity Sunday**

## **SENDING FORTH**

### **Blessing and Benediction**

#### **Leader:**

Go into the world, denying yourself,  
and proclaim God's love,  
justice, and good news,  
in word and deed  
to all you see.

#### **Pastor:**

Father, Son, and Holy Spirit,  
is with you, now and always.

**Amen.**

## Laity Sunday 2019 – Preaching Notes

**Texts:** Jeremiah 31:27-34; Psalm 119:97-104 or Psalm 19; 2 Timothy 3:14 – 4:5; Luke 18:1-8

Laity Sunday has been a part of the church calendar since the late 1920s and 1930s. It honors the baptismal call of all Christians to ministries of teaching the faith, reaching into the community, witnessing to the gospel, and working to transform lives. For 2019, the theme for United Methodists is “Purpose: Growing in faith through participation in the means of grace.”\*

The lectionary texts for this Sunday cohere with the question of **purpose**, or, to use another word, the question of **vocation**. We ask, as people of God, what is our vocation? How is God calling us to faithfulness? Too often, in the popular mind, vocation is simply understood as a job, but actually its meaning is much deeper. The word vocation is drawn from the Latin word, *vocare*, to call. To what am I called in my life? Vocation includes all of my actions to answer God’s call on my life.

In fact, my vocation is the life I reflect into the world. What is it that others see when they look at me? What commitments and hopes do I reflect? A passage from Isaiah clearly defines the vocation of each believer: “I will give you as a light to the nations, that my salvation may reach to the end of the earth (Isaiah 49:6).” God’s new life, God’s hope, God’s salvation is to be seen through our lives.

We seek out our “purposes” so that our lives reflect the light of God. Or as the [\*Tools for Ministry: H.O.P.E\*](#) brochure says for Laity Sunday: “One finds a sense of purpose in life as a disciple by learning what it means to live out one’s belief through acts of piety and acts of mercy, sharing one’s faith, being nurtured in the faith, and engaging in service.”

The lectionary texts all focus on what it means to search for and live vocation. For example, the Psalm for the day proclaims “Oh, how I love your law! It is my meditation all day long. . . . Through your precepts I get understanding (Ps. 119: 97; 104 NRSV).” For the Jewish believers who uttered this praise, the law was not a burden; it was a gift. God’s law was a guide for living. Or furthermore, as Jeremiah proclaims to the people in captivity in Babylon: God will write God’s law on your heart (Jeremiah 31: 33 NRSV). The law was not simply a set of prohibitions. Rather it provided the people with a vision of how they could interact productively and be faithful. A simple example, laws about on which side of the street are we to drive (right in the U.S. and left in Great Britain) are essential. They provide for a safe flow of traffic. They facilitate living together.

Timothy’s letter continues this theme. He argues the teachings of the faith, are “training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work (2 Timothy: 3:16-17 NRSV).” That instruction, as well as the affirmation of the law, have always been important for Methodists. The Methodist movement was rooted in discipline. Wesley taught

that we supported each other in disciplines of study and living so that our lives witnessed to the God we proclaimed with our words. It was that “method” that resulted in the name “Methodists.”

Let’s focus on the Luke text. A very intriguing portrait of vocation is given here. Jesus tells an amazing parable. A judge, someone who is expected to be fair and righteous is not. This judge could not be trusted to adjudicate differences because he “neither feared God nor had respect for people (Luke 18:2 NRSV).” His life witnessed against justice and not for it. Reading between the lines, don’t you expect the people who heard this parable prayed they did not have to answer to this judge?

But a widow subjected to his judgment would not give up. Over and over she “kept coming to him.” She endured. She was persistent and insistent: “Grant me justice (Luke 18:3 NRSV).” Those who heard the parable were probably surprised with her efforts, for they knew it would do no good. In fact, the surprise in the parable, a surprise that would delight the hearers was the judge’s exasperated sigh: “I will grant her justice, so that she may not wear me out by continually coming (Luke 18: 5).”

By rehearsing the parable, Luke reminds his readers of both God’s gift of justice and the vocation of the widow. She confronts the disrespectful judge, over and over; she called for justice. The widow witnesses through her actions.

In Jesus’ day, people regularly saw unjust judges. The Romans, who were in control, made fun of Jewish religious beliefs. The Romans claimed privileges for themselves. They kept a tight leash on the people and forced some leaders to comply with their wishes. Certainly, the Romans were disrespectful judges. But Jesus revealed that Roman injustice was not the only reality. He taught that in acts of healing, feeding, forgiving, and freeing the realm of God was breaking through Roman power and control and offering experiences of community.

Vocation? God hopes that people’s lives witness – they are light to the nations. The image of the persistent and insistent widow is profound. Her challenge of the unjust judge was her witness. We too are called by our baptisms to ministry – to work for justice continually. “Let the words of my mouth and the meditation of my heart be acceptable to you, O Lord, my rock and redeemer (Ps 19:14 NRSV).”

#### Questions for Reflection:

1. It is laity Sunday. Think about the multiple ways that people in your congregation through their work and their broader vocations embody the light of God.
2. Think about the persistent and insistent widow. What are some of the ways that the people of God in your community call for justice over and over? How does your congregation join with the community in this work?

3. The Wesleys talked about “means of grace.” Means of grace included regular prayer, study, and service by which people’s lives were formed in faithful ways. How do you highlight some of the means of grace in today’s worship?

*\*See [the Laity Sunday brochure](#) with the four themes for the current quadrennium from ¶ 122 of the Book of Discipline on the process for carrying out our mission, expressed in the acronym, H.O.P.E. – Hospitality, Offer Christ, Purpose, Engagement).*

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## Laity Sunday 2019 — Hymn Suggestions

### **Hymns** <<Heading>>

BOW - The United Methodist Book of Worship

CLUW - Come, Let Us Worship (Korean)

MVPC - Mil Voces Para Celebrar (Spanish)

SOZ - Songs of Zion

TFWS - The Faith We Sing

UMH - The United Methodist Hymnal

URW - Upper Room Worshipbook

WSM - Worship & Song, Music Edition

WSW - Worship & Song, Worship Resources Edition

SoG - Songs of Grace

| <b>Jeremiah 31:27-34</b>  | <b>UMH</b> | <b>MVPC</b> | <b>CLUW</b> | <b>TFWS</b> | <b>SOZ</b> | <b>URW</b> | <b>WSM</b> | <b>WSW</b> | <b>SoG</b> |
|---|------------|-------------|-------------|-------------|------------|------------|------------|------------|------------|
| All Earth is Waiting to See the Promised One<br>(Toda la Tierra Espera al Salvador) | 210        | 78          |             |             |            |            |            |            |            |
| Breathe on Me, Breath of God  | 420        |             |             |             |            | 167        |            |            |            |
| Change My Heart, O God  |            |             | 278         | 2152        |            |            |            |            |            |
| Come and Fill Our Hearts  |            |             |             | 2157        |            | 378        |            |            |            |
| Come, Let Us Use the Grace Divine   | 606        |             |             |             |            | 135        |            |            |            |
| Give Me a Clean Heart   |            |             |             | 2133        | 182        |            |            |            |            |
| God Is So Good  |            |             |             | 2056        | 231        |            |            |            |            |
| God the Sculptor of the Mountains   |            |             |             | 2060        |            |            |            |            |            |
| Great Is Thy Faithfulness   | 140        | 30          | 81          |             |            |            |            |            |            |
| Here I Am, Lord (I, the Lord of Sea and Sky)  | 593        | 289         | 263         |             |            |            |            |            |            |
| I Want a Principle Within   | 410        |             |             |             |            |            |            |            |            |
| If Thou But Suffer God to Guide Thee  | 142        |             |             |             |            |            |            |            |            |
| Life-giving Bread   |            |             |             | 2261        |            |            |            |            |            |
| O Love That Wilt Not Let Me Go  | 480        | 255         | 322         |             |            |            |            |            |            |
| Please Enter My Heart, Hosanna  |            |             |             | 2154        |            |            |            |            |            |
| Sois la Semilla (Your Are the Seed)   | 583        | 291         |             |             |            |            |            |            |            |
| This Is a Day of New Beginnings   | 383        | 208         | 311         |             |            |            |            |            |            |
| <b>Psalms 119:97-104 (or Psalm 19, UMH 750)</b>                                     | <b>UMH</b> | <b>MVPC</b> | <b>CLUW</b> | <b>TFWS</b> | <b>SOZ</b> | <b>URW</b> | <b>WSM</b> | <b>WSW</b> | <b>SoG</b> |

|  |     |    |     |      |  |     |  |  |  |
|--|-----|----|-----|------|--|-----|--|--|--|
| Alleluia                                     | 186 |    | 355 |      |  |     |  |  |  |
| As the Deer                                  |     |    | 116 | 2025 |  | 267 |  |  |  |
| Cry of My Heart                              |     |    |     | 2165 |  |     |  |  |  |
| Holy, Holy, Holy! Lord God Almighty          | 64  | 4  | 79  |      |  |     |  |  |  |
| I Love You, Lord                             |     |    |     | 2068 |  |     |  |  |  |
| I Will Call upon the Lord                    |     |    |     | 2002 |  |     |  |  |  |
| Let's Sing Unto the Lord (Cantemos al Señor) | 149 | 49 | 67  |      |  |     |  |  |  |
| More Precious than Silver                    |     |    |     | 2065 |  |     |  |  |  |
| O Lord, May Church and Home Combine          | 695 |    |     |      |  |     |  |  |  |
| O Master, Let Me Walk with Thee              | 430 |    | 315 |      |  |     |  |  |  |
| O Word of God Incarnate                      | 598 |    |     |      |  |     |  |  |  |
| Thy Word Is a Lamp unto My Feet              | 601 |    | 109 |      |  |     |  |  |  |
| Psalms 19:1-6                                |     |    |     |      |  | 240 |  |  |  |
| Psalms 19:7-14                               | 124 |    |     |      |  | 241 |  |  |  |
| This Is My Father's World                    | 144 | 47 | 62  |      |  | 71  |  |  |  |

|   |            |             |             |             |            |            |            |            |            |
|---|------------|-------------|-------------|-------------|------------|------------|------------|------------|------------|
| Thy Word Is a Lamp unto My Feet                                   | 601        |             | 109         |             |            |            |            |            |            |
| To Know You More  |            |             |             | 2061        |            |            |            |            |            |
| We Sing of Your Glory   |            |             |             | 2011        |            |            |            |            |            |
| Wonderful Words of Life (¡O! Cantádmelas otra vez!)               | 600        | 313         |             |             |            |            |            |            |            |
| <b>2 Timothy 3:14 – 4:5</b>                                       | <b>UMH</b> | <b>MVPC</b> | <b>CLUW</b> | <b>TFWS</b> | <b>SOZ</b> | <b>URW</b> | <b>WSM</b> | <b>WSW</b> | <b>SoG</b> |
| Come, Holy Ghost, Our Hearts Inspire                              | 603        |             | 218         |             |            |            |            |            |            |
| Deep in the Shadows of the Past                                   |            |             |             | 2246        |            |            |            |            |            |
| Faith of Our Fathers  | 710        | 385         |             |             |            |            |            |            |            |
| He Who Began a Good Work in You                                   |            |             |             | 2163        |            |            |            |            |            |
| Holy God, We Praise Thy Name                                      | 79         |             | 80          |             |            |            |            |            |            |
| I Know Whom I Have Believed (I Know Not Why God's Wondrous Grace) | 714        |             | 290         |             |            |            |            |            |            |
| Lord, Speak to Me, That I May Speak                               | 463        |             |             |             |            |            |            |            |            |
| Lord, You Give the Great Commission                               | 584        |             |             |             |            |            |            |            |            |
| O Master, Let Me Walk with Thee                                   | 430        |             | 315         |             |            |            |            |            |            |
| Praise the Source of Faith and Learning                           |            |             |             | 2004        |            |            |            |            |            |
| Through It All  | 507        |             | 279         |             |            |            |            |            |            |
| Thy Word Is a Lamp unto My Feet                                   | 601        |             | 109         |             |            |            |            |            |            |



| <b>Luke 18:1-8</b>                    | <b>UMH</b> | <b>MVPC</b> | <b>CLUW</b> | <b>TFWS</b> | <b>SOZ</b> | <b>URW</b> | <b>WSM</b> | <b>WSW</b> | <b>SoG</b> |
|---------------------------------------|------------|-------------|-------------|-------------|------------|------------|------------|------------|------------|
| Be Thou My Vision                     | 451        | 240         |             |             |            | 180        |            |            |            |
| Do, Lord, Remember Me                 | 527        |             |             |             | 119        |            |            |            |            |
| I Will Trust in the Lord              | 464        |             | 292         |             | 14         |            |            |            |            |
| If the World from You Withhold        | 522        |             |             |             |            |            |            |            |            |
| It's Me, It's Me, O Lord              | 352        |             | 326         |             | 110        |            |            |            |            |
| Kum Ba Yah, My Lord                   | 494        |             | 332         |             | 139        |            |            |            |            |
| Leave It There                        | 522        |             |             |             | 23         |            |            |            |            |
| Lord, Listen to Your Children Praying |            |             |             | 2193        |            |            |            |            |            |
| Not So in Haste, My Heart             | 455        |             |             |             |            |            |            |            |            |
| Prayer is the Soul's Sincere Desire   | 492        |             |             |             |            |            |            |            |            |
| Remember Me, Remember Me              | 491        |             | 234         |             | 235        |            |            |            |            |
| Sweet Hour of Prayer                  | 496        | 248         | 330         |             |            |            |            |            |            |
| What a Friend We Have in Jesus        | 526        | 257         | 333         |             |            |            |            |            |            |

## Laity Sunday 2019 — Planning Notes

### **About the Acts of Thanksgiving**

Acts of thanksgiving, although stated as an integral part of our Basic Pattern of Worship, are an uncommon or commonly truncated element when Communion is not celebrated. Today is an opportunity to model and explore what these acts can be if you are not celebrating Holy Communion.

### **About the Invitation to Thanksgiving**

An act of invitation to thanksgiving is probably needed in most settings, much as the Prayer for Illumination, to help transition the energy from listening, commitment, and prayer in the previous movement (Word and Response) toward the energy of offering ourselves to God in thanksgiving for all God has done and is doing and will do to save us and renew the universe. The principles of transition are the same. Match the contents, volume, speed, and energy of what came before, then move them to what is needed for what comes next.

In this case, “Go Ye, Go Ye into the World” is already a rather energetic song, made more engaging if it has been sung in a round for the final verse. Still, it is a song of exhortation, urging people to act. Part of that action has been our prayers for the church and the world.

Now we move from prayer to thanksgiving, still in the spirit of going in the awareness that Christ goes with us. Exhortation (the song), prayer (the prayers we have just prayed), and thanksgiving are all different kinds of energy. Give attention not only to the words used in the invitation to thanksgiving, but to the kind of energy with which these words are spoken.

### **About the Pardon before the Acts of Thanksgiving**

Anyone, lay or clergy, may lead an act of confession and pardon. If the leader of the act of pardon is the pastor, use “you are forgiven.” If the leader is a layperson, use “we are forgiven.”

### **About Serving Communion**

One of the ways to maintain the flow of the service when you celebrate Communion is to ensure you have an efficient way to serve the elements. You don’t have to make people wait in long lines or for long periods of time in their seats. The typical amount of time

for people to be able to receive both bread and cup without a sense of rush is 10-12 seconds. This means you can easily serve five to six people per minute. Calculate the number and placement of serving stations to allow all in your congregation who wish to receive to do so within five minutes, if possible.

### **A Note about Presiding**

While this is Laity Sunday in The United Methodist Church, the special day does not change the work laity and clergy each do in the leadership and life of the church, established by both discipline and doctrine (*[This Holy Mystery](https://www.umcdiscipleship.org/resources/this-holy-mystery-a-united-methodist-understanding-of-holy-communion)*). [Include link: <https://www.umcdiscipleship.org/resources/this-holy-mystery-a-united-methodist-understanding-of-holy-communion> ]

Authorized presiders are clergy, whether ordained elders, provisional members preparing for ordination as elders and assigned to a particular local church, other denomination clergy functioning as local pastors or provisional members, licensed local pastors, or, in extraordinary circumstances, ordained deacons given authorization by the bishop to preside in their particular ministry setting.

A layperson or deacon may assist at the Lord's Table by preparing the table, holding the liturgy book for the authorized presider, or leading intercessions if they are included within the Great Thanksgiving. The prayer is led by the authorized presider. It should not be divvied up among two or more presiders