

# DOWNLOAD PDF PLANNING A BLENDED WORSHIP SERVICE (ABINGDON PRESS THE CHURCH OF RESURRECTION MINISTRY GUIDES)

## Chapter 1 : Sermon Seeds October 28 - United Church of Christ

*Planning Blended Worship: The Creative Mixture of Old and New is a guide to planning creative worship for congregations that follow the traditional fourfold pattern of worship (gathering, word, table, and dismissal), or those who prefer a free-church, evangelical style, but who are also interested in the core practices (space, texts, and so.*

For preaching resources on texts that include people with disabilities, contact United Church of Christ Disabilities Ministries at <http://www.uchc.org/disabilities>. There is a sermon on Mark 10:46-52 by Jacklyn Schofield at "The Cracked Vessel". Preaching and Disability Abingdon Press, Encountering it within the larger narrative, however, we hear more clearly how God is speaking to our hearts today through this simple story of mercy, healing, and faith. Jesus and the disciples are approaching the end of their travels. Somehow, much of what has gone before, much of what Jesus has said and done, much of who Jesus is, has gone right past them; they have failed to recognize what was right in front of them. Missing what really matters The cluelessness of the disciples is a theme one perceives when reading the short Gospel of Mark the oldest of the four Gospels from beginning to end, a helpful exercise for feeling its movement and hearing its message more clearly. Not long after the disciples have been bickering over their places in glory, a blind man by the side of the road, hindered rather than helped by those around him, instantly recognizes Jesus for who he is. Cynthia Jarvis observes that not one of the disciples speaks up for Bartimaeus when the crowd hushes him Feasting on the Word Year B, Vol. 10, No. 10, p. 10. We wonder, is anyone paying attention here? As he and his disciples and a large crowd were leaving Jericho— Just outside Jericho is a good place for an impressive and important event: But Megan McKenna adds historical details about Jericho, describing it as a dangerous, even violent, place, filled with bandits but also with those who were fighting the Roman Empire On Your Mark: Reading Mark in the Shadow of the Cross. There has been trouble brewing for some time now, and not just in Jerusalem. Here, then, on the outer edge of a significant and turbulent city, we witness an even more significant and graced event. Inspiring a blessing Despite the crowds that try to hush him, Bartimaeus cries out even more loudly. Fortunately, unlike many others in the Gospels especially women, Bartimaeus is actually named. In a way, it seems to give him more individuality, more personality, more character. The crowd may describe Jesus by his birthplace, Nazareth, but Bartimaeus knows better who Jesus is, and how to describe him: Where has Jesus come from? Bartimaeus introduces this new recognition, this new perception of Jesus by acknowledging him as a descendant of both David and Solomon, who is known, David Watson notes, for his generosity and his healing powers New Proclamation Year B The margins of mercy Jesus, of course, notices the man on the margins and hears his cry for help. Ironically, he asks the man the same question he asked James and John, when their minds were on their own power and glory. From the margins, Bartimaeus not only knows what to ask for, he also grasps more fully who this man is who stands before him, and shows the insider-disciples how they should have acted themselves. A sign of complete trust Remember the rich man two weeks ago who could not give up everything and follow Jesus? Resner describes this beautifully: Travels coming to an end Jesus is nearing the end of his travels, and his healing ministry as well, as Mark tells the story. This is the last account of a healing in Mark, and it goes much more easily than the last time Jesus healed a blind man 8: This time, Jesus restores sight with just a word, and frees the man, a beggar formerly consigned to sitting by the side of the road, the margins of all that went on around him; Jesus tells him, "go on your way. One man, the rich one, is explicitly invited to let go of what holds him back, and to follow Jesus, but he declines, with great sadness. One could say that he has rejected his own healing. The other man, poor but in a deeper sense, spiritually rich, is freed of what holds him down or keeps him out, and he decides, presumably with great joy and gratitude, to "come, follow" Jesus, even on the way to the suffering and death that will come before the glory. An interesting contrast in invitation and acceptance! Leaving exclusion behind Bartimaeus chooses to follow what and whom

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he has spiritually embraced, this teacher Jesus. He freely decides to follow him on the way, no longer sitting alone by the side of the road but traveling on it with a band of companions. Again, this must be more than mere coincidence. A story of servanthood, between the lines of this story is the theme of servanthood. Jesus asks Bartimaeus the same haunting question he earlier asked the disciples, "What is it that you want me to do for you? The answer could have been the same in both cases, for the disciples really needed help with recognizing the truth standing right before them, and where it would lead them. Instead of "Give us glory," they could have said, "Give us hearts to see and understand and follow. In the meantime, the disciples would have to travel the road to the cross, too. The disciples will eventually "get it," too, that is, except for one. What is the connection between healing and faith? What are the things that keep us from perceiving the presence of God, or God at work, in our lives? Would we recognize Jesus if we encountered him? Are we blocking the path of healing? It makes one wonder about the people on the margins of our churches and our communities who grasp the truth more than we "in the center" of church life do. How much time do we spend either jockeying for position, or blocking the path of healing for those in need? Whom are we missing? Megan McKenna suggests that we check our own perception and attention, to consider whom we might not be acknowledging, or on whom we might prefer not to focus, or whose voices we may be silencing, in faraway lands and right under our noses, or better, "under our radar" On Your Mark: Out of sight, out of mind, and despite our modern communications and news reports, we can distract ourselves with the "more important" matters of our own lives. A busy faithfulness Ironically, the things that keep us busiest may actually be what we think are marks of faithfulness, the busy-ness of church and family life, and our own good behavior. Sermons and Prayers of Walter Brueggemann. Faith as a matter of life and death Cynthia Jarvis challenges Christians who are secure and even comfortable to consider "those for whom faith is a matter of life and death" Feasting on the Word Year B, Vol. For Bartimaeus, as for so many others, trusting that Jesus cares about him and wills good for him is indeed a matter of life and death. Finding ourselves in the story If this is a story about values, as all stories of discipleship might be described see David Watson, New Proclamation Year B , then finding our place in this story means asking ourselves what we truly value, and for what we would be willing to leave everything behind. Who, or better, what is keeping us from reaching Jesus? In what ways have we experienced both inclusion and exclusion? Have we played the role of the crowd, or even the disciples, in this story? Here, at the end of a long journey full of healing and teaching, at the edge of what is to come--suffering, death, and resurrection--we remember that the suffering and death of Jesus were "a continuing act of mercy. And those who received mercy are formed into a new community" Inscribing the Text: Transformed by mercy Writers and thinkers can argue all they want about the existence of God check out the bestseller list , but the naysayers themselves may be transformed by the mercy of God, a mercy extended by those who have already received it themselves, extended and shared and multiplied right before their own eyes, our own eyes, a miracle, a great wonder to behold. Will our hearts be open to this all-important, healing, life-sustaining truth? How will we respond to its call? Matthews retired in after serving as dean of Amistad Chapel at the national offices of the United Church of Christ in Cleveland, Ohio. A Bible study version of this reflection is at Weekly Seeds. What is essential is invisible to the eye. Some are a little better or a little worse, but all are activated more by misunderstanding than malice. That is the way we all see Lewis, 20th century "I believe in Christianity as I believe that the sun has risen: I think it is called mercy. How to Live This Year as If It Were Your Last, 21st century "If there is a single definition of healing it is to enter with mercy and awareness those pains, mental and physical, from which we have withdrawn in judgment and dismay. Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the Lord had brought upon him; and each of them gave him a piece of money and a gold ring. The Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand

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yoke of oxen, and a thousand donkeys. He also had seven sons and three daughters. He named the first Jemimah, the second Keziah, and the third Keren-happuch. And Job died, old and full of days.

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## Chapter 2 : Books from Resurrection | The Well Bookstore | United Methodist Church of the Resurrection

*Planning a Blended Worship Service (Abingdon Press & the Church of Resurrection Ministry Guides) [Kevin Clark Bogan, Church of the Resurrection, Adam Hamilton] on blog.quintoapp.com \*FREE\* shipping on qualifying offers.*

An entire service of unfamiliar music will not enable the congregation to participate. Balance is the key! Every service will probably have some unfamiliar things in it. But those can be disconcerting if they are placed at the beginning or end of the service. A sturdy congregational song to start and end the service is the first step toward encouraging greater participation. Use externally generated prayers to help expand the range, imagery, and focus of the prayers you speak. Try, for example, designing a pastoral prayer as a paraphrase of Psalm. These are valuable even if you pray extemporaneously. Worship leaders are the main guides that lead the congregation on their journey through the service. The words that lead from one part of the service to the next are key tools that help in this task. Some refuse to because they react against anything too planned or canned. Some have simply never thought about doing it. But the words we speak have the power to inspire or frustrate. They can make a visitor feel welcome or unwelcome. They can lead the congregation to focus on the purpose of worship, or get everyone bogged down in mechanics. The following are actual lines spoken by worship leaders. Men sing the second with the children. Women sing the first and the third. Then everyone finishes it up. Well, next we will say the creed. They are utterly confusing. They suggest that worship is routine. They mock another church. They signal that worship is not all that important. They blame someone else for a mistake. None of these comments focuses on the meaning or purpose of what is happening. They are barriers rather than enablers of worship. To avoid transitions like these, ask the following questions: Are my instructions about the mechanics as concise and clear as possible? Does the transition link two acts of worship, showing how they are related? Does the transition avoid being pedantic or preachy? Is the tone of the transition warm and inviting or cold and inhospitable? Are there especially poignant lines in a song or hymn that you could highlight in your introduction? Some of us gather with tears. Our opening song is based on a Psalm that expresses both joy and honest pain. These words are printed in your worship folder. If you are visiting with us today, we would be happy to explain the joy we have because of these statements. Simply ask one of the greeters at the door at the end of the service. Our song of response enables us to just that. Then after the service, go back and listen to a recording of what you said. Work together with other worship leaders in your congregation to think about ways to improve the hospitality in your spoken transitions. We need to attend more to how scripture is read, how thoughtfully we prepare for prayer, how hospitably we celebrate the sacraments. Put music in its place—a significant, but not all-encompassing place. Spiritually speaking, we are what we sing. Most congregations really know only songs or hymns. Be fussy about what makes it into your diet. Song Diet Evaluation Sheet.

## Chapter 3 : Adam Hamilton | Open Library

*No worship service can be "blended" to address the complete needs of a congregation. Moreover, church "shopping" is ending as people are choosing a worship service that directly meets their fundamental anxieties about life (regardless of style).*

## Chapter 4 : Worship Planning | Center for Congregations

*Planning Blended Worship: The Creative Mixture of Old and New is a guide to planning creative worship for congregations that follow the traditional fourfold pattern of worship (gathering, word, table, and dismissal), as well as for those*

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*who prefer a free-church, evangelical style or more contemporary or blended approaches to worship.*

## Chapter 5 : Abingdon Press | Planning Blended Worship

*Planning Blended Worship: The Creative Mixture of Old and New. Nashville, TN: Abingdon Press, A book with worship planning ideas for each section of the worship service: gathering, Word, Table, and the dismissal.*

## Chapter 6 : The Nuts and Bolts of Worship Planning

*Planning a Blended Worship Service (Abingdon Press & the Church of Resurrection Ministry Guides) by Adam Hamilton 1 edition - first published in Leading Beyond the Walls: Developing Congregations With a Heart for the Unchurched.*

## Chapter 7 : Abingdon Press | Worship Ways

*Â· Rev. Holmes has taught worship workshops in the Oklahoma Conference, a National workshop for Abingdon Press, and the Leadership Institute of United Methodist Church of the Resurrection. Â· Rev. Holmes graduated with a Masters of Divinity from Perkins School of Theology, SMU, and was bestowed the Honorary Doctor of Divinity from her alma.*