

WOM 2011



OCTOBER 16-22



BUILDING LEGACY **A** TELL IT!

ACTS 20:32

PROGRAM GUIDE

ABOUT WOM

The Pension Fund of the Christian Church (*Disciples of Christ*) was organized originally as the Board of Ministerial Relief in 1895. The purpose of the board was stated in an impressive way by the board's Corresponding Secretary, Alonzo M. Atkinson of Wabash, Indiana in the "First Annual Report" (September 30, 1896). *"To make provision for the care of our old and disabled preachers, and those dependent on them, the widows of deceased preachers, our missionaries in this and foreign fields who, through misfortune, may need a helping hand."* Mr. Atkinson added a comment, "Is not this a most worthy object, a high and holy purpose?"

The Board of Ministerial Relief sought to meet this responsibility through relief gifts to aged ministers and their dependents. The offerings from the churches were inadequate and the needs were greater than anticipated. In the Third Annual Report (September 30, 1898), A. M. Atkinson, making his last report as Corresponding Secretary, wrote,

"From the beginning the hope was cherished that the cause of ministerial relief would receive the generous support of the brotherhood without appointing a special day for offering. . . . It is now confidently believed by this Board and a large company of our friends, including many preachers, that the lack of a definite time for taking offerings in the churches is the greatest need of ministerial relief. Therefore, this Board asks this convention to appoint a special day for offerings to this holy ministry."

Mr. Atkinson died at the close of an impassioned address to men at the 1899 General Convention in Cincinnati. The 1899 Convention established a Christmas offering for Ministerial Relief. This action was reaffirmed by the convention in 1901. The convention designated Christmas Sunday (the third Sunday in December) "Ministerial Relief Day." A second offering was approved for the third Sunday in October. It was called "Forefathers' Day" and was connected with the Christian Endeavor Movement. Dr. William Martin Smith, in his history with the Pension Fund (*For the Support of the Ministry*, 1956), states that the "Forefathers' Day" observance developed into the present "Week of the Ministry."

One of the first references to the Week of the Ministry found in the Pension Fund Bulletin (first published in 1933) was in March, 1933 (Vol. I, No. 2 –1932 Annual Report Number). This was the 37th Report of Ministerial Relief and the 2nd Report of Pension Plan Operation.

"For the first time churches throughout the brotherhood were asked to observe the first week in October as the Week of the Ministry. The chief purpose of this annual event is to secure a thorough understanding of the place and importance of the ministry."

For a few years, the Week of the Ministry was used to promote gift funds. However, when Unified Promotion began operation July 1, 1935, one of the agreements the Pension Fund made was that the Week of the Ministry would no longer be used for the promotion of gift funds. Gift funds for Ministerial Relief would be promoted cooperatively through Unified Promotion.

The Week of the Ministry has continued to be promoted by the Pension Fund and observed in congregations as an annual event "to secure a thorough understanding of the place and importance of the ministry."

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BUILDING A LEGACY



We define Legacy as what we leave or pass down to those who follow us. We usually think of legacy as applying to individuals, but ministries can have legacies, too. The heirs of a ministry's legacy are not just those who directly participate in or support the ministry; but society as a whole and the people whose lives the ministry touches. A ministry's legacy is ongoing and takes careful thought and diligent planning, and is a work-in-progress from beginning to end. God has entrusted to us time, talent, and treasure—all the elements of Building A Legacy within our ministries.

call to worship

In the book of Psalms, God issues an invitation for us to worship Him. In the common practice of many churches, across many traditions, our time of worship begins with a “Call to Worship.” The call to worship exhorts God’s people to turn from worldly distractions and to focus hearts, minds and actions on revering, him and signifies to all in attendance that we have come to worship. The substance of what occurs during that time varies. A call to worship is typically a few lines of Scripture (or a combination of Scripture texts), expressed at the beginning of a church service. But, today many churches are being creative in how their Call To Worship is presented with the use of varied instruments, soloist, choir, drama, dance, or combination thereof. Below you will find Call To Worship ideas to use as we celebrate ministry in all forms within the church. These ideas can be used beyond this special celebration to enhance your worship on a weekly basis. On the forthcoming pages you will also find a reproducible, responsive Call To Worship and a dramatic reading specifically written for *Building A Legacy: Tell It!*

01. In the following call and response Call To Worship, have a soloist, choir or small group sing the first phrase of *Change My Heart, O God* (Chalice Praise #86) where the *asterisk indicates. Following the Call To Worship use *Change My Heart, O God* in its entirety as a musical response.
02. If you have members within your congregation who have the talent of dance, use dance to also interpret your Call To Worship as the reader(s) and congregation read the spoken word.
03. Call your congregation into worship by using a handbell, handchime, cantor, african drum, trumpet, or whatever fits appropriately with the Call To Worship. Be creative!
04. Instead of using a vocal/choral response within a Call To Worship, use an instrument, such as a trumpet, on a melody of a worship song/hymn that your congregation will be singing within worship.
05. Have a procession of people representing different ministries within your church during an opening response of A Call To Worship. They will all stand in front during the Call To Worship. Note: This can get lengthy depending on the size of your church and how many ministries you wish to represent. If possible, limit your procession to 10-15 people.
06. In addition to #5 above, have the ministries within your church make a banner that represents their ministry, which then would be part of the procession.

WOM call to worship

2011

ACTS 20:32

Leader: Create in us a pure heart, O God!

All: Renew a steadfast spirit within us.

Leader: Teach us your way, O Lord,

All: We will walk in your truth;

*

Leader: We will praise you, O Lord my God,
with all of our hearts!

All: We will glorify your name forever

Leader: We seek you with all our heart;

All: Do not let us stray from your commands.

*

Leader: We have hidden your word in
our heart

All: Search us, O God, and know our heart

ALL: Create in us a pure heart, O God!

WOM call to worship

2011

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BUILDING
LEGACY
TELL IT!

WOM
2011

Llamado.a Adoracion

Líder: ¡Crea en nosotros, Dios, un corazón limpio!

ACTS 20:32

Todos: Renueva en nosotros un espíritu recto!

Líder: Enseñanos, Jehová, tu camino,

Todos: Y caminaremos en tu verdad;

*

Líder: Afirma nuestros corazones

Todos: Para que hablemos tu nombre.

Líder: Te alabaremos, Jehová, Dios, con todo nuestros corazones

Todos: Y glorificaremos tu nombre para siempre!

*

Líder: Con todos nuestros corazones te hemos buscado

Todos: No nos dejes desviarnos de tus mandamientos.

Líder: En nuestros corazones hemos guardado tus dichos,

Todos: Examinanos, Dios, y conozca nuestros corazones;

TODOS: ¡Crea en nosotros, Dios, un corazón limpio!

WOM
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BUILDING
LEGACY
TELL IT!

TOPIC: Legacy

SCRIPTURE: 1 Corinthians 12:4-5

SETTING: Ideal for stage or chancel area in any worship space.

CAST: Three dynamic readers; congregation.

NOTES: Use *Shout to the North* (Chalice Praise #40) as a musical response before and after. This can be choir, a small group, soloist or whole congregation. Have musicians continue to play and/or sing *Shout to the North* lightly under the reading.

Reader 1: Your life tells a story

Reader 2: A story that will go on for generations to come

Reader 3: It's a story that YOU write

Reader 2: penned by your very own hand

Reader 1: Your legacy is about

Reader 3: YOU

Reader 1: It's the impact you made on the lives of others

Reader 2: It's width

Reader 1: it's depth

Reader 2: Stay faithful

Reader 1: plant carefully,

Reader 3: persevere

Reader 2: and transform

Reader 1: your surroundings in the high calling of your daily work.

Reader 2: It's not too late to start building YOUR legacy.

Reader 3: No matter what your story has told about you so far today

Reader 1: you can add a new chapter.

PEOPLE: Today we can begin building a legacy that will last forever.

sermon seed

Acts 20:32

And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified.

BACKGROUND OF ACTS 32

This scripture comes at the close of Paul's speech to the Ephesian Elders at Miletus (Acts 20:17-38). It is sometimes referred to as Paul's "Farewell Address" and considered by some to be his "Last Will and Testament." It marks the conclusion of Paul's three-year controversial mission to the city of Ephesus and begins his journey to Jerusalem where *"imprisonment and persecution are waiting"* (Acts 20:23). Since the speech is addressed to believers and leaders within the church, it has (or should have) significance for us during the Week of the Ministry.

Luke uses many narrative elements in Acts to tell his story. Speeches are especially important to make up the plot of Acts. They make up almost one-third of the composition and are important to the movement of the account, often providing summaries of Luke's theology.

"The most important and often debated of these speeches serve missionary ends. Peter's Pentecost sermon (Acts 2:14-41), the inaugural sermon of Paul's mission to the nations at Pisidian Antioch (Acts 13:16-41), and Paul's sharply stated Socratic retort at the Athenian Aeropagus (Acts 17:22-31) are good examples of missionary discourse that serve the narrator's programmatic concerns. Other speeches shaped according to the conventions of different rhetorical genre are important to the plotline of Acts. Paul's so-called farewell speech defines the sort of person who best serves an orderly succession of future leaders in the fledgling church his mission has founded (Acts 20:18-35)." (Acts as Composition: Reading Acts as Literature --- Volume X, New Interpreter's Bible, p.14)

Paul's primary concern in this speech to the Ephesian Elders is not for his own personal safety and well-being. He is more interested in giving a charge to those appointed leaders who will continue his work in his absence. Paul reminds the Ephesian Elders of his ministry among them, *"serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews"* (Acts 20:19). Paul then charges the Ephesian elders, *"Keep watch over yourselves and over all the flock, of which, the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son"* (Acts 20:28). Paul's purpose is pastoral preparation; his aim is to equip his successors to continue what he has begun to do and say in Ephesus.

During the 2011 Week of the Ministry, we need to hear again Paul's commendation of the *message of grace*, and *Tell it!*

Some Things Worth Remembering

Acts 20:32-35

By Dr. Lester D. Palmer

There are a number of things in this sermon that Paul wanted to make sure the Ephesian leadership remembered. It will be a helpful memory exercise for those who serve now.

I. REMEMBER MY MINISTRY AMONG YOU

- a. Lived among you the entire time
 - 1. With all humility
 - 2. With Tears
 - 3. Enduring the trials that came to me through the plots of the Jews
- b. Did not shrink from doing anything helpful
 - 1. Proclaiming the message to you
 - 2. Teaching you publicly and from house to house
- c. Testified to both Jews and Greeks about
 - 1. Repentance toward God
 - 2. Faith toward our Lord Jesus
- d. Do not count my life of any value to myself
 - 1. If only I may finish my course and the ministry that I received
 - 2. And to testify to the good news of God's grace.

II. REMEMBER TO KEEP WATCH OVER YOURSELVES AND ALL THE FLOCK

- a. Holy Spirit has made you "overseers"
- b. To "shepherd" the church of God
- c. Savage wolves will come in among you (Some even from your own group)
- d. Be alert

III. REMEMBER THE MESSAGE OF HIS GRACE

- a. Able to build you up
- b. Give you the inheritance among all who are sanctified

IV. REMEMBER MY EXAMPLE

- a. I coveted no one's silver or gold or clothing
- b. I worked with my own hands to support myself and my companions
- c. By such work we must support the weak

V. REMEMBER THE WORDS OF THE LORD JESUS

- a. "It is more blessed to give than to receive."
- b. Our ability to share in the inheritance will be directly related to how we receive God's grace and our willingness to share that grace with others.

- c. When viewed as a whole, considering all of Paul's other writings, he ties Christian giving to our relationship with God and with Christ.
- d. Paul's practical approach is helpful to those who seek guidance in this area. He contends that we should:

Learn from the way others give.

Give in proportion to what you have.

Share what you have with those who are more needy.

Giving is like sowing seed -- You reap what you sow.

God loves a cheerful giver.

Giving to others produces thanksgivings to God.

NOTES

Leadership Sustained by God's Grace

Acts 20:32

By Keith Watkins

Leading a group of God's people is hard work. Much of the time, this leadership brings a sense of joy and fulfillment as the congregation, whether it be a house church as in Ephesus or a congregation of hundreds as is common today, grows in its faithfulness to the gospel. Church leadership also brings continuing stress that can sap the spirit. The difficulties may come from external forces, such as economic downturns, neighborhood violence, conflicting community calendars, and changes in demography. More difficult to bear are the stresses of leadership that come from factors in the life of the church, such as impatience, misunderstanding, discontent, struggles for power, and fear.

How can church leaders—pastors, elders, and all of us—continue in our work with a sweet and gentle spirit, with the ability to see through the difficult personalities, the contending forces, and the circumstantial difficulties?

As he concludes his farewell conversation with the pastoral leaders of the church in Ephesus, Paul gives his answer to this question, an answer that is deeply rooted in his own experience.

The answer is simple enough. Paul assures his friends from Ephesus that the very word they speak to others—the word of God's grace—is also present for them. *Grace* is the English translation of *cháris*, which comes from a family of words that mean rejoice, joy, to give freely, to bestow favor or bless, gift, to give thanks, gratitude, thanksgiving. The word *grace* does not appear at all in Matthew and Mark, and in John it appears only once. In the writings of Paul, however, it appears frequently. In the greetings that begin his books, *cháris* is often combined with *pístis*, which means peace.

Grace is God's continuing gift of life in the face of every obstacle that comes to us. Its most dramatic expression is in Jesus who lived with grace even in his death on the cross and resurrection life with God. The mood of this encouraging word is expressed in the hymn that begins with these words:

*Be not dismayed whate'er betide,
God will take care of you!
Beneath His wings of love abide,
God will take care of you!*

Paul assures the Ephesian leaders that this gift of grace comes to them through the very same church that often brings debilitating stress and strain, even in congregations where the all-too-human characteristics seem to predominate. Russell Deitch, a long-time pastor in Indiana, made the point with an analogy from his boyhood near the Ohio River. The rite of initiation among teen-aged boys was to swim across the river and back. "It could be done," Russell told me many years later, "only when you learned to trust the river to bear you up as you swam. That is what ministers must do," Russell would continue. "They must entrust themselves to the church."

That same encouragement holds true for all church leaders. Even when the currents of church life seem most dangerous, the power of God's grace is present in the church's life. That power will carry us through the deep waters.

It is important to note that the classic name for the church's defining act of worship is a word brought over into English with little change from the biblical Greek. When we gather around the Lord's Table every week, we are celebrating the Eucharist—the Eucharistía. In the very center of this traditional title for the Lord's Supper, Paul's word *cháris* shines forth. Regardless of what happens all around us, during the church's family meal we experience the wonderful gift that God alone can give: the grace that sustains and inspires us to do our work of Christian service.

NOTES

Building Our Lives for God

I Corinthians 3:6 –16

By Rev. Ruth Chavez Wallace

I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; you are God's field, God's building. By the grace God has given us, we laid a foundation as expert builders, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. ¹⁵ If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flame. Don't you know that you yourselves are God's temple and that God's Spirit lives in you?

The Leaning Tower of Pisa in Italy was going to fall over. Scientists traveled each year to measure the building's slow descent. They reported that the 179-foot tower moved about one-twentieth of an inch a year, and was once 17 feet out of plumb. They further estimated that the 833-year old tower would have leaned too far and collapsed onto the nearby restaurant unless drastic measures were undertaken. Several metric meters of soil from underneath the raised end were eventually removed and this action moved the tower one inch towards the center. While this does not seem like a major stride, the action makes the tower stable for at least another 300 years.

Quite significantly, the word "pisa" in our leaning Tower of Pisa actually means "marshy land," which gives some clue as to why the tower began to lean even before it was completed. Also, its foundation is only 10 feet deep. It's no wonder why the building never stood entirely straight, the foundation was flawed from the beginning.

Just as the building's foundation is important to a building's long-term sustainability and strength, the foundation of our faith is equally important to the viability and quality of every life. Even though we may be teachers, accountants, firemen, lawyers, or restaurateurs, the bible tells us in 1 Corinthians 3:6-16 that we are all builders. Each of us is involved in a life-long construction project building a temple for God. How can we build a first-rate temple for God?

FOUNDATION

Every construction project begins with the foundation because the foundation is the key to the building's stability (remember the Tower of Pisa). Jesus Christ and His Gospel are our foundation. We can build upon this foundation.

ARCHITECT AND DESIGNER

Before any construction begins, all buildings require an architect so that they are both functional and pleasing to the eye. Many of us can attribute our spiritual growth to the influence of other people. Our faith didn't happen overnight – other master builders helped in our own spiritual development. For example, our Sunday School teachers, clergy, and many other godly people helped us mature spiritually through their encouragement, example, and teaching.

BUILDING MATERIALS

No building can be built without materials. General contractors and even the home improvement specialist know that there are different grades of materials. Virtuous living, good works, serving our brothers and sister, and a willingness to do what God asks of us for the sake of the Gospel are some of the items that help us build on our foundation.

BUILDING INSPECTOR

The ultimate building inspector, God, will evaluate both the quality of the materials and the work in our lives. Let us live each day in joyful service by being diligent, hardworking, and resourceful servants of God.

CONSTRUCTION

Workers are needed in every construction project. Through their skill the materials are used to construct a wonderful edifice. Paul points out that we are each the builder of our own temple to God and we are challenged to become the wise builder. Each of us wants to make sure our temple will please and honor God. We must undertake the building of God's temple with care and respect. The foundation of our building is Christ and His Gospel of forgiveness and love. The construction of our temple should be undertaken with only the best materials. The best building materials of our temple are found when our motivation is to serve God with our entire mind, heart, and soul. Amen.

NOTES

Edificando Nuestras Vidas Para Dios

I Corintios 3:6-16

Por Reverenda Ruth Chávez Wallace

Yo planté, Apolos regó, pero Dios ha dado el crecimiento. Así que ni el que planta ni el que riega es algo, sino Dios que da el crecimiento. Ahora bien, el que planta y el que riega son una misma cosa, pero cada uno recibirá su propia recompensa conforme a su propia labor. Porque nosotros somos colaboradores de Dios, y vosotros sois labranza de Dios, edificio de Dios. Conforme a la gracia de Dios que me fue dada, yo, como sabio arquitecto, puse el fundamento, y otro edifica sobre él. Pero cada uno tenga cuidado cómo edifica encima. Pues nadie puede poner otro fundamento que el que ya está puesto, el cual es Jesucristo. Ahora bien, si sobre el fundamento alguno edifica con oro, plata, piedras preciosas, madera, heno, paja, la obra de cada uno se hará evidente; porque el día la dará a conocer, pues con fuego será revelada; el fuego mismo probará la calidad de la obra de cada uno. Si permanece la obra de alguno que ha edificado sobre el fundamento, recibirá recompensa. Si la obra de alguno es consumida por el fuego, sufrirá pérdida; sin embargo, él será salvo, aunque así como por fuego. ¿No sabéis que sois templo de Dios y que el Espíritu de Dios habita en vosotros?

La torre inclinada de Pisa en Italia se iba a caer. Los científicos viajaban a Italia cada año para medir la lenta inclinación de la torre. Ellos reportaron que la torre de 179 pies se había movido aproximadamente 1/20 de una pulgada cada año y que ahora la torre estaba 17 pies fuera de lo que tenía que estar. También estimaron que la Torre con 833 años de construcción se iba a caer sobre un restaurante cercano y que se tienen que tomar medidas drásticas para que esto no pasara. Varios metros de tierra se sacaron para y esta acción movió la torre una pulgada así al centro de la torre. Aunque esto no parece mucho, esta acción ha hecho que la torre esta estable por lo menos por 300 años más.

La palabra "pisa" (En la Inclinada Torre de Pisa) actualmente significa pantano. Esto explica en qué tipo de tierra esta torre se construyo y porque la torre siguió inclinándose mas y mas. Su fundación solamente tenía 10 pies de profundidad. Por eso esta torre nunca estuvo completamente erecta. La fundación estaba defectuosa desde un comienzo.

Igual que una fundación es importante para la establecida y fuerza de un edificio, la fundación de nuestra fe es igualmente importante para la viabilidad y calidad de nuestras vidas. Aunque seamos profesores, contadores, abogados, trabajares en restaurantes o cualquier otro trabajo, la Biblia nos dice en I Corintios 3:6-16 que todos somos constructores. Cada uno de nosotros estamos involucrados en un construcción que durara una vida entera para construir el templo de Dios. Como podemos construir un templo de primera clase para Dios?

FUNDACIÓN

Cada proyecto de construcción comienza con un fundación porque la fundación es la clave para la estabilidad del edificio (Recuerden la Inclinada Torre de Pisa). Jesucristo y su palabra son nuestra fundación. Podemos construir sobre esta fundación.

ARQUITECTO Y DISEÑADOR

Antes de empezar la construcción, todo edificio requiere un arquitecto para que el edificio sea funcional y agradable a la vista. Muchos de nosotros podemos atribuir nuestro crecimiento espiritual a la influencia de otras personas. Nuestra fe no salió de la nada, otras personas nos ayudaron en nuestro desarrollo espiritual. Por ejemplo un/a maestro/a de escuela dominical, pastores, y mucha otra gente que Dios ha puesto en nuestro camino nos han ayudado madurar espiritualmente a través de sus alientos, ejemplos y enseñanzas.

MATERIALES DE CONSTRUCCIÓN

Ningún edificio se puede construir sin materiales. Los constructores saben que hay diferentes calidades de materiales con que construir. La vida virtuosa, buenas obras, sirviéndoles a nuestros hermanos y hermanas y la voluntad de hacer lo que Dios nos pide para es bien del Evangelio son algunas cosas que nos pueden ayudar en la construcción de nuestra fundación.

Inspector del Edificio

EL INSPECTOR DE LA EDIFICACIÓN ULTIMO

Dios, evaluada ambas la calidad de materiales que usamos y el trabajo en nuestras vidas. Vamos a vivir cada día en gozoso servicio a través de: nuestra diligencia, nuestro trabajo, y ser siervos fieles a Dios.

CONSTRUCCIÓN

Hacen falta los trabajadores en cada proyecto de construcción. A través de sus talentos, los materiales son utilizados para construir un edificio magnifico. Pablo nos dice que cada uno de nosotros somos los constructores de nuestro propio templo así a Dios y que cada uno de nosotros tenemos es desafío ha convertirnos en constructores inteligentes. Cada uno de nosotros queremos estar seguros que nuestro templo va agradar y darle honor a Dios. Tenemos que tomar el construir del Templo de Dios con cuidado y respeto. La fundación de nuestro edificio es Jesucristo y su Evangelio de perdón y amor. La construcción de nuestro templo debe ser construido con solamente lo mejor de materiales. Los mejores materiales se encuentran cuando nuestra mortificación es para servirles a Dios con toda nuestra mente, todo nuestro corazón, y con toda nuestra alma. Amén!

NOTES

Congregational song has been a significant part of worship for centuries. Anyone who attends congregational worship knows it to be true: people care deeply and viscerally about the songs they sing. For as long as Christians have been raising voices to God, they have true passion about hymnody. We embrace the sacred songs of our heritage. They have a hold on our heart and soul. They have shaped our experiences. Below are just a representation of congregational songs that are an expression of our Christian faith and have become a part of the legacy of our Christian heritage.

Poll your congregation on their favorite hymns/songs and what legacy it carries for them. Sing the Top 5 in worship and include in your bulletin or screen a few of the stories that congregational members included with their selections. You might even have each hymn/song introduced by a congregational member, sharing briefly the legacy of that hymn/song.

Lord I Lift Your Name On High

Words & Music: Rick Founds, 1989

Founds wrote this popular praise & worship song during his morning devotion, while reading the scriptures on his computer monitor, and watching television. He thought of the cycle of redemption, comparing it with the water cycle. Since 1990, it has been the most popular P&W song of all-time.

[download from pensionfund.org](http://pensionfund.org)

Shine, Jesus, Shine

Words & Music: Graham Kendrick, 1987

Graham wrote the verses initially after having spent time thinking about the holiness of God and how, that as a community of believers and individuals, his desire is for us to live continually in his presence. After “road-testing” the song in his home church, he put the song away, until several months later, pulling it back out. After several approaches with the phrase “Shine, Jesus, Shine” he wrote the chorus within 30 minutes.

Chalice Praise #39

Shout to the Lord

Words & Music: Darlene Zschech, 1993

One of the most popular contemporary worship songs of all time, Shout to the Lord was penned in 20 minutes. It was during dark days in her life when she sat down at her “very out-of-tune” piano, read through the Psalms and began worshiping. She wasn’t even consciously thinking about the song, but just sang it, pouring her heart out to God.

Chalice Praise #35

Majesty

Words & Music: Jack Hayford, 1980

One of the top contemporary worship songs of all-time, Majesty came to Jack while traveling with his wife in Great Britain in 1977. One day as he and his wife, Anna, were driving along, taking in the many castles of the land, the opening lyrics and melody of Majesty came into his heart.

Chalice Praise #50

Change, My Heart, O God

Words & Music: Eddie Espinosa, 1982

A feeling of complacency and a need to discard things from his life, Eddie Espinosa was in his car driving to work one day when he had desire to draw near to God. At that moment a melody and a few words began to flood through his mind. As he stopped at a stop sign he reached for something to write on, a piece of yellow paper, and began to write as rapidly as he could. His song still remains one of the top contemporary worship songs of all-time.

Chalice Praise #86

Great Is Thy Faithfulness

Words: Thomas O. Chisholm, 1923
Music: William M. Runyan, 1923

While many hymns are born out of a particular dramatic experience, this hymn was simply the result of Thomas Obadiah Chisholm's morning by morning realization of God's personal faithfulness.

Chalice Hymnal, #86

Jesus Loves Me

Words: Anna B. Warner, 1860; David R. McGuire, 1970
Music: William B. Bradbury, 1862

The first stanza of "Jesus Loves Me" was a part of a novel, written by sisters Anna and Susan Warner, in which a man comforts a dying boy by singing a hymn. In 1862, William Batchelder Bradbury composed the tune two years after the novel was published, and afterward, additional verses were added by different sources.

Chalice Hymnal, #113

How Great Thou Art

Words & Music: Stuart Hine, 1953

based on a Swedish folk melody and a poem by Carl Gustav Boberg, 1885

A Swedish pastor and a member of parliament, Carl Gustaf Boberg, was inspired to author the poem "O Store Gud," or "Oh Great God," which became the English hymn "How Great Thou Art," after walking through a thunderstorm and observing the tranquility that followed.

Chalice Hymnal, #33

Just As I Am (Invitation)

Words: Charlotte Elliott, 1835
Music: William B. Bradbury, 1849

This hymn has touched more hearts and influenced more people for Christ than any other song ever written. The text was born within the soul of Charlotte Elliott who wrote these words out of intense feelings of uselessness and despair.

Chalice Hymnal, #339

Praise to the Lord, the Almighty

Words: Joachim Neander, 1680; translated, Catherine Winkworth, 1863
Music: Erneueren Gesangbuch, 1665

Recognized as one of Germany's best hymn writers, Joachim Neander is perhaps most lauded for composing this hymn, which is a paraphrase of Psalm 103:1-6.

Chalice Hymnal #25

A Mighty Fortress Is Our God

Words & Music: Martin Luther, 1529

Written by Martin Luther during the Protestant Reformation almost 500 years ago, this hymn mentions the refuge made available by God during trying times and the danger presented by the devil.

Chalice Hymnal, #65

Be Thou My Vision

Words: Irish Song (8th Century); translated, Mary E. Byrne, 1905; versed by Eleanor Hull, 1912
Music: Traditional Irish Melody

This hymn has been in existence since the 8th-century. It was created in Ireland when native missionaries were spreading the Good News through Europe, encouraging people to become devoted to Christ. The words of the hymn have been attributed to St. Patrick, who was responsible for the establishment of numerous churches and the conversion of thousands of people.

Chalice Hymnal, #595

Amazing Grace

Words: John Newton, 1779

Music: Virginia Harmony, 1831

Written in 1779 by John Newton, a slave trader turned abolitionist, Amazing Grace has since become one of the best-known songs worldwide. The words of the hymn were first penned in 1772, describing Newton's conversion from a sinner to a man of God.

Chalice Hymnal, #546

Holy, Holy, Holy

Words: Reginald Heber, 1826

Music: John B. Dykes, 1861

Reginald Heber's "Holy, Holy, Holy" was originally a poem written for Trinity Sunday, but John Bacchus Dykes composed the tune Nicaea for it, forming the hymn with which we're familiar today.

Chalice Hymnal, #4

Rock of Ages

Words: Augustus M. Toplady, 1776

Music: Thomas Hastings, 1830

Anglican clergyman Augustus Montague Toplady's hymn "Rock of Ages" is said to have been inspired by a large rock at Burlington Combe under which he took shelter during a thunderstorm.

Chalice Hymnal, #214

choral anthems

Legacy of Faith

J. Williams & Joseph Martin

SATB with keyboard

Shawnee Press

Legacy of Service

Lloyd Larson & Joseph Martin

SATB with keyboard

Shawnee Press

Legacy of Song

R. Bowker

SATB with keyboard

Boosey & Hawkes

other selections

A Gathering of Spirits

Carrie Newcomer

Legacy

Melissa Ethridge

worship RESOURCES

SKERMONS

Skermions are sermon illustrations with a skit/drama and sermon woven together into one dramatic, story-telling moment, involving the pastor as a narrator or commentator. The characters remain on stage in a frozen pose (tableau) during the sermon.

At a given time during the action of the skit (either in the beginning, in the middle, or at the end of the skit), the pastor walks up to the frozen characters. He refers to their motivations and subsequent actions as he presents his sermon, using the characters in the skit as illustrations.

Some Skermions involve props, which are either used by the character, or brought onto the stage by the pastor. The pastor associates the prop with the frozen character or mentions the connection to the audience; for example, putting a Bible into the hands of a frozen man who needs to use the "sword of the spirit," then commenting on it.

There are many types of Skermions; they are limited only by creativity. Virtually any skit can become a Playbill Sermon if the pastor decides to create a "tableau" (freeze) of the action, and then comment on it.

Skermions provide a very memorable vehicle for presenting the church sermon. It gives your drama ministry a firsthand opportunity to link with the pastor to create a sermon illustration that will compliment any topical or expository sermon.

SACRED SPACES

Sacred Spaces is the design and construction of places of worship and/or sacred or intentional space, such as churches. Many cultures devoted considerable resources to their places of worship, religion and sacred spaces are amongst the most impressive and permanent created by humanity.

Today Sacred Spaces refers to the creative embellishment of a worship space that illustrates a special occasion or season within the church year, such as World Communion Sunday, Advent, Christmas, Easter, etc... In honor of ministry, commission a banner that represents the theme of Building A Legacy: Tell It! If you have creative people within your congregation approach them about creating a special piece for your worship space that will celebrate ministry.

Other Ideas to represent the legacy of your congregational ministries:

- Have each ministry within your church create a Chalice for the communion table that represents their ministry and use them on October 16 & 23.
- Create a communion tablecloth that each ministry within your church can decorate a portion of to represent that particular ministry.

HONOR YOUR MINISTERS

Take a moment within your worship service to honor your minister(s) that serve your church. Find someone in your congregation to make stoles that represent your ministers and their unique gifts they bring to your congregation. Present them with these stoles at a point of worship that best suits your service.

children/youth resources

LEGACY - TELL IT!

What a large word for such a simple idea . . . really! Most adults tend to think of the word Legacy as something they reflect on in later years. The mere thought of it being something you would consider now seems out of sync with what we've been taught. And so, this year we encourage all ages to think of the word Legacy and consider how it applies to our current actions.

Telling It With a Tote Bag - Legacy means today's actions, remembered in the future. Utilize your tote bag to talk about what the word Legacy means to you.

They can be colored with crayons and used to collect items that might be building a Legacy in your church - sheet music recently sung, communion bread, church bulletin, pictures either drawn or taken by camera. Remember our current actions become the Legacy.

The back of the bag can be used to get signatures of members who can not only sign their bag, but also chat about what Legacy means to them.

Fill one of your tote bags with letters and thoughts about what building a Legacy means and present it to your minister as you celebrate The Week of the Ministry.

Tote bags can be ordered online at www.pensionfund.org

LEGACY - BUILD IT!

Another way to talk about Legacy is to remember that we build a Legacy. "It" is shaped, formed, hammered, stacked, glued, used and reused by us and those who will follow. When we build and share our resources we are not only sharing our talents but also building a Legacy for another person, group or maybe even a creature of God.

A great way to talk about building a Legacy and being Green at the same time is to build recycled bird houses. Let your imagination take over and turn that old milk carton into a great home or bird feeder for the birds in your area.

For more ideas, there are several web pages dedicated to recycling: www.recyclebirdhouse.com and there are great pictures when you Google Recycled Bird Feeders.

Birdhouse kits that can be simply constructed and colored with markers are available at Oriental Trading. Item number IN-57/1021 is a great Church birdhouse for as little as \$1.08 each (\$12.99 per dozen). Go to www.orientaltrading.com.



BUILD A LEGACY OF LOVE - A CHILDREN'S MESSAGE

story format

Theme: Be a Bridge Builder

Object: Use craft sticks to make a fence or a bridge.

Scripture: If a fellow believer hurts you, go and tell him--work it out between the two of you. If he listens, you've made a friend. Matthew 18:15 (The Message) Love does no harm to its neighbor. Therefore love is the fulfillment of the law. Romans 13:10 (NLT)

Once upon a time, there were two brothers. Their father had a large farm and when he became too old to work, he called his sons to him. "I am too old to work anymore," he said. "I will divide my farm in half and give each of you one half. I know that you will always work together and will be good friends."

When the brothers first started farming on their adjoining farms, they were the best of friends and would share everything together. Then, one day there was an argument between the two brothers and they stopped speaking to one another. For many years, not a word was spoken between them.

One day, one of the brothers was at his house when a carpenter came to his door and said, "I would like to do some work. Do you have any work that I can do?" The brother thought for a moment and then replied, "I would like for you to build a fence on my property. Build it down near the stream there that separates my farm from my brother's. I don't want to see my brother anymore and I would like for you to build a high fence there please. I'm going into town and I'll be back this evening."

When he came back that evening, he was shocked to see that the carpenter had not followed his instructions. Instead of building a high fence there, he had built a bridge over the stream. The man walked down to take a look at the bridge, and as he did, his brother walked toward him from the other side. His brother said, "After all the terrible things I've done to you over the years, I can't believe that you would build a bridge and welcome me back." He reached out to his brother and gave him a big hug.

The brother then walked back up to his farmhouse to talk to the carpenter. "Can you stay?" he asked. "I have more work for you to do." The carpenter answered, "I'm sorry but I can't stay. I have to go, for I have many other bridges to build."

Sometimes you and I have a disagreement with our brothers and sisters in Christ. When that happens, we often build a fence between ourselves and them. We stop talking to them. We don't want to see them. We don't want to be around them. That isn't what Jesus wants us to do. Instead of fences, he wants us to build a bridge of love between us.

Dear Father, we know it is your desire for us to live together in peace and harmony. Help us to love one another. Amen.

Consider using this message as a drama. See the following page.

Citation: Author unknown. Adapted from various sources on the Internet.

BUILD A LEGACY OF LOVE - A CHILDREN'S MESSAGE

drama format

Theme: Be a Bridge Builder

Scripture: Matthew 18:15 (The Message); Romans 13:10 (NLT)

Props: a fence or a bridge; be creative in how you present

Cast: 5 actors-Narrator; Father; Carpenter, Brother 1; Brother 2

Setting: present in worship or church school

Narrator: Once upon a time, there were two brothers. Their father had a large farm and when he became too old to work, he called his sons to him.

Father: I am too old to work anymore, I will divide my farm in half and give each of you one half. I know that you will always work together and will be good friends.

Narrator: When the brothers first started farming on their adjoining farms, they were the best of friends and would share everything together. Then, one day there was an argument between the two brothers and they stopped speaking to one another. For many years, not a word was spoken between them.

Narrator: One day, one of the brothers was at his house when a carpenter came to his door and said,

Carpenter: I would like to do some work. Do you have any work that I can do?

Narrator: The brother thought for a moment and then replied,

Brother 1: I would like for you to build a fence on my property. Build it down near the stream there that separates my farm from my brother's. I don't want to see my brother anymore and I would like for you to build a high fence there please. I'm going into town and I'll be back this evening.

Narrator: When he came back that evening, he was shocked to see that the carpenter had not followed his instructions. Instead of building a high fence there, he had built a bridge over the stream. The man walked down to take a look at the bridge, and as he did, his brother walked toward him from the other side. His brother said,

Brother 2: After all the terrible things I've done to you over the years, I can't believe that you would build a bridge and welcome me back.

Narrator: He reached out to his brother and gave him a big hug. The brother then walked back up to his farmhouse to talk to the carpenter.

Brother 1: Can you stay? I have more work for you to do.

Carpenter: I'm sorry but I can't stay. I have to go, for I have many other bridges to build.

Narrator: Sometimes you and I have a disagreement with our brothers and sisters in Christ. When that happens, we often build a fence between ourselves and them. We stop talking to them. We don't want to see them. We don't want to be around them. That isn't what Jesus wants us to do. Instead of fences, he wants us to build a bridge of love between us.

Let's pray. Dear Father, we know it is your desire for us to live together in peace and harmony. Help us to love one another. Amen.



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ACTS 20:32

BUILDING
LEGACY **A**
TELL IT!