



West Virginia Conference
The United Methodist Church



Annual Conference 2018

*In the last days, God says, I will pour out my spirit on all people.
Your sons and daughters will prophesy. Your young will see visions.
Your elders will dream dreams. (Acts 2:17)*

WORSHIP BOOK

June 7-10, 2018

West Virginia Wesleyan College

Sandra Steiner Ball, Resident Bishop

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Abbreviations:

TFWS = The Faith We Sing
UMH = The United Methodist Hymnal
W&S = Worship and Song Book
URWB = Upper Room Worship Book

The 50th Anniversary of The United Methodist Church

The following is an edited excerpt from Fred Day, the General Secretary of the General Commission on Archives and History. It helps us understand the historical significance of the 1968 merger and helps us remember into the future. The article can be found in its entirety at

<http://www.gcah.org/resources/janfeb-newsletter>

"Fifty years ago, Evangelical United Brethren (EUB) Bishop Rueben H. Mueller and Methodist Bishop Lloyd C. Wicke joined hands over a table laden with symbols---the Bible, hymnals, books of Discipline and a 307-page "Plan of Union." 1,300 delegates and 10,000 visitors met in Dallas, Texas on April 23, 1968 proclaiming the formation of the newly-constituted United Methodist Church. 10.3 million Methodists and 750,000 members of the EUB Church merged into one of the largest Protestant denominations in the world. Flags from fifty-three countries testified to the breadth of the new reality. At the same time, the systematic racism of the former Methodist Church's segregating Central Jurisdiction began dismantling.

Albert Outler's sermon celebrates the April 23, 1968 birthday of The United Methodist Church with "an aura of hope," as the new church gathered at the "threshold of a new horizon."

My first read struck me powerfully with the sense of the moment in time when the sermon was delivered in 1968 --Martin Luther King, Jr. and Robert Kennedy's assassinations April 4 and June 5, Vietnam War protests, the sexual revolution, Chicago Democratic National Convention, Vietnam War and protests, the law and order platform of the Richard Nixon election---times as turbulent, divided, fearful, discontented and demoralizing as any time since. Citing the biblical text for Pentecost (Acts 2: 2-21), Outler calls the new Church to a bold choice of unity in the face of the surrounding chaos and offers markers for living-into a truly United Methodist Church. His words speak as loudly today as our denomination's birthdate. Outler asks the faithful to consider that if the Church cannot be a hope-filled difference-maker in and for the world---let alone itself---then who will?

Where once there were five different churches, now there is one. Differences that once kept us apart---language, race, folkways, piety, personality and differing practices of democracy have been overcome. Separated Christian brothers and sisters rooted in a shared ethos of personal and social holiness are joined as family.

The real work of The United Methodist Church begun that day in April, 1968, Outler says. Though fraught with the same complexities, doubts, frustrations and failures of the first Pentecost, the new United Methodist Church will also be filled with new possibilities for reformation and renewal because the joining of what was once separate will make for a better, stronger, more complete, well-equipped church. However, this will only come to pass if the new church raises-up "frontiersman for tomorrow, dynamically adaptive to the new world as our forefathers were in theirs."

The eyes of the whole Christian Church are on us at this moment, Outler said of April 23, 1968. "This is also the day the Lord has made, one for United Methodists to rejoice and be glad. . . . glad for the new chance God now gives us to be a church united, to be uniting, a church repentant, to be a church redemptive, a church cruciform in order to manifest God's triumphant agony for mankind."

From Albert's mouth to God's ears. Or perhaps now from Albert's mouth to The United Methodist Church's inner ear.

Some will say that was then and this is now. Times have changed, and circumstances and issues with them.

I cannot help but be struck that at The UMC's 50th birthday, the mood of the church is anything but jubilation. Jubilees aren't on the agendas, church news or denominational blogs I read. What I sense there is more anxiety, edginess, defensiveness, anger, and negative predictions---more "coming-undone" than "coming-together."

I'm with Albert Outler---"the eyes of the whole Church are on us."

Opening Worship with Communion

Thursday, June 7, 2018 ❖ 1:30 pm



Acts 2:42 - The believers devoted themselves to the apostles' teaching, to the community, to their shared meals, and to their prayers.

GATHERING MUSIC

Variations on *All Are Welcome*

Charles L. Lenz

1. Maestoso 2. Capriccio 3. Meditation 4. Dance

† PROCESSIONAL HYMN

All Are Welcome

URWB 58

Words and Music: Marty Haugen

Verses 1, 4 Choir only Verses 2, 3, 5 All



1 Let us build a house where love can dwell and all can safe - ly
2 Let us build a house where proph - ets speak, and words are strong and
3 Let us build a house where love is found in wa - ter, wine, and
4 Let us build a house where hands will reach be - yond the wood and
5 Let us build a house where all are named, their songs and vi - sions



live, a place where saints and chil - dren tell how
true, where all God's chil - dren dare to seek to
wheat; a ban - quet hall on ho - ly ground where
stone to heal and strength - en, serve and teach, and
heard and loved and trea - sured, taught and claimed as



hearts learn to for - give. Built of hopes and dreams and
dream God's reign a - new. Here the cross shall stand as
peace and jus - tice meet. Here the love of God, through
live the Word they've known. Here the out - cast and the
words with - in the Word. Built of tears and cries and



vi - sions, rock of faith and vault of grace; here the
wit - ness and as sym - bol of God's grace; here as
Je - sus, is re - vealed in time and space; as we
strang - er bear the im - age of God's face; let us
laugh - ter, prayers of faith and songs of grace; let this



love of Christ shall end di - vi - sions:
one we claim the faith of Je - sus:
share in Christ the feast that frees us: all are wel - come;
bring an end to fear and dan - ger:
house pro - claim from floor to raf - ter:



all are wel - come; all are wel - come in this place.

(responsive)

We gather in this time and place, all of us from different times and places, here to worship God.

Many years ago, the people gathered and were ignited by passion for God, lit up by Pentecost fire, shouting out in Pentecost voices, carried away on Pentecost winds.

So many years later, we gather. We have learned new words, and written books of rules. We have heard the stories of our past. We come to create stories for the future.

We are an unfinished church.

Like those disciples so many years ago, we are not sure we know the way. We are afraid to make mistakes. We are afraid to fail.

We are an unfinished church.

But, Christ calls us to carry on the blessing of discipleship, to move forward in love and faithfulness, so that all might find a place in our holy space, our church.

We are an unfinished church.

So long as even one of us is left outside the door because of our coldheartedness, we are an unfinished church.

We are an unfinished church.

So long as any one is lonely, hungry, sick, in prison, naked, we are an unfinished church.

We are an unfinished church.

So long as any one of us is destitute of the great Hope that is our future in Christ Jesus, raised up to set us free from death into holy and everlasting life.

We are an unfinished church.

Every day is a new Pentecost, full of the promise and possibility that God offers.

Today is a day of dreaming. A Pentecost day filled with refining fire, and holy smoke, and winds of change, and voices full of passion for God and for each other.

We are an unfinished church, but we are God's church.

We are God's church, full of grace and love and hope. Today is a new Pentecost Day, may we be birthed again into a new beginning.¹



1. We are God's peo - ple, the cho - sen of the
 2. We are God's loved ones, the Bride of Christ, our
 3. We are the bod - y of which the Lord is
 4. We are a tem - ple, the Spir - it's dwell - ing



Lord, born of the Spir - it, es - tab - lished by the
 Lord, for we have known it, the love of God out -
 Head, called to o - bey Christ, now ris - en from the
 place, formed in great weak - ness, a cup to hold God's



Word. Our cor - ner - stone is Christ a - lone, and
 poured. Now let us learn how to re - turn the
 dead. God wills us be a fam - i - ly di -
 grace. We die a - lone, for on its own each



strong in Christ we stand; O let us live trans -
 gift of love once given; O let us share each
 verse, yet tru - ly one; O let us give our
 em - ber los - es fire; yet joined in one the



par - ent - ly and walk heart to heart and hand in hand.
 joy and care and live with a zeal that pleas - es heaven.
 gifts to God and so shall God's work on earth be done.
 flame burns on to give warmth and light and to in - spire.

† OPENING PRAYER

Almighty and everlasting God, who built the Church upon the foundation of the apostles and prophets, with Jesus Christ as our cornerstone, we pray for your inspiration. We pray that your Church would aspire to have the spirit of truth, unity, and concord. Gracious God, grant all who confess your holy name the opportunity to abide in your truth, live in unity, be perfected in love, and seek your peace. This we pray in the name of Jesus Christ our Lord. Amen.

WORDS FOR CHILDREN

SCRIPTURE

Acts 2:1-21 (NRSV)

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine." But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.

SERMON

Everyday a Birth-day

Bishop Peter Weaver

RESPONSE TO THE WORD

Spirit, Spirit of Gentleness

TFWS 2120

(responsive)

- Reader 1: From the very instant of creation, your Holy Spirit moved on the waters of creation, bringing to life the creative love that is God.
- Reader 2: Even when the people were forgetful and stubborn, your Holy Spirit called to them to be unafraid, to follow. It led them through the desert to a land of sweet dwelling.
- Reader 1: During all the times of fear and tumult, you sang the song of hope through the prophets, who called people back to you with tender forgiveness.
- Reader 2: On a dark winter night you sang your sweetest song and birthed a Savior who came to bring us life and witness to your love and power.
- Reader 1: At the lakeshore you called to the simple people, the fishermen, to come and follow you. They witnessed your miracles of healing and forgiving love.
- Reader 2: When the night seemed to be the darkest, even though it was mid-day - you gave your Son to be a witness to your love. From His cross He forgave those who crucified Him and reminded a thief that paradise would be his home.
- Reader 1: On the early morning, the women were startled with the news of His resurrection. Could it be that all he had said was true?
- Reader 2: The disciples hid in fear of what others might say, think or do. They were astonished at His presence to them.
- Reader 1: Spirit, Spirit of Gentleness, help us to dream dreams and see visions of all that is possible for the healing and hope for this world.

Reader 2: Help us cross lines which divide and unite to proclaim boldly that you are the Spirit of Absolute Love and Peace. Emblazon our spirits. Make bold our voices. Give joy to our hearts, for we have been called to be witnesses, even to the ends of the world. **AMEN.**

All: Spirit, Spirit of Gentleness, help us to dream dreams and see visions of all that is possible for the healing and hope for this world. Help us cross lines which divide and unite to proclaim boldly that you are the Spirit of Absolute Love and Peace. Emblazon our spirits. Make bold our voices. Give joy to our hearts, for we have been called to be witnesses, even to the ends of the world. Amen.

HOLY COMMUNION

INVITATION AND CONFESSION

(responsive)

Did you ever think of communion as a party? Well it is. It is a visual and *tasteful* reminder that this ritual we do is a foretaste of a banquet to come. Jesus has invited us to a banquet today and in the future, a big party where we revel in the fact that we are beloved of God.

Of course, say we're invited to a party, but we and the host or some of the other guests have been in a fight or just had a bit of a falling out. Sometimes we may stay home, avoid the host, the other guests, avoid acknowledging the problem. But that hurts us, prevents us from finding that wholeness and love at the party. So the better option is reconciliation. Before we come to the banquet table today, let us offer a prayer of confession and reconciliation:

Holy Friend, forgive us. We can be so stubborn, refusing your help and wisdom. We have rebelled against your love, we have not loved our neighbors, and we have not heard the cry of the needy. Forgive us for the fear and stubbornness that keeps us from following the way of life you encourage us to take. Offer us grace upon grace again!

ASSURANCE AND PARDON

(responsive)

Open your ears to hear the good news: our God makes all things new in Christ Jesus!

Glory to Our God who is full of Grace and Truth!

As Reconciled People let us share our gifts:

OFFERING

OFFERTORY ANTHEM

One World, One Communion

Pepper Choplin

Refrain

Let us be bread, blessed by the Lord,
 5 bro - ken and shared, life for the world.
 9 Let us be wine, love free - ly poured.
 13 Let us be one in the Lord.

OFFERING PRAYER

O God, most merciful and gracious, of whose bounty we have all received: Accept this offering of your people. Remember in love those who have brought it, and those for whom it is given, and so follow it with thy blessing that it may promote peace and good will among all people, and advance the kingdom of our Lord Jesus Christ.

THE GREAT THANKSGIVING

(responsive)

Our Holy Friend is with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord Our God.

It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to praise the host of this party, the Creator of us all. God is the life of the party, the life that was the light of all people. God pulled us out of the dark places of sin and slavery and famine and war, and made covenant with us to love us. And God has been true to that promise, even when we aren't true to anything.

And so, with your people on earth and all the company of heaven, we praise your name and join their unending hymn.

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Holy are you and blessed is your son Jesus Christ, the true light which enlightens everyone who came into the world. For even when we stood outside the party and sulked, or even when we were too busy with our sin to even stumble toward the party, you kept on extending an invitation for us. In Jesus, you didn't just mail the invitation --- you came to us, walked right into our broken lives, and offered to pick us up, wash off our faces, and laugh with us again.

In fact, you, through Jesus, threw a party today for twelve of his friends that we still talk about. It wasn't an ordinary party. Even though Jesus was the host, he washed the feet of his friends, demonstrating to us how we ought to serve those we love and love those we serve. And then Jesus served a simple meal, but a simple meal that burst with a celebration of life to come.

Because Jesus' friends needed to remember simple joy. In the days that followed, Jesus would be betrayed by one of us and sent to a horrible death. Jesus knew this. But his love overcame.

On his last night with us, Jesus sat at a table and fed us. He took bread, blessed it, broke it, and shared it with us, saying "This is my body, which is given for you."

When supper was over he took the cup, blessed it, and shared it with us, saying, "Take, and drink. As often as you do this, remember me," because when we eat and drink and receive Jesus, we gain the power to become your children.

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, as we proclaim the mystery of faith.

Christ has died; Christ is risen; Christ will come again.

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Transform us as you did that wine at that wedding; transform us completely. From your fullness may each of us here receive grace upon grace. May we in receiving through bread and cup go forth from this place sharing grace upon grace with our brothers and sisters. May we extend the invitation to your banquet to all.

And now, with the confidence of the children of God, let us pray as Jesus taught us:

THE LORD'S PRAYER

UMH 896

(unison)

From the ritual of the former Evangelical United Brethren Church

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread;
and forgive us our debts,
as we forgive our debtors;
and lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom and the power and the glory,
forever. Amen.**

BREAKING THE BREAD

GIVING AND RECEIVING THE BREAD AND THE CUP

Come - let us join the party! ⁱⁱ

Today's communion servers represent the extended cabinet, laity, and clergy of the West Virginia Annual Conference. Some of the participants come from historic EUB and Methodist churches and remember the merger. Others have only known The United Methodist Church. We come to the table as the saints did 50 years ago, united. We depart from the table united in our common ministry.

There are four stations using red cloth to indicate they are gluten free. Two stations are available on the main level of the chapel. They are in the front of the chapel on the left and right side aisles. For the balcony, the gluten free stations are directly above the gluten free stations on the main floor of the chapel.

Music will be projected on the screens during communion. Please feel free to join in the singing.

AFFIRMATION OF FAITH

(unison and responsive)

**We believe in God,
creator of all that is and shall be,
redeemer of all that is less than it could be,
sustainer of our living, our loving, our being.**

**We believe in the cross of Christ,
drenched in hatred and cruelty,
yet overflowing with God's unquenchable love.**

**We believe in the bread of life:
broken and shared, it opens our eyes to the presence of Christ
and strengthens us for the journey.**

**We believe in the pain suffered by Christ:
all our hurts, torments and betrayals
magnified in the purity of love,
and embraced that we might be free.**

**We believe in the joy of the Holy Spirit,
poured into the hearts of those
who with courage and resolve
refuse to trade integrity for popularity.**

**We believe in the gospel,
good news offered to us in Jesus,
despised by the world
but leading us in the way of life.**

**We believe in love:
the nature of God,
a gift unsurpassed,
but a mystery only fulfilled
when all else is relinquished.**

**We believe in light shining from darkness,
in mercy vanquishing bitterness,
in life bursting free where death reigned.**

How then shall we live?
How shall this faith take flesh in the world?

The cross? **We will take it.**

The bread? **We will break it.**

The pain? **We will bear it.**

The joy? **We will share it.**

The gospel? **We will live it.**

The love? **We will give it.**

The light? **We will cherish it.**

The darkness? **God shall perish it.** ⁱⁱⁱ

You've called us to-gether, O God, by your grace; In
 We're one in the faith, and in creeds that we share; In
 There's much to re-joice in, yet much to be done; While
 grate-ful o-be-dience, we've come to this place. Our new com-mon
 wor-ship and sa-cra-ments, we can't live as one. We're one in our
 some are ex-clud-ed, we can't live as one. May we as your
 mis-sion has on-ly be-gun; We're learn-ing the bless-ings of
 seek-ing to fol-low Christ's way; In Spir-it led min-is-try,
 chur-ches u-nit-ing now see That jus-tice is need-ed for
 serv-ing as one. day af-ter day. We are called! We are freed! We are bap-tized as one. In the
 true u-ni-ty. Church, all we need Can be found in your Son! With Christ to u-nite us, and
 born from a-bove, We wit-ness to-gether to your won-drous love.

BENEDICTION

SENDING MUSIC

Variations on *The Church's One Foundation*
1. Introduction and Hymn 2. Trumpet Tune 3. Finale

Janet Linker

(Please be seated and continue in a spirit of worship while music is playing.)

NOTES:

ⁱ Excerpts of this litany come from “Visions and Dreams: A Sermon for the Uniting Conference of the United Methodist Church,” Dallas, TX, April 23, 1968. It is written by Tanya Linn Bennett, March 2010. Tanya is the Associate Dean of Vocation and Formation and Associate Professor in the Practice of Public Theology and Vocation at Drew Theological School.

http://s3.amazonaws.com/gcah.org/Litany_for_an_Unfinished_Church-Heritage_Sunday_2018.pdf

ⁱⁱ Communion Liturgy written by the Rev. Shannon E. Sullivan and was edited with permission by the Rev. Lauren A. Godwin.

ⁱⁱⁱ The responses at the end come from Stages on the Way by the Wild Goose Worship Group. ©1998, WGRG, Iona Community, Glasgow G51 3UU, Scotland. The rest was written by Nathan Nettleton (©2000) to preface the responses. <http://www.laughingbird.net/SeasonalPages/Lent.html>

Liturgists:

Tim Conrad
Harry Jenkins
Angela Jones

Serving at the Table:

Dina Andrews
David Donathan
Maria Wiblin

Music Directors:

Craig Hinchman
Julie Janisch

Musicians:

Conference Choir
Ann McDaniel, flute
Craig Hinchman Trio (and More)
Craig Hinchman, guitar
Martha Craig Hinchman, piano
Rusty Joins, bass guitar
Gary Nelson, drums
Ed Pauley, guitar

Communion Servers:

Jim Berner
Mike Estep
Mary Ellen Finegan
Okey Harless
Joe Hill
Joe Kenaston
Judith Kenaston
Ken Krimmel
Martha Ognibene
Rick Sale
Rich Shaffer
Frank Shomo
Melissa Shortridge
Heather Barker
Gavin Brandenburg
Erin Gibson Daniels
Michael Gibson
Harry Jenkins
Hannah Lamb
Greg Markins
Teresa Markins
Carol Smith
Mark Edward Smith