

American Methodist Worship

G&P: What concerns do you have about communal worship in the Wesleyan tradition?

KWT: Going back to the tension between freedom and form, the freedom aspect is flourishing. I would say there needs to be more balance with form.

For example, in a Church of the Nazarene congregation, would the Communion service celebrated there have similarities with the Communion services celebrated in other Nazarene churches? Would a visitor recognize a sacramental service, even a baptism service, as consistent from church to church?

Today there is much freedom of expression. Congregations and pastors may feel free to alter words, to add new components and innovations. It's good to have freedom of expression in order to speak to different generations and to inculturate: if you have people who speak non-English languages and come from other cultures, to include songs and parts of the liturgy in those languages. But where are the places of connection across a specific denomination? Where are the denominational touchpoints that speak about identity in particular confessional communities?

This is not a uniquely Nazarene issue; it's found across many churches and denominations. What makes Wesleyan worship Wesleyan? One might say, "Well, it's the hymns of Charles Wesley." Unfortunately, those aren't sung so much anymore. And particularly now, with Internet resources available, are music and liturgy able to define or convey a denomination's identity as was the case when a congregation followed closely the denomination's hymnal and approved worship texts?

We do not have to go in the other direction and follow particular forms all the time. That would not be worship in the Wesleyan tradition. But it seems that we have gone too far in the way of freedom. We practice our freedom well, but we do so at the expense of denominational unity and identity.

GP: Your book, *American Methodist Worship*, is considered to be the most comprehensive history of worship among John Wesley's various American spiritual descendants. What motivated you to write this book, and how can it aid pastors?

KWT: One reason I wrote the book was to clarify some misinterpretations in the Wesleyan tradition. Certain practices, like the open Communion table, won't be changed because of its current practice in many churches. However, it can't be supported from John Wesley's own practice. If Wesley had practiced indiscriminate Communion, there would have been a lot of bad press about it. There was already publicity about the fact that Wesley didn't require people to go through a

long preparation period before they received Communion. If he had given Communion intentionally to the unbaptized, that would have created a scandal.

So I wanted to get a big picture, as holistic as I could, across the denominations. There are so many different approaches within the Wesleyan-Methodist denominations that it was hard to see what was there—to see the commonalities, to search the roots, to see how things have changed, but also to correct misconceptions.

"What does it mean to be Wesleyan?" is a loaded question because it depends on which Wesleyan you talk to. I would say that to be Wesleyan is to approach worship recognizing that God gives us the gifts of faith and worship, and expecting to give something to God through praise and thanksgiving. Wesleyans come to worship knowing that the trine God will be encountered there. Because worship is understood to be a means of grace, in worship something will be received from God even though it may not be immediately recognized. Wesleyans come to worship with the expectation of having the heart "strangely warmed" and changed in some way to enable further growth in holiness and in works of piety and mercy.

Wesley was influenced by the practices of the early church—by how one worships on Sunday morning and how one behaves the rest of the week. Wesleyans approach worship with an openness to the world that God so loves, and that says something about how a Wesleyan treats the world—hence, one's neighbor.

So, to be Wesleyan is to be concerned for issues of the neighbor and issues of the world, whether that translates into eco-awareness or social justice. Worship compels us to go into the world, to be better people, to be disciples of Christ, to make disciples for Christ, and to grow in our walk with God. To be Wesleyan is to be conscious of both the inner faith and the outward expressions of faith, both of which should be addressed in the context of Christian worship. ☺

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This book offers a comprehensive examination and analysis of American Methodist worship, tracing its evolution from John Wesley to the end of the twentieth. American Methodist Worship is the most comprehensive history of worship among John Wesley's various American spiritual descendants that. American Methodist Worship has 8 ratings and 1 review. Richard said: Not the most stimulating reading I've ever done, but this book provides a solid anal. Westerfield Tucker is the noted author of American Methodist Worship (; Oxford University Press). She conceived and edited The Sunday Service of the. American Methodist Worship: An Interview with Karen Westerfield Tucker. Written by Grace & Peace editors: Created: 28 July Read the full-text online edition of American Methodist Worship (). Upholding the "Methodist Tradition" When in the American Methodists form to Methodist worship, thereby at the start defining American Methodism as. The history of Methodism in the United States dates back to the midth Century with the .. Whereas most American Methodist worship is modeled after the Anglican Communion's Book of Common Prayer, a unique feature was the once . American Methodist Worship by Karen seattlehealthandbeauty.comfield Tucker, , available at Book Depository with free delivery worldwide. The American Flag in Methodist Worship: A Historical Look at Practice. In the weeks following September 11, our shock and horror was joined by a nationwide . Learn what a typical worship service at a United Methodist church may include. Read More Close up of an American flag; an image from FEMA Photo Library. e-Review Florida United Methodist News Service. Commentary: American Methodist worship. An e-Review commentary by Bishop Timothy W. The common pattern of worship is found in the official liturgies of When the Methodists in America were separated from the.

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