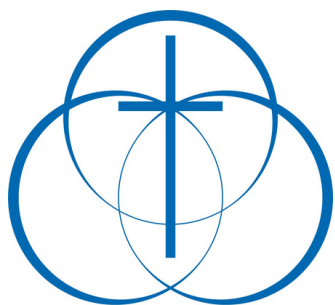




THE  
**DRAFT**  
**LITURGIES**  
OF THE  
GLOBAL METHODIST CHURCH

**OCTOBER 2026**

# THE DRAFT LITURGIES OF THE GLOBAL METHODIST CHURCH

## GREETING AND INTRODUCTION

---

The Global Methodist Church holds the conviction that the liturgical witness of the Church is central to our life together in faith. Liturgy leads the Church in doxology, or “right praise,” in response to God’s mighty acts of salvation in Jesus Christ. It is vital because it both guards and teaches our doctrine and unites us with the communion of saints from every tribe, tongue, and nation, gathered around the throne in praise of the Triune God through the power of the Holy Spirit.

At its core, liturgy is the Church’s communal prayer and conversation with God. We believe that our practices of prayer shape what we believe, and what we believe shapes how we live as faithful followers of Jesus. In light of this, we offer this draft resource as a means of honoring Christ in our mission to spread scriptural holiness across the globe through the worship life of The Global Methodist Church.

The writing team has been dedicated to following the leading of the Holy Spirit by upholding the liturgical integrity of the Church in conversation with our doctrinal commitments as Wesleyans. These liturgies reflect a commitment to recovering our Wesleyan heritage through the *Book of Common Prayer* while remaining flexible enough to serve diverse global contexts. The *Draft Liturgies of The Global Methodist Church* include the primary services that pastors and church leaders use in everyday ministry. We recognize that many additional liturgies could be included in the future, but this collection provides a place for us to begin together as a denomination.

This resource has undergone a global consultation process involving practitioners and ministers from around the world. It has been reviewed by leaders across the denomination, and now it is time for the Church to use these liturgies in their local contexts and provide feedback.

We pray that these liturgies will faithfully serve Christ and The Global Methodist Church by the power of the Spirit, to the glory of God the Father.

in Christ,

Rev. Dr. Tesia L. Mallory  
Chair, Liturgy Subcommittee  
The Connectional Council

# TABLE OF CONTENTS

## *DRAFT LITURGIES OF THE GLOBAL METHODIST CHURCH*

---

### **SECTION I | BAPTISM**

|                                  |    |
|----------------------------------|----|
| Introduction and Instructions    | 1  |
| Sacrament of Holy Baptism        | 2  |
| Rite of Confirmation             | 7  |
| Rite of Reaffirmation of Baptism | 10 |

### **SECTION II | HOLY COMMUNION**

|                                                                                      |    |
|--------------------------------------------------------------------------------------|----|
| Introduction and Instructions                                                        | 12 |
| Sacrament of Holy Communion I                                                        | 13 |
| Sacrament of Holy Communion II, Abbreviated Liturgy                                  | 18 |
| Sacrament of Holy Communion III, Instructions for an Extemporaneous Liturgy          | 21 |
| A Liturgy for the Administration of Consecrated Communion Elements by a Lay Minister | 22 |

### **SECTION III | THE CHRISTIAN FUNERAL AND WEDDING**

|                                       |    |
|---------------------------------------|----|
| Funeral Introduction and Instructions | 24 |
| A Service of Death and Resurrection   | 25 |
| A Graveside Service of Committal      | 29 |
| Wedding Introduction and Instructions | 31 |
| Rite of Christian Marriage            | 32 |

### **SECTION IV | THE LOCAL CHURCH**

|                                          |    |
|------------------------------------------|----|
| Membership Introduction and Instructions | 38 |
| A Liturgy for Membership                 | 39 |

# SACRAMENT OF HOLY BAPTISM

## INTRODUCTION AND INSTRUCTIONS

---

Holy Baptism is one of two sacraments celebrated in the Global Methodist Church (the other being Holy Communion). John Wesley wrote in his *A Treatise on Baptism* that baptism is “the initiatory sacrament, which enters us into covenant with God. It was instituted by Christ...[as] a sign, seal, pledge, and means of grace, perpetually obligatory on all Christians.” It is in this sacrament that the baptismal candidate is “united in Christ’s death in repentance of our sins; raised to new life in him through the power of the resurrection; incorporated into the Body of Christ; and empowered through the work of the Holy Spirit to go on to perfection” (2024 *Book of Doctrines and Discipline of the Global Methodist Church*, ¶414).

While the use of the following liturgy may be adapted to fit various contexts and styles of worship, two things must never be neglected. First, water, which serves as the outward and visible sign, must be used in the administration of the sacrament, as modeled in the Holy Scriptures, and can be performed by immersion, sprinkling, or pouring. Second, and essential for proper Christian Baptism, is that it be done “in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19).

In the Global Methodist Church, Holy Baptism is a sacrament made available to both adults and children. Holy Baptism is not sufficient for salvation, and so infants who are baptized must be “nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism” (*Catechism for the Global Methodist Church* 41, 42). This will be done using the Rite of Confirmation (pg. 7). The minister shall encourage parents not to defer the Baptism of their children.

The administration of Holy Baptism shall be done among a gathered congregation, whether that be on a Sunday morning or another time of worship, and not in private. Special accommodations may be made by the minister and candidate for baptism if necessary, while making sure that some members of the Body of Christ are present.

Holy Baptism, which is an initiation into Christ’s holy church, is done only one time in a person’s life. Should an individual who received Christian Baptism previously feel compelled to reaffirm their baptismal vows, the minister ought to use the *Rite of Reaffirmation* (p. 10) making sure it is clear that it is an act of reaffirmation, not an additional baptism.

## SACRAMENT OF HOLY BAPTISM

---

### INTRODUCTION AND OPENING WORDS

*(Candidates and sponsors are invited by the celebrant to stand at the front of the sanctuary and face the congregation.)*

Brothers and Sisters, since the beginning of time God desired a chosen people, called from darkness into light, to be his very own. He created us in his image and likeness, and gifted us with fullness of life in perfect union with him. In time we sought to fashion a kingdom in our own likeness, bringing sin and death into the world. "But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions... For it is by grace we have been saved, through faith—it is the gift of God" (Ephesians 2:4-9).

Regarding this gift, we present these candidates for Holy Baptism. We remember the words of our Lord Jesus Christ, "Very truly I tell you no one can enter the Kingdom of God unless they are born of water and the Spirit." In these baptismal waters, as they die with Christ may they also be raised with Christ, given new birth by water and the Holy Spirit, cleansed of all sin, marked by grace in the covenant promise of Christ, and brought into the Church, the household of God.

### THE PRESENTATION

*(Candidates and sponsors remain standing and face the congregation.)*

*The Celebrant:*

The candidates for Holy Baptism in Christ's Holy Church will now be presented.

*Candidates or Sponsor:*

**I present *(insert name/s)* for Holy Baptism.**

*(If baptismal candidate is a confessing adult or a child of age, continue with the Renunciations and Vows below this section.)*

### FOR INFANTS AND YOUNG CHILDREN BEING BAPTIZED

*(If there are no infants or children, liturgy continues for adults below.)*

*The Celebrant to Sponsors/Parents for infants and children:*

In the Global Methodist Church, we believe in God's initiation of grace in our lives. We welcome infants and children to the baptismal font to be incorporated into God's covenant people.

In the Gospel of Mark chapter 10 we hear the words of our Lord: "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it" (Mark 10:13-15).

Today, as parents and sponsors, you come before God and his Church, to make vows on behalf of *this child/these children* to promise to raise *him/her/them* in the faith so that one day *he/she/they* may seek, for *himself/herself/themselves*, to live as a disciple of Christ and be confirmed in Christ's Holy Church through the power of the Holy Spirit.

Do you accept this calling and vow to uphold it by the grace of God?

*Sponsors/Parents:*

**I/We do, by the grace of God.**

## **RENUNCIATIONS AND THE TAKING OF BAPTISMAL VOWS**

*(For baptismal candidates who are adults, children of age, sponsors or parents of infants and children.)*

On behalf of the Church, in faithfulness with early Christian practice and the Wesleyan tradition, I ask you:

Do you renounce the devil and all his works, and reject the evil powers of this world?

*Candidates: I renounce them.*

Do you repent of your sin, turn to Jesus Christ, and confess him as your Lord and Savior?

*Candidates: I do.*

Do you receive and profess the Christian faith as contained in the Holy Scriptures of the Old and New Testaments?

*Candidates: I do.*

Do you accept the responsibility to resist evil, injustice, and oppression by the grace and power of God?

*Candidates: I do.*

Will you obediently keep God's holy will and commandments, and walk in them all the days of your life by the grace and power of the Holy Spirit?

*Candidates: I will.*

*(In addition, those who present candidates for Holy Baptism who are unable to answer for themselves will also be asked the following question.)*

Will you nurture *this child/these children/person(s)* in Christ's Holy Church, that by your teaching and example *he/she/they* may be guided to accept God's grace for *himself/herself/themselves*, profess *his/her/their* faith openly, and lead a Christian life?

*Sponsors: I/We will.*

*(The congregation is then asked to affirm their commitment to support the candidate(s) in the faith.)*

Will you who witness these vows encourage these persons in the faith and do all in your power to support these persons in their life in Christ?

*Congregation: We will.*

## THE APOSTLES' CREED

*(The congregation joins with the candidates to profess the historic Christian faith. The Nicene Creed may also be substituted.)*

*Celebrant:*

We now join together as a Church to confess our faith as it is contained in the Holy Scriptures.

Do you believe in God the Father?

*Congregation:*

**I believe in God, the Father almighty,  
Creator of heaven and earth.**

*Celebrant:*

Do you believe in Jesus Christ?

*Congregation:*

**I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended to the dead;  
on the third day he rose again;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge the living and the dead.**

*Celebrant:*

Do you believe in the Holy Spirit?

*Congregation:*

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## THANKSGIVING OVER THE WATER

*Celebrant:*

Let us pray.

*(While pouring water the celebrant may place hands in or over the water, stir the water, or lift the water.)*

Almighty God, whose son Jesus Christ, for the forgiveness of our sins, shed both water and blood from his side on the cross; and commanded his followers to go make disciples of all nations, baptizing them in the Name of the Father, the Son, and the Holy Spirit: We ask you to pour out your Holy Spirit to sanctify this water for the washing away of sin; that all who enter it may be cleansed of their sin, receive the fullness of grace, and be filled by the Holy Spirit to live holy and pleasing lives following in the way of Christ. Amen.

*(The celebrant will liberally sprinkle or pour water on the candidate's head one or three times or fully immerse the candidate in water to signify baptism in the Name of the Triune God).*

*Celebrant: (Name), I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.*

*(The Celebrant may also mark the sign of the cross on the forehead of the baptized with anointing oil and pray with the laying on of hands.)*

*Celebrant: (Name), receive now the sign of the cross as a sign of your new life in Christ and be sealed in the transformative power of the Holy Spirit.*

Almighty God, strengthen *(Name/Your children)* to boldly confess the faith of Christ crucified and persevere under his Lordship against sin, the world, and the devil by the power of the Holy Spirit. Defend and sanctify *him/her/them* with your grace that *he/she/they* may live in freedom from the power of sin as a true disciple of Jesus Christ, spreading scriptural holiness until the establishment of your holy and eternal Kingdom. Through your Son Jesus Christ, who with you and the Holy Spirit lives and reigns for ever. Amen.

*Celebrant to congregation:*

Joining with our newly received brothers and sisters we now recommit ourselves to a life of Christian discipleship in the Wesleyan tradition.

*Congregation:*

**Lord, 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 heartily yield all things  
to Your pleasure and disposal.  
And now, O glorious and blessed God,  
Father, Son, and Holy Spirit,  
You are mine, and I am Yours. So be it.  
And the covenant which I have made on earth,  
let it be ratified in heaven. Amen.**

## CLOSING PRAYER

*Celebrant:*

Let us pray together as the household of God.

*Congregation:*

**Almighty Father, may your hand be upon us, your children, and may your Holy Spirit dwell within us. By your sanctifying grace lead us in the knowledge and obedience of your Word, that we may faithfully serve you in this life, and joyfully dwell with you in the life to come, through Jesus Christ our Lord. Amen.**

*Celebrant to the Congregation:*

And now let us welcome our newly baptized *brothers/sisters* in Christ.

## RITE OF CONFIRMATION

---

### INTRODUCTION AND OPENING WORDS

*(Pastor invites candidates and sponsors to the front of the sanctuary to face the congregation. If baptism is to take place in the context of this service, refer to The Sacrament of Holy Baptism liturgy.)*

Brothers and Sisters, since the beginning of time God desired a chosen people, called from darkness into light, to be his very own. He created us in his image and likeness, and gifted us with fullness of life in perfect union with him. In time we sought to fashion a kingdom in our own likeness, bringing sin and death into the world. “But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions... For it is by grace we have been saved, through faith—it is the gift of God” (Eph. 2:4-9).

Regarding this gift, we remember the words of our Lord, “Very truly I tell you no one can enter the Kingdom of God unless they are born of water and the Spirit,” and our Lord’s commission to the Church to “make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” (Matt. 28:19)

Through the Rite of Confirmation, we personally renew the covenant declared at our baptism, bear witness to God’s work in our lives, affirm our commitment to Christ and His Holy Church, receive a fresh outpouring of the Holy Spirit through the laying on of hands, and continue to be perfected in love through the saving grace of Jesus Christ our Lord.

### THE PRESENTATION

*(Candidates and sponsors continue to face the congregation.)*

*The Pastor:*

The candidates for Confirmation in Christ’s Holy Church will now be presented.

*Candidates or Sponsors:* I present *(insert name/s)* for Confirmation.

### RENUNCIATIONS AND THE CONFIRMATION OF VOWS

*(Candidates and sponsors continue to face the congregation. Membership vows may also be inserted as part of the liturgy.)*

On behalf of the Church, in faithfulness with early Christian practice and the Wesleyan tradition, I ask you:

Do you renounce the devil and all his works, and reject the evil powers of this world?

*Candidates: I renounce them.*

Do you repent of your sin, turn to Jesus Christ, and confess him as your Lord and Savior?

*Candidates: I do.*

Do you receive and profess the Christian faith as contained in the Holy Scriptures of the Old

and New Testaments?

*Candidates: I do.*

Do you accept the responsibility to resist evil, injustice, and oppression by the grace and power of God?

*Candidates: I do.*

Will you obediently keep God's holy will and commandments, and walk in them all the days of your life by the grace and power of the Holy Spirit?

*Candidates: I will.*

*(The congregation is then asked to affirm their commitment to support the candidate(s) in the faith.)*

Will you who witness these vows encourage *(these persons)* in the faith and do all in your power to support *(these persons)* in *(their)* life in Christ?

*Congregation: We will.*

## THE APOSTLES' CREED

*(The congregation joins with the candidates to profess the historic Christian faith.)*

## CONFIRMATION

*(Candidates may come forward to kneel, and sponsors may place their hand on the shoulders of the candidates. Pastor will mark the sign of the cross on the forehead of the candidate with anointing oil or other contextually appropriate acts and pray with the laying on of hands.)*

*Pastor: (Name)* make firm your faith, remember that you are baptized, and be filled with the Holy Spirit.

Almighty God, strengthen *(Name/Your children)* to boldly confess the faith of Christ crucified and persevere under his Lordship against sin, the world, and the devil by the power of the Holy Spirit. Defend and sanctify *him/her/them* with your grace that *he/she/they* may live in freedom from the power of sin as a true disciple of Jesus Christ, spreading scriptural holiness until the establishment of your holy and eternal Kingdom. Through your Son Jesus Christ, who with you and the Holy Spirit lives and reigns for ever. Amen.

*Pastor to congregation:*

Joining with our newly confirmed brothers and sisters, we now recommit ourselves to a life of Christian discipleship in the Wesleyan tradition.

*Congregation:*

**Lord, 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 heartily yield all things  
to Your pleasure and disposal.  
And now, O glorious and blessed God,  
Father, Son, and Holy Spirit,  
You are mine, and I am Yours. So be it.  
And the covenant which I have made on earth,  
let it be ratified in heaven. Amen.**

## **CLOSING PRAYER**

*Pastor:*

Let us pray together as the household of God.

*Congregation:*

**Almighty Father, may your hand be upon us, your children, and may your Holy Spirit dwell within us. By your sanctifying grace, lead us in the knowledge and obedience of your Word, that we may faithfully serve you in this life and joyfully dwell with you in the life to come, through Jesus Christ our Lord. Amen.**

*Pastor to the Congregation:*

And now let us welcome our newly confirmed brothers/sisters in Christ.

## RITE OF REAFFIRMATION OF BAPTISM

---

### INTRODUCTION AND OPENING WORDS

*(The pastor invites candidates to the front of the sanctuary to face the congregation.)*

Brothers and Sisters, since the beginning of time God desired a chosen people, called from darkness into light, to be his very own. He created us in his image and likeness, and gifted us with fullness of life in perfect union with him. In time we sought to fashion a kingdom in our own likeness, bringing sin and death into the world. “But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions... For it is by grace we have been saved, through faith—it is the gift of God” (Eph. 2:4-9).

Just as Jesus called Peter back into relationship with God in the Gospel of John, believers who have fallen away but are now returning to faith or experiencing renewal in their walk with Christ may come and recommit themselves to a life of discipleship through the reaffirmation of their baptismal vows. This is not a re-baptizing, but a remembering of the covenant of grace initiated by Christ in their baptism.

### THE PRESENTATION

*(Candidates continue to face the congregation.)*

*Pastor:*

The candidates for Reaffirmation of Baptism in Christ's Holy Church will now be presented.

*Candidates or Sponsor:*

**I present (insert name/s) for Reaffirmation of Baptism.**

### RENUNCIATIONS AND THE REAFFIRMATION OF BAPTISMAL VOWS

On behalf of the Church, in faithfulness with early Christian practice and Wesleyan tradition, I ask you:

Do you renounce the devil and all his works, and reject the evil powers of this world?

*Candidates: I renounce them.*

Do you repent of your sin, turn to Jesus Christ, and confess him as your Lord and Savior?

*Candidates: I do.*

Do you receive and profess the Christian faith as contained in the Holy Scriptures of the Old and New Testaments?

*Candidates: I do.*

Do you accept the responsibility to resist evil, injustice, and oppression by the grace and power of God?

*Candidates: I do.*

Will you obediently keep God's holy will and commandments, and walk in them all the days of your life by the grace and power of the Holy Spirit?

Candidates: **I will.**

*(The congregation is then asked to affirm their commitment to support the candidate(s) in the faith.)*

Will you who witness this recommitment encourage *(these persons)* in the faith and do all in your power to support *(these persons)* in *(their)* life in Christ?

Congregation: **We will.**

## THE APOSTLES' OR NICENE CREED

*(If the Creed has not been professed at another point in the service, the congregation joins together to profess the historic Christian faith.)*

## REAFFIRMATION OF BAPTISM PRAYER

*Pastor:*

Let us pray. Almighty God, whose son Jesus Christ, for the forgiveness of our sins, shed both water and blood from his side on the cross; and commanded his followers to go make disciples of all nations, baptizing them in the Name of the Father, the Son, and the Holy Spirit: we ask that you use this water to bring to remembrance the grace poured out in Holy Baptism, that those who receive may recommit to walk in a manner worthy of Christ and be perfected in love through the power of the Holy Spirit. Amen.

*(The pastor will mark the sign of the cross on the forehead of the candidate(s) with water and pray with the laying on of hands.)*

*Pastor:* (Name) remember that you are baptized and be filled with the Holy Spirit.

Almighty God, strengthen *(Name/Your children)* to boldly confess the faith of Christ crucified and persevere under his Lordship against sin, the world, and the devil by the power of the Holy Spirit. Defend and sanctify *him/her/them* with your grace that *he/she/they* may live in freedom from the power of sin as a true disciple of Jesus Christ, spreading scriptural holiness until the establishment of your holy and eternal Kingdom. Through your Son Jesus Christ, who with you and the Holy Spirit lives and reigns for ever. Amen.

*(Following the remembrance of baptism the pastor may lead the congregation in the Wesley Covenant Prayer, extemporaneous closing prayer, or conclude with the end of the the Sacrament of Holy Baptism Liturgy.)*

# SACRAMENT OF HOLY COMMUNION

## INTRODUCTION AND INSTRUCTIONS

---

Holy Communion is one of two sacraments celebrated in the Global Methodist Church (the other being Holy Baptism). John Wesley wrote in his sermon *Upon Our Lord's Sermon on the Mount VI (Sermon 26, §III.11)* that communion is the “grand channel whereby the grace of his Spirit was conveyed to the souls of all the children of God.” Holy Communion is both a memorial of the sufferings and death of Christ and a token of the love and union that Christians have with Christ and one another. Through the elements, the Holy Spirit mysteriously communicates the body and blood of Christ as a means of grace, though the substance of each element remains unchanged.

While the use of the following liturgies may be adapted to fit various contexts and styles of worship, two things must never be neglected. First, bread and fruit of the vine (grape juice or wine) must be used in the administration of the sacrament, as modeled by Christ at the Last Supper. Second, the celebrant must be ordained and appointed to the local congregation of the Global Methodist Church and/or authorized by the bishop to preside over the sacraments.

It is important to note that though Methodists observe an open table, we acknowledge that the Lord's Table has historically been reserved for those who are baptized and following Christ by faith. It is important to remind the congregation that the Table is reserved for those who are repentant and seeking to walk with Christ in humility and peace. It is equally important, when necessary, to direct those receiving Communion toward Christian baptism and a life of discipleship.

The administration of Holy Communion shall be done among a gathered congregation, whether that be on a Sunday morning or at another time of worship, and not in private. In extenuating circumstances, special accommodations may be made by the celebrant, if necessary, to ensure that members of the Body of Christ are present.

More than a mere symbol, the Global Methodist Church understands the elements to be a sacrament and a means of God's grace for all who receive by faith. The administration of the consecrated elements must be handled with reverence and care as vessels of God's grace. At the conclusion of the worship service, the consecrated elements must either be consumed or returned to the earth. The decanter (pitcher), chalice (cup), paten (plate), purificators (white linens), and other communion vessels must be cleaned and stored appropriately between each observance of the sacrament.

## SACRAMENT OF HOLY COMMUNION I

---

### INVITATION

*Celebrant:*

All you who repent of your sins,  
who live in love and peace with your neighbors,  
and intend to lead a new life, following the commandments of God  
and walking in his holy ways; draw near with faith,  
and take this holy Sacrament to your comfort;  
and make your humble confession before Almighty God:

### CONFESSION

*Congregation:*

**Almighty God, Maker of all things,  
Judge of all people, we confess that we have  
sinned against you by our thoughts, words, and deeds.  
In repentance we humbly bow to acknowledge  
our evil and sinful desires before you.  
Have mercy upon us. Have mercy upon us,  
Merciful Father; for your Son our Lord Jesus Christ's sake,  
forgive us all that is past and renew us  
to freely love and serve you in joyful obedience;  
to the glory of your Name; through Jesus Christ our Lord. Amen.**

*-Silence for individual confession-*

### PARDON

May Almighty God, who in his great mercy promised forgiveness  
of sins to all who turn to him in repentance and true faith;  
have mercy upon us, forgive and deliver us from all our sins,  
confirm and strengthen us in all goodness, and bring us to everlasting life.

### WORDS OF COMFORT

Hear these words: For God so loved the world  
that he gave his only Son that all who believe in him  
will not perish but have eternal life.  
In the name of Jesus Christ, you are forgiven.  
**In the name of Jesus Christ, you are forgiven.  
All praise and glory to God. Amen!**

*or*

Hear the good news: If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sin. In the name of Jesus Christ, you are forgiven.  
**In the name of Jesus Christ, you are forgiven.**  
**All praise and glory to God. Amen!**

## **SHARING THE PEACE OF CHRIST**

Now that we have been reconciled to God, let us share signs of peace and reconciliation with one another. The peace of our Lord Jesus Christ be with you all.  
**And also with you.**

*(The congregation takes a moment to share signs of peace with one another.)*

## **THE PRAYER OF GREAT THANKSGIVING**

*(The congregation is invited to remain standing for the Prayer of Great Thanksgiving.)*

The Lord be 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 him thanks and praise.**

## **PROPER PREFACE**

It is right and good at all times and in all places to give you highest thanks and praise O Lord, Father Almighty, Everlasting God, Maker of all things, visible and invisible. From nothing, you spoke creation into being. When we, your people, fell into sin and bondage, you raised and delivered us through your unending love. Therefore we join with the angels and archangels and all the company of heaven surrounding the throne to magnify your Holy Name, saying:

## **SANCTUS**

**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.**

## POST-SANCTUS NARRATIVE

Holy are you, and holy is your only-begotten Son, Jesus Christ.  
For us and for our salvation, he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary,  
and became truly human.

By his life he revealed the way of sanctifying love and humble service.

Through his suffering and death on the cross,  
he made the full, perfect, and sufficient sacrifice for our sins.

In the power of his resurrection and ascension,  
he broke the bondage of sin and death,  
and is seated at your right hand in glory.

We praise you that he instituted this heavenly meal  
to receive his body and blood in continual remembrance of his sacrifice,  
until he comes again.

## WORDS OF INSTITUTION

*(Celebrant lifts the bread.)*

On the night in which he 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."

*(Celebrant lifts up the cup.)*

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."

*(Celebrant touches each vessel containing bread and wine during the act of consecration.)*

## MEMORIAL ACCLAMATION

As so, we proclaim the mystery of faith:

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

## EPICLESIS

*(Celebrant holds hands, palms down over the elements and then stretches out hands toward the congregation for the invocation of the Holy Spirit.)*

Pour out your Holy Spirit to sanctify these gifts  
of bread and fruit of the vine to be  
for your people  
the body and blood of Christ.  
Pour out your Spirit to sanctify us as well,  
that we, who receive by faith,  
may be partakers of his blessed body and blood.  
By your Spirit make us one body,  
your people from every tribe, tongue, and nation,  
until we join the church triumphant in praise  
surrounding the heavenly banquet table in the world to come.

## **DOXOLOGY**

All this we ask through your Son Jesus Christ:  
By him, and with him, and in him,  
in the unity of the Holy Spirit,  
all honor and glory is yours, Almighty Father,  
now and for ever. **Amen.**

## **THE LORD'S PRAYER**

And now as Jesus has taught us, we are bold to pray:

**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 trespasses,  
as we forgive those who trespass against us.  
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 OF THE BREAD**

*(Celebrant lifts the bread and breaks it in front of the congregation.)*

[Alleluia] Christ our Passover is sacrificed for us.

**Therefore let us keep the feast. [Alleluia]**

*(Alleluia is omitted during the season of Lent.)*

## PRAYER OF HUMBLE ACCESS

We do not presume to come to this your table,  
O merciful Lord, trusting in our own righteousness,  
but in your abundant and great mercies.  
We are not worthy so much as to gather up the crumbs under your table;  
but you are the same Lord whose character is always to have mercy.  
Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ,  
and to drink his blood, that our sinful bodies  
may be made clean by his body, and our souls  
washed through his most precious blood,  
and that we may evermore dwell in him, and he in us. Amen.

## THE AGNUS DEI

*(Celebrate lifts up the broken bread and chalice and invites congregation to join in this ancient hymn.)*

O Lamb of God, you take away the sin of the world;  
**have mercy on us.**

O Lamb of God, you take away the sin of the world;  
**have mercy on us.**

O Lamb of God, you take away the sin of the world;  
**grant us your peace.**

## GIVING THE BREAD AND THE CUP

*(Servers are invited to come forward to receive and distribute the consecrated elements to the congregation.)*

The body of Christ, the bread of heaven, given for you.  
The blood of Christ, the cup of salvation, shed for you.

*(Following the distribution of the elements the servers return them to the celebrant at the table. Celebrant covers the consecrated elements with purificators.)*

## PRAYER AFTER COMMUNION

**Heavenly Father, we thank you for nourishing us  
by the living presence of your Son, our Savior, Jesus Christ.  
Now as members of your body and heirs of your  
eternal Kingdom send us out to be a holy and living sacrifice  
by the power and presence of your Holy Spirit.  
In Christ's name we pray. Amen.**

## SACRAMENT OF HOLY COMMUNION II

### ABBREVIATED LITURGY

---

#### INVITATION, CONFESSION, AND PARDON

*Celebrant:*

All you who repent of your sins,  
who live in love and peace with your neighbors,  
and intend to lead a new life, following the commandments of God  
and walking in his holy ways; draw near with faith,  
and take this holy Sacrament to your comfort;  
and make your humble confession before Almighty God:

*Congregation:*

**Almighty God, Maker of all things, Judge of all people,  
we confess that we have sinned against you  
by our thoughts, words, and deeds.  
Have mercy upon us, Merciful Father;  
forgive us all that is past and renew us to freely love  
and serve you in joyful obedience;  
to the glory of your Name; through Jesus Christ our Lord. Amen.**

*-Silence for individual confession-*

Hear these words: For God so loved the world  
that he gave his only Son that all who believe in him  
will not perish but have eternal life.  
In the name of Jesus Christ, you are forgiven.  
**In the name of Jesus Christ, you are forgiven.  
All praise and glory to God. Amen!**

#### THE PRAYER OF GREAT THANKSGIVING

*(The congregation is invited to stand for the Prayer of Great Thanksgiving.)*

The Lord be 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 him our thanks and praise.**

It is right and good at all times and in all places  
to give you highest thanks and praise  
O Lord, Father Almighty, Everlasting God,  
Maker of all things, visible and invisible.  
Therefore we join with the angels and archangels  
and all the company of heaven surrounding the  
throne to magnify your Holy Name, saying:

**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 holy is your only-begotten Son, Jesus Christ.  
Through his incarnation, suffering, death, resurrection,  
and ascension he freed us from the bondage of sin and death  
and is seated at your right hand in glory.  
We praise you that he instituted this heavenly meal  
to receive his body and blood in continual remembrance of his sacrifice  
until he comes again.

*(Celebrant holds hands, palms down over the bread and cup during the consecration.)*

On the night in which he 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,  
shed for you and for many  
for the forgiveness of sins.  
Do this, as often as you drink it,  
in remembrance of me."

As so, we proclaim the mystery of faith:  
**Christ has died. Christ is risen. Christ will come again.**

*(Celebrant holds palms face down over the elements.)*

Pour out your Holy Spirit to sanctify these gifts  
of bread and fruit of the vine to be  
for your people  
the body and blood of Christ.  
Pour out your Spirit to sanctify us as well,  
that we, who receive by faith,  
may be partakers of his blessed body and blood.  
By your Spirit make us one body,  
your people from every tribe, tongue, and nation,  
until we join the church triumphant in praise  
surrounding the heavenly banquet table in the world to come.

All this we ask through your Son Jesus Christ:  
By him, and with him, and in him,

in the unity of the Holy Spirit,  
all honor and glory is yours, Almighty Father,  
now and for ever. **Amen.**

## **THE LORD'S PRAYER**

### **BREAKING THE BREAD**

*(Celebrant lifts the bread and breaks it and likewise lifts the cup.)*

Christ our Passover is sacrificed for us.  
**Therefore let us keep the feast.**

### **GIVING THE BREAD AND THE CUP**

*(Servers are invited to come forward to receive and distribute the consecrated elements to the congregation.)*

This is the body of Christ given for you.  
This is the blood of Christ shed for you.

*(Following the distribution of the elements the servers return them to the celebrant at the table.)*

## **PRAYER AFTER COMMUNION**

**Heavenly Father, we thank you for nourishing us  
by the living presence of your Son, our Savior, Jesus Christ.  
Now as members of your body and heirs of your  
eternal Kingdom send us out to be a holy and living sacrifice  
by the power and presence of your Holy Spirit.  
In Christ's name we pray. Amen.**

## **SACRAMENT OF HOLY COMMUNION III INSTRUCTIONS FOR AN EXTEMPORANEOUS LITURGY**

---

*(Instruction for occasions when an informal liturgy is appropriate for the service.)*

### **INVITATION**

While Methodists traditionally observe an open table, we acknowledge that the Lord's Table has historically been reserved for those who are baptized and are following Christ by faith. It is important to remind the congregation that the Table is reserved for those who are repentant and seeking to walk with Christ in humility and peace. It is equally important, when necessary, to direct those receiving Communion toward Christian baptism and a life of discipleship.

### **CONFESSION AND PARDON**

Because the Lord's Table is for those who are baptized and seeking to live as disciples of Christ, the congregation must be given the opportunity to confess and repent of sin. The celebrant may pray a prayer of corporate confession, followed by a time of silent prayer for personal confession of sin. Following the confession, the celebrant, in celebration of God's grace, must pronounce forgiveness over the congregation in the name of Jesus Christ.

### **TAKING AND BLESSING OF THE BREAD — PRAYER OF THANKSGIVING**

The Prayer of Thanksgiving is a prayer of blessing in gratitude to God for his mighty acts of salvation in Jesus Christ. It follows the traditional pattern found in the Gospels: take, bless, break, give. More than an addendum to the sermon, it is a prayer declaring and celebrating the entire salvation narrative from creation to new creation. The prayer is centered around the Words of Institution found in the Gospels and in 1 Corinthians 11:23-25, when Christ instituted the practice of Holy Communion for his Church. The Prayer of Thanksgiving concludes with an invocation of the Holy Spirit upon the bread and the cup, asking that they may be the body and blood of Christ for those who receive by faith. It is only through the power of the Holy Spirit that the presence and grace of Christ are mediated to the congregation through the elements.

### **BREAKING AND GIVING OF THE BREAD**

Following the Prayer of Thanksgiving, the celebrant breaks the bread and lifts the cup, representing Christ's body being sacrificed on the cross and Christ's blood being shed for the salvation of the world. More than a mere symbol, we understand the elements to be a sacrament and a means of God's grace for all who receive by faith. The bread is then distributed to the congregation and brought back to the Table for the celebrant to cover in reverence. The celebrant may conclude with a prayer of gratitude for God's sustaining grace. At the end of the worship service the consecrated elements must either be consumed or returned to the earth.

## A LITURGY FOR THE ADMINISTRATION OF CONSECRATED COMMUNION ELEMENTS BY A LAY MINISTER

---

*(Instructions for occasions when a lay minister administers previously consecrated elements.)*

### INVITATION, CONFESSION, AND PARDON

*Lay Minister:*

All you who repent of your sins,  
who live in love and peace with your neighbors,  
and intend to lead a new life, following the commandments of God  
and walking in his holy ways; draw near with faith,  
and take this holy Sacrament to your comfort;  
and make your humble confession before Almighty God:

*Congregation:*

**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.**

### PRAYER FOR PARDON

*Lay Minister:*

Hear now the prayer for pardon:

*Congregation:*

**Almighty God have mercy on us,  
forgive all our sins through our Lord Jesus Christ,  
strengthen us in all goodness,  
and by the power  
of the Holy Spirit keep us in eternal life. Amen.**

### THE GREAT THANKSGIVING

*Lay Minister:*

Let us pray: Gracious God, we thank you for the mystery  
of Christ's real presence in the Sacrament of Holy Communion  
celebrated at the altar of (insert church name).  
These gifts of bread and wine were offered to you  
by our congregation and consecrated by our Senior Pastor.

We thank you for your Holy Spirit  
whom you poured out to sanctify

these gifts of bread and fruit of the vine  
to be for your people the body and blood of Christ.  
So, pour out your Spirit to sanctify us as well,  
that we, who receive by faith,  
may be partakers of his blessed body and blood.  
By your Spirit make us one body,  
your people from every tribe, tongue, and nation,  
until we join the church triumphant in praise  
surrounding the heavenly banquet table in the world to come.

## THE LORD'S PRAYER

And now as Jesus has taught us, we are bold to pray:

**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 trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory forever. Amen.**

## GIVING THE BREAD AND THE CUP

*(Servers are invited to come forward to receive and distribute the consecrated elements to the congregation.)*

This is the body of Christ given for you.  
This is the blood of Christ shed for you.

*(Following the distribution of the elements the servers return them to the Lay Minister at the table.)*

## PRAYER AFTER COMMUNION

**Heavenly Father, we thank you for nourishing us  
by the living presence of your Son, our Savior, Jesus Christ.  
Now as members of your body and heirs of your  
eternal Kingdom send us out to be a holy and living sacrifice  
by the power and presence of your Holy Spirit.  
In Christ's name we pray. Amen.**

# A SERVICE OF DEATH AND RESURRECTION

## INTRODUCTION AND INSTRUCTIONS

---

*The Service of Death and Resurrection* is first and foremost a service of Christian worship, declaring the hope of the resurrection of Jesus Christ while confronting the reality of death in our midst. While we mourn the loss of family and friends, we have confidence in Jesus' words to Martha in John 11:25–26: "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die."

This liturgy is designed to be used in a setting of congregational worship with members of the congregation present. While adaptations may be made to address cultural and contextual considerations, the integrity of the liturgy as an act of Christian worship must be preserved. The service may also be adapted for memorial services or other occasions when the body of the deceased is not present. Any additions or special elements added to the service must uphold the doctrine of the Global Methodist Church and the orthodox Christian faith.

Prior to the service, the pastor will meet with the family to provide pastoral care, offer support, and assist with preparations for the service. Arrangements with the funeral home must also be made prior to the service. The liturgy contains multiple selected scripture readings that may be chosen in consultation with the family to ensure the faithful proclamation of the gospel. Music and other meaningful elements may also be selected in consultation with the minister of music, family members, and those participating in the service.

Following the service, if necessary, the pastor will conduct a graveside service utilizing *A Graveside Service of Committal* (page number). Overall, this service of worship shall be conducted with pastoral sensitivity and theological clarity, faithfully proclaiming our hope in Christ in the midst of grief.

# A SERVICE OF DEATH AND RESURRECTION

---

## GATHERING

*(Music or hymn singing may be used to gather the congregation into the worship space.)*

## SCRIPTURAL GREETING

*Pastor or Officiant:*

Hear the good news. Jesus says, “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. (John 11:25-26)

*(The pastor may also use one of the following scriptures or other selections.)*

If we live, we live for the Lord; and if we die, we die for the Lord.  
So, whether we live or die, we belong to the Lord. For this very reason,  
Christ died and returned to life so that he might be the  
Lord of both the dead and the living. (Romans 14:8-9)

I know that my redeemer lives,  
and that in the end he will stand on the earth.  
And after my skin has been destroyed,  
yet in my flesh I will see God;  
I myself will see him  
with my own eyes—I, and not another.  
How my heart yearns within me! (Job 19:25-27)

## OPENING WORDS

*(The pastor may address the congregation with these and/or other words of introduction.)*

Brothers and sisters, within the midst of life we are often confronted with the reality of death. In the face of this confrontation, we gather together as the faithful people of God to proclaim the resurrection of Christ and his victory over death. Though we carry the weight of grief with us, we recognize that we do not grieve as the world does. We grieve with hope, as we celebrate the life of *(insert name)*. Through this hope, may our Lord strengthen us in our sorrow, call forth our tears and our joys, and provide comfort as we look through death into the promise of resurrection.

## OPENING PRAYER

Let us pray:

Holy Father, in the glorious light of the resurrection of your Son Jesus Christ, you reveal that nothing, not even death, can separate us from your love and the abundance of eternal life. We ask now that your servant *(insert name)* be received into that life and, and being raised with

Christ, be brought into the fullness of your eternal glory. Send your Holy Spirit to be present with us now as we mourn and remember our loved one(s), that we may celebrate their life in you and look toward the life that is to come. We ask all this in the name of Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

### **\*HYMN(S) OR SONG(S)**

*(The pastor may choose music in consultation with the family of the dead. Themes of comfort, healing, hope, resurrection, and God's attributes of love and mercy are to be considered.)*

## **HEARING THE WORD**

*(The pastor may choose from suggested scripture readings below or choose additional readings as needed. Special music or acts of worship may also be interwoven throughout the scripture readings.)*

### **OLD TESTAMENT READING**

Isaiah 25:6-9 *(He will swallow up death for ever)*  
Isaiah 40:1-8 *(Comfort my people)*  
Isaiah 40:28-31 *(Not grow weary)*  
Isaiah 61:1-3 *(To comfort all who mourn)*  
Lamentations 3:22-26,31-33 *(The Lord is good to those who wait)*  
Job 19:21-27a *(I know that my Redeemer lives)*

### **PSALM READING**

Psalms 23, 27, 39, 42:1-7, 46, 90:1-12, 106:1-5, 116, 121, 130, 139:1-11

### **NEW TESTAMENT READING**

Romans 8:14-19,34-39 *(The glory that is to be revealed)*  
1 Corinthians 15:20-26,35-38,42-44,53-58 *(The imperishable body)*  
2 Corinthians 4:16—5:9 *(Things that are unseen are eternal)*  
1 John 3:1-2 *(We shall be like him)*  
Revelation 7:9-17 *(God will wipe away every tear)*  
Revelation 21:2-7 *(Behold, I am making all things new)*

### **\*GOSPEL READING**

*(Congregation is invited to stand for the reading of the holy gospel.)*

John 5:24-27 *(Whoever believes has eternal life)*  
John 6:37-40 *(All that the Father gives me will come to me)*

John 10:11-16 (*I am the good shepherd*)  
John 11:21-27 (*I am the resurrection and the life*)  
John 14:1-6, 18-19, 25-27 (*In my Father's house are many rooms*)

## SCRIPTURE RESPONSE

*(Following the reading of the Word)*

*Pastor:* This is the Word of God for the people of God.

*Congregation:* **Thanks be to God.**

## SERMON

*(A sermon is preached that proclaims the gospel hope we have in Christ over death.)*

## TIME OF WITNESS: HONORING THE DEAD

*(Following the sermon the pastor may guide a time of witness or other act to honor the memory of the dead.)*

## RESPONDING TO THE WORD

*(Congregation may respond with the Apostles' or Nicene Creed, or move directly to the closing hymn. The Sacrament of Holy Communion may also be included following the Creed.)*

## THE APOSTLES' CREED

*Pastor:*

As heirs of baptismal grace and children in the household of God, in sure and certain hope of resurrection, we proclaim the faith as contained in the Old and New Testaments.

*Congregation:*

**I believe in God, the Father Almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
is seated at the right hand of the Father,  
and will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic\* church,**

**the communion of saints, the forgiveness of sins,  
the resurrection of the body, and the life everlasting. Amen.**

## **HOLY COMMUNION**

*(The Sacrament of Holy Communion [Liturgy I, II, or III] may be inserted here beginning with the Invitation, Confession, and Pardon. The closing hymn or song may be sung during the distribution of the elements. The closing prayer may be used following the prayer after communion.)*

## **HYMN OR SONG**

*(The pastor may choose music in consultation with the family of the dead. Themes of comfort, healing, hope, resurrection, and God's attributes of love and mercy are to be considered. If receiving Holy Communion the closing hymn or song may be sung during the distribution of the elements.)*

## **CLOSING PRAYER**

*(If receiving Holy Communion the closing prayer may be used following the prayer after communion.)*

Let us pray,

Merciful God, Father of our Lord Jesus Christ, who is the resurrection and the life; who taught us, through the Apostle Paul, not to grieve as people without hope: We ask you to raise us from the death of sin into the life of righteousness; that when we depart this life, we may enter into his perfect rest, as is our hope for our *brother/sister (insert name)*. God of mercy, at the resurrection in the last day, may we be found acceptable in your sight, and hear the words of Christ to all who love you: "Come, children of my Father, receive the kingdom prepared for you from the beginning of the world" (Matthew 25:34). We ask this through Jesus Christ our Lord. Amen.

## *THE SENDING*

## **BENEDICTION**

"Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever." Amen. (Hebrews 13:20-21)

*(Following the benediction, instructions may be given for the committal service utilizing the Liturgy for A Graveside Service of Committal.)*

## A GRAVESIDE SERVICE OF COMMITTAL

---

*(The family is invited to gather around the casket. The pastor may include any parts of the Service of Death and Resurrection that are appropriate and meaningful.)*

### GREETING

*Pastor:*

In the name of the Father, and of the Son, and of the Holy Spirit.

Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God. You turn people back to dust, saying, "Return to dust, you mortals." A thousand years in your sight are like a day that has just gone by, or like a watch in the night. Teach us to number our days, that we may gain a heart of wisdom. (Psalm 90:1-4,12)

Listen, I tell you a mystery: We will not all sleep, but we will all be changed— in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory." "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ. (1 Corinthians 15:51-57)

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord has taken away; blessed be the name of the Lord. (1 Timothy 6:7, Job 1:21)

*(If liturgy is not distributed, the pastor may read for both the pastor and the congregation.)*

*Pastor:*

Lord, have mercy upon us.

*Congregation:*

**Christ, have mercy upon us.**

*Pastor:*

Lord, have mercy upon us and grant us peace.

### COMMENDATION AND COMMITTAL TO THE GROUND

*(The pastor may sprinkle dirt on the casket while praying the prayer of committal as a symbol of burial.)*

*Pastor:*

Let us pray.

Almighty Father, our hope rests in Jesus Christ and his promise of resurrection to eternal life.

We commend into your merciful hands the soul of your child, *(insert name)* and we commit *his/her* body to the ground, earth to earth, ashes to ashes, dust to dust. Receive your child in grace.

The Lord bless *him/her* and keep *him/her*, the Lord make his face to shine upon *him/her* and be gracious unto *him/her*, the Lord lift up his countenance upon *him/her* and give *him/her* peace.

## THE LORD'S PRAYER

Let us pray together as Christ has taught us:

*Congregation:*

**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 trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory forever. Amen.**

May perpetual light shine upon *(insert name)* and may *he/she* rest in peace. Amen.

And now, Merciful Father, we seek your face and ask that when we depart from this life we may receive the eternal inheritance of your household and rest in you with our *brother/sister* who we have now committed to you. May we together be found pleasing and acceptable in your sight and receive the blessing of eternal life as those united with Christ in his death and resurrection. Grant this, we pray, for all of us, through Jesus Christ, our Mediator and Redeemer. Amen.

## BENEDICTION

Now may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all now and forever. **Amen.**

*(Committal may conclude with other acts of worship or prayer with the family of the dead.)*

# RITE OF CHRISTIAN MARRIAGE

## INTRODUCTION AND INSTRUCTIONS

---

*The Rite of Christian Marriage* is first and foremost a service of Christian worship to the Triune God, celebrating the joining of a man and woman in marriage and holy union of Christ and his bride, the Church. The rite bears witness to Christ's steadfast love for the Church, as the one who "gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless" (Ephesians 5:26-27).

This liturgy is designed to be used in a setting of congregational worship with members of the congregation, family, and friends in attendance. While adaptations may be made to address cultural and contextual considerations, the integrity of the liturgy as an act of Christian worship must be preserved. Overall, this service of worship shall be conducted with pastoral sensitivity and theological clarity, faithfully proclaiming the gospel of Jesus Christ. Any additions or special elements added to the service must uphold the doctrine of the Global Methodist Church and the orthodox Christian faith.

Prior to the service, the pastor shall meet with the couple to provide pastoral care, conduct counseling sessions, and assist with preparations for the ceremony. If the ceremony takes place outside of the local church arrangements with the venue, wedding planner, or other entity must be made prior to the service. The liturgy contains multiple selected scripture readings that may be chosen in consultation with the family to ensure the faithful proclamation of the gospel. Music and other meaningful elements may also be selected in consultation with the couple and minister of music. The pastor may conduct a rehearsal with the wedding party prior to the ceremony.

## THE RITE OF CHRISTIAN MARRIAGE

---

### ENTRANCE

(Hymn or song may be selected as the wedding party, bride and groom, enter or process into the sanctuary for the ceremony. Other contextually appropriate acts may be considered, such as standing for the procession, honoring the family of the bride and groom, practices for the wedding party, or other acts.)

### OPENING WORDS

Friends and family, we have gathered together in the presence of God to witness the joining together of this man and this woman in Christian marriage. The covenant of marriage was established by God in the beginning and foreshadows the wedding feast of the Lamb in the world to come. Our Lord Jesus adorned this covenant by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystical union between Christ and his Church and Holy Scripture commends it to be honored among all people.

The sacred union of husband and wife was founded to the praise and glory of God's holy name for their mutual joy, comfort, and help, in prosperity and adversity; and for the nurture of children and family in the household of God. Therefore, marriage must not be entered into lightly, but reverently, wisely, and in the fear of God.

Into this holy union Name and Name come now to be joined.

### DECLARATION OF CONSENT

*Officiant to the couple:*

You will now declare your consent to enter into the covenant of Christian marriage.

*Officiant to the woman:*

(Name), will you have this man to be your husband; to live together in the covenant of 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?

*The Woman: I will.*

*Officiant to the man:*

(Name), will you have this woman to be your wife; to live together in the covenant of 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?

*The Man: I will.*

*Officiant to the congregation:*

Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage.

*Congregation: We will.*

## THE PRESENTATION

(If applicable, Officiant may ask this or another question for the presentation as culturally appropriate.)

*Officiant to the parents or sponsors:*

Who presents (this woman) or (this couple) or (Name and Name) for Christian marriage?

*Response:* Her mother/family and I or we do.

(The parents or sponsors may place the woman's hand in the man's hand as a symbolic act or use other culturally appropriate acts of presentation. A hymn, psalm, or anthem may follow. The couple now faces the Officiant.)

## PRAYER OF BLESSING

Let us pray. Loving and Everlasting God, you have created us male and female in your image: Look with mercy upon (Name) and (Name) who come seeking your blessing, and strengthen them with your grace, that with true faithfulness and steadfast love they may honor and keep the promises and vows they make; through Jesus Christ our Savior, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

## HEARING THE WORD

(Officiant may select from the following readings or choose another appropriate text. A song, hymn, or acts of worship may be interwoven between readings.)

## OLD TESTAMENT READING

Genesis 1:26-28

Genesis 2:4-9, 15-24

Psalms 67, 127, or 128

Song of Solomon 2:10-13; 8:6-7

## NEW TESTAMENT READING

1 Corinthians 13:1-13

Ephesians 3:14-19

Ephesians 5:1-2, 21-33

Colossians 3:12-17

1 John 4:7-16

## **GOSPEL READING**

(Congregation will stand for the reading of the Holy Gospel.)

Matthew 5:1-10

Matthew 5:13-16

Matthew 7:21,24-29

Mark 10:6-9,13-16

John 15:9-12

## **SCRIPTURE RESPONSE**

The word of God for the people of God.

**Thanks be to God.**

## **HOMILY**

(As a wedding is a worship service, a brief homily on the readings for the day is given to edify the body of Christ. The man and woman are invited to face the Officiant. The homily may conclude with a prayer, song, or hymn.)

## *RESPONDING TO THE WORD*

## **VOWS**

(The man and woman now face one another for the taking of vows. The man takes the woman's right hand in his and repeats after the Officiant.)

In the Name of God,  
I, (Name), take you, (Name), to be my wife,  
to have and to hold  
from this day forward,  
for better for worse,  
for richer for poorer,  
in sickness and in health,  
to love and to cherish,  
until we are parted by death.  
This is my solemn vow.

(The woman, still facing the man, takes his right hand in hers and repeats after the Officiant.)

In the Name of God,  
I, (Name), take you, (Name), to be my husband,  
to have and to hold  
from this day forward,  
for better for worse,  
for richer for poorer,

in sickness and in health,  
to love and to cherish,  
until we are parted by death.  
This is my solemn vow.

(The man and woman loosen their hands.)

## **BLESSING AND GIVING OF THE RINGS**

(The Officiant holds the rings in the palm of his/her hand and may ask God's blessing on them.)

Bless, O Lord, these rings to be a sign and symbol of the vows by which this man and this woman have bound themselves to each other and you through the power of the Holy Spirit; through Jesus Christ our Lord. Amen.

(The man places the ring on the left ring finger of the woman's hand repeating after the Officiant. After this vow the woman repeats this action.)

(Name), I give you this ring  
as a sign of my vow,  
and with all that I am,  
and all that I have,  
I honor you,  
in the Name of the Father,  
and of the Son,  
and of the Holy Spirit.

## **DECLARATION OF MARRIAGE**

(The newly married couple holds hands while facing the congregation.)

Now that (Name) and (Name) have given themselves to each other by solemn vows, with the joining of hands, and the giving and receiving of rings, I pronounce they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Spirit.

What God has joined together let no one separate.

(An act of celebration, hymn, song, lighting of a unity candle, or other element of worship may follow.)

## **THE LORD'S PRAYER**

(The Lord's Prayer may be omitted if using The Sacrament of Holy Communion below.)

Let us pray together as Christ taught us:  
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 trespasses,  
as we forgive those as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

## **BLESSING OF THE MARRIAGE**

(The husband and wife kneel, and the Officiant prays over the couple. The congregation may extend a hand in prayer.)

Gracious God, we give you thanks for your tender love  
in sending Jesus Christ to be born among us  
to reveal the way of the cross as the path to everlasting life.  
We praise you that you have gifted us with the covenant of marriage  
to represent the spiritual unity between Christ and his Church,  
and thank you for consecrating this union between your servants in his Name.

By the power of your Holy Spirit, pour out the abundance  
of your blessing upon this man and this woman  
that they may love, honor, and cherish  
each other in faithfulness and patience,  
in wisdom and true godliness,  
that their home may be a haven of blessing and peace.

Defend them from every enemy.  
Lead them into all peace.  
Let their love for each other be a seal upon their hearts,  
a mantle about their shoulders,  
and a crown upon their heads.  
Bless them in their work and in their companionship;  
in their sleeping and in their waking;  
In their joys and in their sorrows;  
in their life and in their death.

Finally, in your mercy, bring them victoriously  
to the marriage supper of the Lamb  
where your saints feast for ever in your heavenly home;  
through Jesus Christ our Lord, who with you  
and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

## **THE SACRAMENT OF HOLY COMMUNION**

(If service continues with the Sacrament of Holy Communion [I, II or III] insert here beginning with the Invitation and Confession and concluding with the Prayer after Communion. The bride and groom are invited to serve one another and then serve the entire congregation as their first act as husband and wife.)

## *SENDING FORTH*

## **BENEDICTION**

(Officiant to the congregation. The Officiant may conclude with the couple's first kiss as a married couple, the presentation, or other act as culturally appropriate.)

The grace of the Lord Jesus Christ  
and the love of God and the fellowship  
of the Holy Spirit be with you all. Amen.

(A recessional hymn or song may be sung or played while the wedding party leaves the sanctuary or other act as culturally appropriate. Congregants are invited to stand and share the peace of Christ with one another in gratitude and celebration.)

# A LITURGY FOR MEMBERSHIP

## INTRODUCTION AND INSTRUCTIONS

---

“The Global Methodist Church is a part of the holy catholic (universal) Church, as we confess in the Apostles’ and Nicene Creeds. In the Church, Jesus Christ is proclaimed and professed as Lord and Savior. All people may attend its worship services, participate in its programs, receive the sacraments, and, upon taking the vows of membership, become members in any local church in the connection” (2024 *Book of Doctrines and Discipline of the Global Methodist Church*, ¶410).

This liturgy is designed to be used in a setting of congregational worship to mark the reception of members into The Global Methodist Church. The membership of a local Global Methodist church shall include all people who have been baptized and all people who have professed their faith (2024 *Book of Doctrines and Discipline of the Global Methodist Church*, ¶411). Prior to the gathering, the pastor shall meet with the candidates to answer questions and conduct an initial interview for membership. If candidates have not been baptized, they will be asked to go through the process of Christian baptism. All candidates for membership will participate in classes designed for Wesleyan formation and doctrinal catechesis.

Because The Global Methodist Church is called to spread scriptural holiness across the globe, membership is not merely a formal affiliation with a local congregation or denomination. It is a covenantal commitment to follow Jesus Christ, to grow in holiness, and to participate faithfully in the life and mission of the Church. Therefore, all members are called to a life of accountable discipleship under the Lordship of Jesus Christ. Class and band meetings, accountability groups, and other intentional discipleship communities are essential expressions of the Wesleyan tradition and provide means by which believers grow together in grace and live out the call to social holiness.

## A LITURGY FOR MEMBERSHIP

---

### INTRODUCTION

*(Pastor invites candidates to stand in front of the sanctuary and face the congregation.)*

Brothers and Sisters, since the beginning of time God desired a chosen people, called from darkness into light, to be his very own. He created us in his image and likeness, and gifted us with fullness of life in perfect union with him. In time we sought to fashion a kingdom in our own likeness, bringing sin and death into the world. "But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions... For it is by grace we have been saved, through faith—it is the gift of God" (Eph. 2:4-9). Regarding this gift, we remember our Lord's commission to the faithful to "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

As disciples of Jesus Christ and professing members of The Global Methodist Church we are called to watch over one another in holy love. All who desire to be a member of *(local church name)* are called forward to take vows as well profess a commitment to lifelong Christian discipleship. Through Word, Spirit, and accountability, members of the Church are shaped into the image of Christ to make disciples of Jesus Christ and spread scriptural holiness across the globe.

### THE PRESENTATION

*(Candidates continue to face the congregation.)*

*The Pastor:*

The candidates for Membership at *(insert church name)* will now be presented.

*Candidates or Sponsor:*

I present *(insert name/s)* for Membership.

### MEMBERSHIP VOWS

*(Candidates continue to face the congregation.)*

On behalf of The Global Methodist Church and *(insert church name)*, I ask you:

Do you believe in God the Father, Jesus Christ the Son, and the Holy Spirit?

*Candidates: I do.*

Do you confess Jesus Christ as Savior, put your whole trust in His grace, and promise to serve Him as your Lord?

*Candidates: I do.*

Do you receive and profess the Christian faith as contained in the Scriptures?

*Candidates: I do.*

Do you promise, according to the grace given you, to keep God's holy will and commandments and walk in the same all the days of your life as a faithful member of Christ's

holy church?

*Candidates: I do.*

Will you be loyal to Christ through the Global Methodist Church and joining with your brothers and sisters around the world do all in your power to fulfill its mission?

*Candidates: I will.*

Will you be a faithful member of the *(insert name)* Global Methodist Church (or alternatively the [Name], a Global Methodist local church), doing all in your power to strengthen its ministries through your prayers, your presence, your gifts, your service, and your witness as Christ's representative in this world?

*Candidates: I will.*

*Pastor to the congregation:*

And now, fellow disciples, do you receive these new members into *(insert church name)* by the grace of the Lord Jesus Christ, the love of the Father, and the fellowship of the Holy Spirit with all that's been imparted to you so that they may grow in love of God and neighbor and live a life that is holy and pleasing to God?

*Congregation: By God's grace, we do.*

*(Pastors and sponsors lay hands on and pray over the new members. Congregation is invited to extend a hand or other act of prayer.)*

Almighty God, strengthen *(Name/Your children)* to boldly confess the faith of Christ crucified and persevere under his Lordship against sin, the world, and the devil by the power of the Holy Spirit. Defend and sanctify *him/her/them* with your grace that *he/she/they* may live in freedom from the power of sin as a true disciple of Jesus Christ and member of *(insert church name)*, spreading scriptural holiness until the establishment of your holy and eternal Kingdom. Through your Son Jesus Christ, who with you and the Holy Spirit lives and reigns for ever. Amen.

*Pastor to congregation:*

Joining with our brothers and sisters we now recommit ourselves to a life of Christian discipleship at *(insert church name)* in the Wesleyan tradition.

*Congregation:*

**Lord, 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 heartily yield all things  
to Your pleasure and disposal.  
And now, O glorious and blessed God,  
Father, Son, and Holy Spirit,  
You are mine, and I am Yours. So be it.  
And the covenant which I have made on earth,  
let it be ratified in heaven. Amen.**

## CLOSING PRAYER

*Pastor:*

Let us pray together as the household of God.

*Congregation:*

**Almighty Father, may your hand be upon us, your children, and may your Holy Spirit dwell within us. By your sanctifying grace lead us in the knowledge and obedience of your Word, that we may faithfully serve you in this life, and joyfully dwell with you in the life to come, through Jesus Christ our Lord. Amen.**

*Pastor to the Congregation:*

And now let us welcome our new members into *(insert church name)*.