

THE UNITED METHODIST  
BOOK OF WORSHIP

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PASTOR'S  
POCKET  
EDITION



# The United Methodist Book of Worship

Pastor's Pocket Edition

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## Contents

A SERVICE OF WORD AND TABLE V WITH PERSONS WHO ARE SICK OR HOPELESS  
SERVICES OF THE BAPTISMAL COVENANT,  
The Baptismal Covenant II-A (Brief Order of Baptism for Children)  
The Baptismal Covenant II-B (Traditional Methodist and E.U.B.)  
SERVICES OF CHRISTIAN MARRIAGE,  
A Service of Christian Marriage I,  
A Service of Christian Marriage II (Traditional Methodist and E.U.B.)  
A Service for the Recognition or the Blessing of a Civil Marriage  
An Order for the Reaffirmation of the Marriage Covenant,  
Marriage Anniversary Prayers,  
SERVICES OF DEATH AND RESURRECTION,  
A Service of Death and Resurrection,  
An Order for Holy Communion,  
A Service of Committal,  
Additional Resources for Services of Death and Resurrection,  
For General Use,  
At the Service for a Child,  
For an Untimely or Tragic Death,  
At the Service for a Person Who Did Not Profess the Christian Faith  
Ministry with the Dying,  
Ministry Immediately Following Death,  
A Family Hour or Wake,  
A Service of Death and Resurrection for a Stillborn Child,  
DAILY PRAISE AND PRAYER,  
An Order for Morning Praise and Prayer,  
An Order for Midday Praise and Prayer,  
An Order for Evening Praise and Prayer,

An Order for Night Praise and Prayer,  
OCCASIONAL SERVICES,  
An Order of Thanksgiving for the Birth or Adoption of a Child,  
A Service for the Blessing of a Home,  
HEALING SERVICES AND PRAYERS,  
Introduction,  
A Service of Healing I,  
A Service of Healing II,  
A Service of Hope After Loss of Pregnancy,  
Ministry with Persons Going Through Divorce,  
Ministry with Persons Suffering from Addiction or Substance Abuse,  
Ministry with Persons with AIDS,  
Ministry with Persons with Life-threatening Illness,  
Ministry with Persons in Coma or Unable to Communicate,

## CHAPTER 1

### A SERVICE OF WORD AND TABLE V WITH PERSONS WHO ARE SICK OR HOMEBOUND

*Since the earliest Christian times, communion has been brought as an extension of the congregation's worship to sick or homebound persons unable to attend congregational worship.*

*The following service is very flexible, depending upon the circumstances of the pastoral visit. "The people" may be simply the pastor and one other person. The service may be very informal and conversational. There should be every possible sensitivity to the particular needs of the person(s) receiving communion.*

*The pastor, or laypersons at the direction of the pastor, may distribute the consecrated bread and cup to sick or homebound persons as soon as feasible following a service of Word and Table as an extension of that service. When this service is used as a distribution of the consecrated bread and cup, the Great Thanksgiving is omitted, but thanks should be given after the bread and cup are received.*

*There should be whatever participation is feasible by those receiving communion. Sometimes this may simply be gestures and expression.*

*Familiar acts of worship that persons may know by memory — the Lord's Prayer, the Apostles' Creed, or the Twenty-third Psalm, for instance — may be used. Sometimes it is possible to sing one or more hymns.*

*Those distributing communion should also be sensitive to the power of acts such as calling the person by name, touching the person, encouraging the remembrance of significant experiences, and allowing sick or homebound persons to minister to the visitors.*

*The people come together and exchange greetings in the Lord's name. Scriptures are read and interpreted, and prayer and praise are offered.*

## INVITATION

Christ our Lord invites to his table all who love him and seek to grow into his likeness. Let us draw near with faith, make our humble confession, and prepare to receive this Holy Sacrament.

## CONFESSION AND PARDON

**We do not presume to come to this your table, merciful Lord, trusting in our own goodness, but in your unfailing mercies. We are not worthy that you should receive us, but give your word and we shall be healed, through Jesus Christ our Lord. Amen.**

Hear the good news: Christ died for us while we were yet sinners; that is proof of God's love toward us. In the name of Jesus Christ, you are forgiven!

## THE PEACE

*Signs and words of God's peace are exchanged.*

## TAKING THE BREAD AND CUP

*The bread and wine are prepared for the meal.*

## THE GREAT THANKSGIVING

*The pastor prays as follows if the bread and cup are to be consecrated. If they have already been consecrated, this prayer is omitted.*

*If a layperson is distributing the consecrated bread and cup, this prayer is omitted.*

Lift up your heart(s) and give thanks to the Lord our God. Father Almighty, Creator of heaven and earth, you made us in your image, to love and be loved. When we turned away, and our love failed, your love remained steadfast. By the suffering, death, and resurrection of your only Son Jesus Christ you delivered us from slavery to sin and death and made with us a new covenant by water and the Spirit. On the night in which Jesus gave himself up for us he took bread, gave thanks to you, broke the bread, gave it to his disciples, and said: "Take, eat; this is my body which is given for you. Do this in remembrance of me." When the supper was over he took the cup, gave thanks to you, gave it to his disciples, and said: "Drink from this, all of you; this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me." And so, in remembrance of these your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrifice, in union with Christ's offering for us. Pour out your Holy Spirit on us, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood.

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

his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church, all honor and glory is yours, almighty Father, now and forever.

**Amen.**

THE LORD'S PRAYER

BREAKING THE BREAD

*In silence or with appropriate words.*

GIVING THE BREAD AND CUP

*With these or other words being exchanged:*

*Name, the body of Christ, given for you. **Amen.***

*Name, the blood of Christ, given for you. **Amen.***

*When all have received, the Lord's table is put in order.*

*Thanks may be given after communion. A hymn or chorus may be sung. If the consecrated bread and cup have been given and there has been no Great Thanksgiving, the following prayer is suggested after Communion:*

Most bountiful God, we give you thanks for the world you have created, for the gift of life, and for giving yourself to us in Jesus Christ, whose holy life, suffering and death, and glorious resurrection have delivered us from slavery to sin and death. We thank you that in the power of your Holy Spirit you have fed us in this Sacrament, united us with Christ, and given us a foretaste of your heavenly banquet. We are your children, and yours is the glory, now and for ever; through Jesus Christ our Lord. **Amen.**

## BLESSING

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you [all]. **Amen.**

## CHAPTER 2

### SERVICES OF THE BAPTISMAL COVENANT

#### THE BAPTISMAL COVENANT II-A

#### A BRIEF ORDER OF HOLY BAPTISM FOR CHILDREN AND OTHERS UNABLE TO ANSWER FOR THEMSELVES

*This service is designed for situations when the persons baptized are (1) children who cannot take their own vows or (2) youths or adults who have not reached the developmental stage of making decisions for themselves. It is not designed for the baptism of persons who take their own vows, or for confirmation or reaffirmation of faith.*

#### INTRODUCTION OF THE SERVICE AND PRESENTATION OF CANDIDATE(S)

#### RENUNCIATION OF SIN AND PROFESSION OF FAITH

*The pastor addresses parents or other sponsors:*

On behalf of the whole Church, I ask you:

Do you reject all that is evil, repent of your sin, and accept the freedom and power God gives you to resist evil, injustice, and oppression in whatever forms they present themselves?



**I do.**

Do you confess Jesus Christ as your Savior, put your whole trust in his grace, and promise to serve him as your Lord, in union with the Church which Christ has opened to people of all ages, nations, and races?

**I do.**

Will you nurture *these children (persons)* in Christ's holy Church, that by your teaching and example *they* may be guided to accept God's grace for *themselves*, to profess *their* faith openly, and to lead a Christian life?

**I will.**

*The pastor addresses the congregation, and the congregation responds:*

Do you, as Christ's body, the Church, reaffirm both your rejection of sin and your commitment to Christ?

**We do.**

Will you nurture one another in the Christian faith and life, include *these persons* now before you in your care, and surround *them* with a community of love and forgiveness? **We will.**

## THANKSGIVING OVER THE WATER

Eternal Father, your mighty acts of salvation have been made known through water — from the moving of your Spirit upon the waters of creation, to the deliverance of your people through the flood and through the Red Sea. In the fullness of time you sent Jesus, nurtured in the water of a womb, baptized by John, and anointed by your Spirit. He called his disciples to share in the baptism of his death and resurrection and to make disciples of all nations. Pour out your Holy Spirit, to bless this gift of water and *those who receive it*, to wash away *their* sin and clothe *them* in

righteousness throughout *their lives* that, dying and being raised with Christ, *they* may share in his final victory; through the same Jesus Christ our Lord. **Amen.**

## BAPTISM WITH LAYING ON OF HANDS

*As each candidate is baptized, the pastor uses the Christian name(s), but not the surname:*

*Christian Name(s)*, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Immediately after the administration of the water, the pastor places hands on the candidate's head and invokes the work of the Holy Spirit. Other persons, including baptized members of the candidate's family, may join the pastor in this action. During the laying on of hands, the pastor says:*

The Holy Spirit work within you, that being born through water and the Spirit, you may be a faithful disciple of Jesus Christ. **Amen.**

## COMMENDATION AND WELCOME

*The pastor may invite the congregation to participate by turning to item 16 on UMH 38.*

*Those who have been baptized into Christ's holy Church are now welcomed into this congregation of The United Methodist Church.*

*The pastor addresses the congregation:*

Members of the household of God,  
I commend these persons to your love and care.  
Do all in your power to increase their faith,  
confirm their hope, and perfect them in love.

*The congregation responds:*

**We give thanks for all that God has already given you and we welcome you in Christian love. As members together with you in the body of Christ and in this congregation of The United Methodist Church, we renew our covenant faithfully to participate in the ministries of the Church by our prayers, our presence, our gifts, our service, and our witness that in everything God may be glorified through Jesus Christ.**

*The pastor addresses those baptized and their parents and sponsors:*

The God of all grace, who has called us to eternal glory in Christ, establish you and strengthen you by the power of the Holy Spirit, that you may live in grace and peace.

*One or more laypersons, including children, may join the pastor in acts of welcome and peace. Baptized children may be welcomed by a kiss of peace or other acts or words immediately following Baptism with Laying on of Hands. Then an appropriate hymn, stanza, or response may be sung.*

*Appropriate thanksgivings and intercessions for those who have participated in these acts should be included in the Concerns and Prayers that follow. It is most fitting that the service continue with Holy Communion, in which the union of the newly baptized children with the body of Christ is most fully expressed.*

THE BAPTISMAL COVENANT II-B

HOLY BAPTISM FOR CHILDREN AND OTHERS UNABLE TO ANSWER FOR THEMSELVES

*This text from the rituals of the former Methodist and former Evangelical United Brethren churches is used by the pastor while the congregation uses The Congregational Pledge 1 or 2 (UMH 44).*

*It is designed for use when the only persons being baptized are (1) children who cannot take their own vows or (2) youths or adults who have not reached the developmental stage of making decisions for themselves. It is not designed for the baptism of persons who take their own vows, or for confirmation or reaffirmation of faith.*

## INTRODUCTION TO THE SERVICE

*As persons come forward, an appropriate baptismal hymn may be sung.*

*The pastor addresses the congregation:*

Dearly beloved, baptism is an outward and visible sign of the grace of the Lord Jesus Christ, through which grace we became partakers of his righteousness and heirs of life eternal. Those receiving the Sacrament are thereby marked as Christian disciples, and initiated into the fellowship of Christ's holy Church. Our Lord has expressly given to little children a place among the people of God, which holy privilege must not be denied them. Remember the words of the Lord Jesus Christ, how he said, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God."

## PROFESSION OF FAITH

*The pastor addresses parents or other sponsors:*

Beloved,

do you in presenting *these children (persons)* for Holy Baptism confess your faith in our Lord and Savior Jesus Christ?

**I do.**

Do you therefore accept as your bounden duty and privilege to live before *these children (persons)* a life that becomes the Gospel; to exercise all godly care that *they* be brought up in the Christian faith, that *they* be taught the Holy Scriptures, and that *they* learn to give reverent attendance upon the private and public worship of God?

**I do.**

Will you endeavor to keep *these children (persons)* under the ministry and guidance of the Church until *they* by the power of God shall accept for *themselves* the gift of salvation, and be confirmed as *full and responsible members* of Christ's holy Church?

**I will.**

## BAPTISM

*The pastor asks the parent(s) or sponsor(s) of each candidate:*

What name is given this *child (person)*?

*Then, repeating the name(s), though not including the surname, the pastor baptizes each candidate, saying:*

*Christian Name(s), I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.***

## CONGREGATIONAL PLEDGE

*The pastor addresses the congregation, and the congregation responds with The Congregational Pledge 1 or 2 (UMH 44), as follows:*

### *The Congregational Pledge 1*

Do you as a congregation accept the responsibility of assisting *these parents (and sponsors)* in fulfillment of the baptismal vows, and do you undertake to provide facilities and opportunities for Christian nurture and fellowship? **We will, by the grace of God.**

### *The Congregational Pledge 2*

Members of the household of faith, I commend to your love and care *these children (persons)*, whom we this day recognize as *members* of the family of God. Will you endeavor so to live that *these children (persons)* may grow in the knowledge and love of God, through our Savior Jesus Christ?

**With God's help we will so order our lives after the example of Christ, that *these children (persons)*, surrounded by steadfast love, may be established in the faith, and confirmed and strengthened in the way that leads to life eternal.**

### PRAYER

Let us pray. O God, our heavenly Father, grant that *these children (persons)*, as *they grow* in years, may also grow in grace and in the knowledge of the Lord Jesus Christ, and that by the restraining and renewing influence of the Holy Spirit *they* may ever be *true children* of thine, serving these faithfully all *their* days. So guide and uphold the *parents/sponsors* of *these children (persons)* that, by loving care, wise

counsel, and holy example, they may lead *them* into that life of faith whose strength is righteousness and whose fruit is everlasting joy and peace; through Jesus Christ our Lord. **Amen.**

## BLESSING

God the Father, God the Son, and God the Holy Spirit bless, preserve, and keep you, now and for evermore. **Amen.**

*One or more laypersons, including children, may join the pastor in acts of welcome and peace.*

*Baptized children may be welcomed by a kiss of peace or other acts or words immediately following Baptism.*

*Then an appropriate hymn, stanza, or response may be sung.*

*Appropriate thanksgivings and intercessions for those who have participated in these acts should be included in the Concerns and Prayers that follow.*

*It is most fitting that the service continue with Holy Communion, in which the union of the newly baptized children with the body of Christ is most fully expressed.*

## CHAPTER 3

### SERVICES OF CHRISTIAN MARRIAGE

#### A SERVICE OF CHRISTIAN MARRIAGE I

*This service of Christian marriage is found in UMH 864-69. It is provided for couples who wish to solemnize their marriage in a service of Christian*

*worship, parallel in its structure to the Sunday service, which includes the proclamation of the Word with prayer and praise. Christian marriage is proclaimed as a sacred covenant reflecting the Baptismal Covenant. Everything about the service is designed to witness that this is a Christian marriage.*

*Both words and actions consistently reflect the belief that husband and wife are equal partners in Christian marriage and that they are entering into the marriage of their own volition.*

*Those present are understood to be an active congregation rather than simply passive witnesses. They give their blessing to the couple and to the marriage, and they join in prayer and praise. It is highly appropriate that the congregation sing hymns and other acts of worship. See the wedding hymns in UMH 642-47 and those listed under Weddings in UMH 953-54.*

*Holy Communion may or may not be celebrated. If it is, it is most important that its significance be made clear. Specifically: (1) The marriage rite is included in a Service of Word and Table. (2) Not only the husband and wife but the whole congregation are to be invited to receive communion. It is our tradition to invite all Christians to the Lord's table. (3) There should be no pressure that would embarrass those who for whatever reason do not choose to receive communion.*

*The decision to perform the ceremony is the right and responsibility of the pastor, in accordance with the laws of the state and The United Methodist Church. All plans should be approved by the pastor. The pastor's "due counsel with the parties involved" prior to marriage, mandated by The Book of Discipline, should include, in addition to premarital counseling, discussing and planning the service with them and informing them of policies or guidelines established by the congregation on such matters as decorations, photography, and audio or video recording. Any leadership roles taken by other clergy should be at the invitation of the pastor of the church where the service is held. The organist or person in charge of the music should be consulted and work with the couple in all decisions on music selection.*

*Ethnic and cultural traditions are encouraged and may be incorporated into*



*the service at the discretion of the pastor.*

*Any children of the man or the woman, other family, and friends may take a variety of roles in the service, depending on their ages and abilities. They may, for example, be members of the wedding party, participate in the Response of the Families and People, read scripture lessons, sing or play instrumental music, or make a witness in their own words.*

*In the case of couples who are not church members or are not prepared to make the Christian commitment expressed in our services, adaptations may be made at the discretion of the pastor.*

## ENTRANCE

*The congregation may participate by using A Service of Christian Marriage in UMH 864.*

## GATHERING

*While the people gather, instrumental or vocal music may be offered.*

*Here and throughout the service, the use of music appropriate for Christian worship is strongly encouraged.*

*During the entrance of the wedding party, there may be instrumental music or a hymn, a psalm, a canticle, or an anthem. The congregation may be invited to stand.*

*The woman and the man, entering separately or together, now come forward with members of the wedding party. The woman and the man may be escorted by representatives of their families until they have reached the front of the church, or through the Response of the Families, at which time their escorts are seated.*

## GREETING

*Pastor to people:*

Friends, we are gathered together in the sight of God to witness and bless the joining together of *Name* and *Name* in Christian marriage. The covenant of marriage was established by God, who created us male and female for each other. With his presence and power Jesus graced a wedding at Cana of Galilee, and in his sacrificial love gave us the example for the love of husband and wife. *Name* and *Name* come to give themselves to one another in this holy covenant.

## DECLARATION OF INTENTION

### DECLARATION BY THE MAN AND THE WOMAN

*Pastor to the persons who are to marry:*

I ask you now, in the presence of God and these people, to declare your intention to enter into union with each other through the grace of Jesus Christ, who calls you into union with himself as acknowledged in your baptism.

*Pastor to the woman:*

*Name*, will you have *Name* to be your husband, to live together in holy marriage? Will you love him, comfort him, honor and keep him, in sickness and in health, and forsaking all others, be faithful to him as long as you both shall live?

*Woman:* **I will.**

*Pastor to the man:*

*Name*, will you have *Name* to be your wife, to live together in holy marriage? Will you love her, comfort her, honor and keep her, in sickness and in health, and forsaking all others, be faithful to her as long as you both shall live?

*Man*: **I will.**

## RESPONSE OF THE FAMILIES AND PEOPLE

*Pastor to people*:

The marriage of *Name* and *Name* unites their families and creates a new one.

They ask for your blessing.

*Parents and other representatives of the families may respond in one of the following ways*:

**We rejoice in your union, and pray God's blessing upon you.***or, in reply to the pastor's question: Do you who represent their families rejoice in their union and pray God's blessing upon them? **We do.***

*or, children of the couple may repeat these or similar words, prompted line by line, by the pastor*:

**We love both of you. We bless your marriage. Together we will be a family.**

*If the woman and the man have been escorted by representatives of their families, their escorts, having blessed the marriage in the name of their families, may be seated.*

*Pastor to people*:

Will all of you, by God's grace, do everything in your power to uphold and care for these two persons in their marriage?

*People:* **We will.**

*(Continues...)*

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