

# DOWNLOAD PDF THE LITURGY, OR, FORMULARY OF SERVICES IN USE IN THE WESLEYAN-METHODIST CHURCH IN CANADA

## Chapter 1 : Service for Baptism ( , approved ) | Christian Reformed Church

*The Liturgy, or, Formulary of services in use in the Wesleyan-Methodist Church in Canada by Wesleyan Methodist Church in Canada. Published by A. MacNab in Toronto.*

I consider myself an Episcopalian Christian. I left the Eastern Orthodox Church about one year ago. There are many liturgical similarities, such as the litanies read and the responses to the celebrant. There are three lengthy gospel readings in both traditions, which the Catholic Church lacks. There are set books of prayer, and set prayers which the faithful say individually, but in unison BCP and Orthodox prayer books. For starters, the EO commune with the bread and wine together, and the Anglicans give them separately. It is the practice in most Eastern Traditions for the priests and monastics to wear beards, as well as black cassocks wherever they go. The Eastern Orthodox liturgy, very often, contains the language of the particular jurisdiction of the Church Russian, Greek, Polish, Serbian, Arabic, etc. Orthodox Christians are mainly converts from conservative Evangelical backgrounds. As a result, there is a new wave of social conservatism. You would never see a female priest, or a non-celibate homosexual receiving communion, or any of the accepting attitudes and actions that I love about the Anglican Church. The Orthodox Church also seems to despise everything western. I got this attitude from many people. Western Christian traditions were seen as obsolete to the traditions of the Christian east. There is also a heavy focus on ethnicity, even in "American" parishes. You see, my heritage is British. I am proud of it, but I resented it for a good period of my life in the Orthodox Church. Lastly, and probably the most considerable difference of all, is the attitude towards other denominations. In the Eastern Orthodox Church, other faiths are seen as lacking truth. Even and especially other denominations of Christianity.

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## Chapter 2 : Methodism - Wikipedia

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All may be saved to the uttermost. Catechism for the Use of the People Called Methodists. Father, Son and Holy Spirit, as well as the orthodox understanding of the consubstantial humanity and divinity of Jesus Christ. Since enthusiastic congregational singing was a part of the early evangelical movement, Wesleyan theology took root and spread through this channel. Wesleyan Methodists identify with the Arminian conception of free will, as opposed to the theological determinism of absolute predestination. A person is free not only to reject salvation but also to accept it by an act of free will. All people who are obedient to the gospel according to the measure of knowledge given them will be saved. The Holy Spirit assures a Christian of their salvation directly, through an inner "experience" assurance of salvation. Christians in this life are capable of Christian perfection and are commanded by God to pursue it. Methodism has inherited its liturgy from Anglicanism, although American Methodist theology tends to have a stronger "sacramental emphasis" than that held by Evangelical Anglicans. These constitute the Works of Piety. Wesley considered means of grace to be "outward signs, words, or actions Wesleyan Quadrilateral and Prima scriptura Traditionally, Methodists declare the Bible Old and New Testaments to be the only divinely inspired Scripture and the primary source of authority for Christians. The historic Methodist understanding of Scripture is based on the superstructure of Wesleyan covenant theology. Though not infallible like holy Scripture, tradition may serve as a lens through which Scripture is interpreted. Theological discourse for Methodists almost always makes use of Scripture read inside the wider theological tradition of Christianity. By reason, it is said, one reads and is able to interpret the Bible coherently and consistently. Methodism insists that personal salvation always implies Christian mission and service to the world. Congregations employ its liturgy and rituals as optional resources, but their use is not mandatory. During Kingdome, Methodist liturgy has traditionally emphasised charitable work and alleviating the suffering of the poor. A second distinctive liturgical feature of Methodism is the use of Covenant Services. Although practice varies between different national churches, most Methodist churches annually follow the call of John Wesley for a renewal of their covenant with God. Christ has many services to be done. Some are easy, others are difficult. Some bring honour, others bring reproach. Some are suitable to our natural inclinations and temporal interests, others are contrary to both Yet the power to do all these things is given to us in Christ, who strengthens us. I am no longer my own but yours. Put me to what you will, rank me with whom you will; put me to doing, put me to suffering; let me be employed for you or laid aside for you, exalted for you or brought low for you; let me be full, let me be empty, let me have all things, let me have nothing; I freely and wholeheartedly yield all things to your pleasure and disposal. As John Wesley advocated outdoor evangelism, revival services are a traditional worship practice of Methodism that are often held in churches, as well as at camp meetings and at tent revivals.

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## Chapter 3 : NZ Anglican Marriage Requirements | Liturgy

*Full text of "The Liturgy, or, Formulary of services in use in the Wesleyan-Methodist Church in Canada ACCORDING TO THE ORDER OF THE WESLEYAN-METHODIST CHURCH.*

The separation was formalized when the Conference of asserted that Methodist preachers could administer sacraments without ordination by the Church of England. A number of divisions soon took place among the Methodists. They were reunited in two mergers, with the main branch to form the Methodist Church in Britain, which today has a membership of about 10 million. The central organization is the British Conference. This church has recently engaged in ecumenical negotiations with the Church of England. Whitefield conducted several preaching tours in North America and was an influential figure in the Great Awakening. In 1741, in a controversy over episcopal authority, the Methodist Protestant Church was formed by a strongly liberal minority. The next year the General Conference split over issues related to slavery and episcopal authority, and the Methodist Episcopal Church, South, was formed at the Louisville convention in 1784. In 1808 came the Free Methodist Church, which was antislavery and theologically perfectionist. The Methodist Episcopal Church was troubled by controversy over sanctification and interpretation of the Bible fundamentalism. Three large black churches were also organized, largely in protest against racial prejudice: With the formation of the Methodist Church in 1939 by the Northern and Southern branches and the Methodist Protestants, reunion was achieved. A racially identified central jurisdiction remained a source of controversy until its abolition in 1968. The church maintains a large Methodist publishing house, Abingdon Press, hospitals and homes, and institutions of higher learning, including 13 theological seminaries. Methodism Advanced Information Methodism is a name designating several Protestant groups. Methodism has its roots in the work of John and Charles Wesley, sons of an Anglican rector and his wife, Susannah. In 1735 the Wesleys sailed to America as missionaries, but not before John, a somewhat troubled young Anglican priest, noted: He was attracted to the piety and feelings of inward assurance so notably evidenced among the Moravians. Wesley knew this was lacking in his own life despite his outward discipline. He saw himself failing to bear fruits of "inward holiness. There, Wesley writes, "I felt my heart strangely warmed. I felt I did trust Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins. Aldersgate was what Wesley needed. By the distinct and aggressively evangelistic and highly disciplined Methodist movement spread like wildfire through field preaching, lay preaching, bands, and societies. The "Rules of Bands" demanded a highly disciplined life, an exacting schedule of meetings in which the society members were expected to share intimate details of their daily lives, to confess their sins to one another, to pray for each other, and to exhort members of the class toward inner holiness and good works. The enthusiasm of the revivals came under the control of the bands or societies. The weekly prayer meetings; the use of an itinerant system of traveling preachers; the annual conferences; the establishment of chapels; the prolific outpouring of tracts, letters, sermons, and hymns; and the general superintendency of John Wesley became the hallmark of what emerged as a worldwide Methodist movement. Beginning with Church of England congregations banning John Wesley from their pulpits in 1739, before Aldersgate, tensions with the Established Church were inevitable and eventually disruptive. As the revivalistic awakening came to include Methodism, work extended from England to Ireland, Scotland, and Wales, where a Calvinistically oriented minority formally established themselves in 1741. Soon lay preachers were active in America, establishing circuits along the midAtlantic states under the supervision of Francis Asbury, sent by Wesley in 1791. In a conference was held in London and standards for doctrine, liturgy and discipline were adopted. The Wesleys maintained their personal ties ordination and devotion to the Church of England with its emphasis on the sacraments and its antipopery views. Episcopal in its organization, the Methodist Connexion was autocratically controlled by John Wesley. By Wesley concluded that no one individual would be a suitable successor. He therefore moved to record a "Deed of Declaration" in which he declared a group of one hundred of his most able leaders the "Legal Hundred" his legal successor. This established that Methodist

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societies were now duly constituted as legal entities, conceived of as ecclesiae in ecclesia but formally separate entities from the Church of England. This also established the Annual Conference as the primary authority in the Methodist system. In September of that same year Wesley yielded to American pressure to have his preachers administer the sacraments by ordaining two lay helpers as elders and Thomas Coke as general superintendent without consulting with his conference. The three newly ordained men were dispatched to build up the full work of Methodism in America. Coke and Asbury were elected general superintendents. Continuing his work among the various societies, Wesley ordained a number of presbyters in Scotland and England, and for the mission field. A conciliar effort by the Church of England in prompted a formal "Plan of Pacification" in . But final separation occurred in , as the Rubicon had been crossed in , and the formal organization of Methodism was well under way by the beginning of the nineteenth century. In England a number of Methodist bodies splintered from the main Methodism movement. The Ecumenical Methodist Conferences formalized a renewed conciliar spirit. From to various groups united to become part of the Methodist Church. On July 8, , a plan calling for merger of the Methodist and Anglican communions faced defeat at the hands of the Anglican Convocations where the concept of historic episcopacy as an office and not an order proved unacceptable. In the United States numerous Methodist - oriented bodies exist. Some came into being in disputes over doctrinal issues. Others arose out of social concerns. The Wesleyan Methodist Church, organized in the s, drew its inspiration from Orange Scott, a New Englander lacking formal education but committed to the Abolitionist movement. The Methodist Protestant Church, opposing the episcopacy, separated in . By both doctrinal and social tensions were intense, and the Free Methodist Church was founded, largely under the inspiration of B T Roberts. In the Methodist Episcopal Church, South, was formed over the slavery issue. The English speaking Methodist lay preachers were unable to serve this German speaking immigrant group, so the Evangelical Association was formed in . During this same period Phillip Otterbein, friend of Asbury, together with Martin Boehm founded the United Brethren in Christ among German speaking immigrants with its organizing General Conference in . Active in social concerns, Methodism has followed in the footsteps of the Wesleys and Richard Watson. The theological mandate espoused in the Social Creed continues as a challenge to Methodists and other Christian fellowships in the struggle for social justice. E Stanley Jones - , evangelist extraordinary, was also instrumental in the worldwide ecumenical and evangelistic efforts of Methodism. John R Mott - figured prominently in the formation of the World Council of Churches, and Methodist Philip Potter is current general executive secretary of the council. Within Methodism, the World Methodist Council meets at five year intervals and is composed of some fifty delegates representing some fifty million Methodists. Long distinguished by an emphasis on practical faith, Methodism and its various offshoots have sought to avoid a strict confessionalism. African Methodist Episcopal minister James Cone combines the insights of black theology with his Methodist heritage. Finally, the Methodist Federation for Social Action urges Methodism to retain its social conscience, and the Good News movement, an evangelically based Methodist renewalist group, seeks to call Methodism to its traditional Wesleyan theological heritage. Methodism Catholic Information A religious movement which was originated in by John Wesley in the Anglican Church, and subsequently gave rise to numerous separate denominations. The "General Rules", issued by John and Charles Wesley on 1 May, , stated the conditions of admission into the societies organized by them and known as the "United Societies". They bear an almost exclusively practical character, and require no doctrinal test of the candidates. Methodism, however, developed its own theological system as expressed in two principal standards of orthodoxy. The first is the "Twenty-five Articles" of religion. They are an abridgment and adaptation of the Thirty-nine Articles of the Church of England, and form the only doctrinal standard strictly binding on American Methodists. Twenty-four of these articles were prepared by John Wesley for the Church in America and adopted at the Conference of Baltimore in . These writings were imposed by him on the British Methodists in his "Deed of Declaration" and accepted by the "Legal Hundred". The American Church, while not strictly bound to them, highly esteemed and extensively uses them. More fundamental for all Methodists than these standards are the inspired Scriptures, which are

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declared by them to be the sole and sufficient rule of belief and practice. The dogmas of the Trinity and the Divinity of Jesus Christ are upheld. The universality of original sin and the consequent partial deterioration of human nature find their efficacious remedy in the universal distribution of grace. There is no room in Methodism for the rigorous doctrine of predestination as understood by Calvinism. While the doctrine of justification by faith alone is taught, the performance of good works enjoined by God is commended, but the doctrine of works of supererogation is condemned. Only two sacraments are admitted: Baptism does not produce sanctifying grace in the soul, but strengthens its faith, and is the sign of a regeneration which has already taken place in the recipient. Its administration to infants is commanded because they are already members of the Kingdom of God. The Eucharist is a memorial of the Passion and Death of Jesus Christ, who is not really present under the species of bread and wine, but is received in a spiritual manner by believers. The sacrament is administered under both kinds to the laity. The "witness of the Spirit" to the soul of the individual believer and the consequent assurance of salvation are distinctive doctrines of Methodism. This assurance is a certainty of present pardon, not of final perseverance. It is experienced independently of the sacraments through the immediate testimony of the Holy Spirit, and does not preclude the possibility of future transgressions. Transgressions of an involuntary character are also compatible with another characteristic doctrine of Methodism, that of perfection or complete sanctification. The Christian, it is maintained, may in this life reach a state of holiness which excludes all voluntary offence against God, but still admits of growth in grace. It is therefore a state of perfectibility rather than of stationary perfection. The invocation of saints and the veneration of relics and images are rejected. While the existence of purgatory is denied in the Twenty-five Articles Article XIV, an intermediate state of purification, for persons who never heard of Christ, is admitted today by some Methodists. In its work of conversion Methodism is aggressive and largely appeals to religious sentiment; camp-meetings and revivals are important forms of evangelization, at least in America. The church service which he prepared for them was an abridgment and modification of the Book of Common Prayer, but it never came into universal use, sentiment among Methodists being rather unfavourable to any set form of liturgy. In America the ministry is divided into two orders; the deacons and the elders or presbyters; in Great Britain and her colonies only one order exists, the elders. The name of bishop used in the episcopal bodies is a title of office, not of order; it expresses superiority to elders not in ordination, but in the exercise of administrative functions. No Methodist denomination recognizes a difference of degree between episcopal and presbyterial ordination. A characteristic institution of Methodism are the love-feasts which recall the agape of Christian antiquity. In these gatherings of believers bread and water are handed round in token of brotherly union, and the time is devoted to singing and the relating of religious experiences. The Methodist Episcopal Church, South, has completely done away with this system.

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## Chapter 9 : Methodism | Catholic Answers

*By: Methodist Church of Canada. Published: () A digest of the regulations for the re-adjustment and amalgamation of the work in circuits, districts and conferences as directed by the General Conference of the Methodist Church, at its session in the city of Belleville, September 5th,*