

WHEN  
YOU LEAD  
WORSHIP





WHEN YOU LEAD WORSHIP  
THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL  
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## *Foreword*

**T**HE WORKSHOP ON WORSHIP, HELD AS PART OF THE 1949 Triennial Meeting of the Woman's Auxiliary in San Francisco, was included in the program because of the many requests from the women of the Church for guidance in this central act of the Church's life. Recommendations from the workshop received by the National Executive Board included a request for the issuance of a handbook for leaders of group devotions. Its purpose is to be that of the workshop group as stated in the objectives they set for themselves:

To deepen insight into the meaning of worship and to learn more ways of worship

To offer practical helps for developing women as leaders

To make known the resources for worship, and where they may be obtained.

The committee, appointed by the National Executive Board at its February, 1950, meeting for the compilation of such a handbook, has found invaluable the findings and recommendations of the Workshop on Worship and has used them not only because of their intrinsic merit but also because they represent a cross section of the thinking of the women of the Church.



The committee has kept foremost in mind as of basic importance in planning this handbook these principles:

1. Through private prayer and corporate worship the voice of God speaks to His people.
2. The first activity of any parish church is to set forth for its people the worship of God.
3. It is our bounden duty to worship God every Sunday in His Church, and to work and pray and give for the spread of His Kingdom.
4. Every woman becomes intercessor for the extension of Christ's Kingdom.
5. The Woman's Auxiliary believes that its first emphasis must be in the realm of the spirit.

This handbook must of necessity be brief and can in no sense meet all the needs of both smaller and larger groups. But it is designed to stimulate creative effort, and to inspire a deepened spiritual power in the lives of the individuals and groups who will use it.

## Worship

**T**HE WORSHIP OF GOD IS THE SUPREME ACT OF THE Church because man must worship God. We are children of God; created by Him, redeemed by Him through His death on the cross, and from Him recipients of eternal life. God is the beginning and the end, and our lives have meaning only as they are lived in Him. There is but one response we can make to these mighty acts of God, and that is to worship God with our whole being. This the Church helps us to do. Worship becomes the central act and gives meaning to all the other activities of service and fellowship.

In speaking of worship Archbishop Temple said, "For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." (55)<sup>1</sup>

Worship holds the place of prime importance in the Woman's Auxiliary. Included in a statement of purpose are these words, "to stimulate the development of the religious life of the women that they may share in creating a Christian society." The development of the religious life includes

<sup>1</sup>Numbers refer to titles from which quotations are taken as listed under Resources, pages 24-31.



worship in all its aspects, both individual and corporate, both private and public.

The women of the Church are expected to be regular in attendance at the services of the Church. Authority for this is found in the Office of Instruction which says that the first duty of a Christian is "to worship God every Sunday in his Church" (*Prayer Book, page 291*). Women are expected to practice a life of private prayer and devotion. Women meeting in groups and organizations have further opportunity for acts of corporate worship and for leadership in worship.

This handbook offers guidance to the committee on worship, to the leader of worship, to the individual worshipper. It suggests types of services (pages 13-23) and how they may be carried out, and lists source materials (pages 24-31).

"Worship at its best must be the action of us all together, for it is not only the means of asserting our brotherhood in each other, but through the common experience of worship our sense of fellowship and love for each other is deepened and strengthened." (83)

#### A Closing Prayer\*

**W**E commend to thy mercy, O heavenly Father, all that we have thought, and said, and done this day, beseeching thee to pardon all that has been amiss in us, and to accept for thy glory all that has been done in accordance with thy holy will: through Jesus Christ our Lord. *Amen.*

\* This prayer was used daily at the Evening Devotions by the delegates to the Second World Conference on Faith and Order, Edinburgh, Scotland, 1937.

## Prayer

**P**RAYER IS OUR WAY OF TALKING TO GOD. AS MRS. S. M. Shoemaker, Jr., says, "Prayer is the bridge which we throw across the space between us and God over which He walks into the lives of men and nations." (23)

As children we are taught to pray for those we love, for God's care and guidance, and we naturally include prayer for things which we desire. As we grow older, our prayer life deepens, and we daily begin to realize that along with prayer go quiet and meditation so that God's purpose and will may be known to us.

Prayer is a basic part of worship. It is an integral part of our liturgy. In the beautiful service of Morning Prayer, we have prayers of confession, forgiveness, thankfulness, adoration, and grace. These are formal prayers which become a part of our lives and thinking.

Our Lord taught His disciples and followers the importance of prayer and He set the example of a life of prayer. The Lord's Prayer gives us the two great challenges of the way of a Christian, *Thy Will be done on earth as it is in Heaven* and *Forgive us this day our trespasses as we forgive those who trespass against us.*



Our Lord, by the example of His life, showed us that calm and peace come when we take ourselves to God in prayer. It is only in this way we can empty our thoughts of burdens, cares, worldly matters, and are then able to hear and know God's will.

Informal prayer is talking to God naturally and simply. He is our Father; we know that He is interested in each of us personally. Bishop Pardue says that God has placed enormous possibilities in us, and in his inspiring book *Prayer Works* says, "Prayer will give you security in the things that really matter; not in the things you think matter but that really amount to little. It will give you the energy with which to do the things you could not do before. It will give you the wisdom and knowledge that you cannot get from books. It will give you common sense. It gets the right answers from sources beyond your ability of reason. It will give you peace, calm, confidence, a sense of humor and a joy in living that you cannot know otherwise . . . ." (6)

The life of prayer is not the easy way of life, but the challenging, freely chosen way. It is as the Rev. Theodore P. Ferris says, "Christ's way is always a freely chosen way. You can never compel anybody to be heroic and you can pretty well put it down that nobody, not even God himself, is going to make you great. No one is going to press you into the great way. It must be freely chosen by you." (48)

Thus prayer lifts us out of ourselves and we become God's instruments for His purpose. Evelyn Underhill emphasizes that. "One human spirit can, by its prayer and love, touch and change another human spirit; it can take the soul and lift it into the atmosphere of God."

Each day we grow in our life of prayer through the practice and desire and asking, "Lord, teach us to pray."

The Federal Council of Churches of Christ in America suggested ten simple rules: (24)

1. Pray where you are. God is present everywhere and ready to listen.

2. Pray when possible in a quiet spot where you can be alone. It is well to fix your mind deliberately on God, apart from confusing distractions.

3. Pray to God simply and naturally, as to a friend. Tell Him what is on your mind. Get help from the prayers of others.

4. Pray remembering the good things God has done for you. Reckon up your blessings from time to time and give thanks for them.

5. Pray for God's forgiveness for the unworthy things that you may have done. He is near to a humble and contrite heart.

6. Pray for the things that you need, especially those that will make your life finer and more Christlike.

7. Pray for others, remembering the situations they confront and the help they need.

8. Pray for the world in its need, asking God to bring better things and offering your help to Him.

9. Pray above everything else that God's will may be done in you and in the world. His purposes are deeper and wiser than anything we can imagine.

10. Pray, and then start answering your prayer.

Praying fervently means with our heart, mind, and soul, dedicating our life to the way of truth and to service to others.



Frank C. Laubach says:

"The habit of praying for others makes you noble.

Your thoughts grow wider and higher,

Your selfishness melts away

You become Christlike.

You bless mankind

You are loved by all who know you.

People think you are beautiful, for

You become radiant with the smile of Christ

Your joy comes from what you give, not from what you accumulate.

*He that loseth his life shall find it."* (7)

### One World in Christ

**O** GOD, who hast called us out of darkness into thy marvelous light and hast set before us an open door; give us the will to bear our part in preaching among the nations the unsearchable riches of Christ. Grant that all men everywhere may see in his face the light of the knowledge of thy glory, and being drawn unto thee, may become one world through the power of him who is the Way, the Truth, and the Life, now and forever. *Amen.*

## *Devotional Leadership*

**T**HE DEVOTIONAL LEADER OF A PARISH IS THE RECTOR. One of his aims is to develop devotional leadership just as our Lord did with His disciples.

The women of the Church can take their place as devotional leaders. As girls, they start their training through membership in young people's fellowship, Girls' Friendly Society, Junior Daughters of the King, junior altar guilds, and church school.

As participation in the adult work of the Church starts, the need for leadership is paramount. With leadership come responsibilities, and the rector, through his example and encouragement, can give confidence for leadership and develop latent leadership qualities.

The rector of a parish has a busy and full life and the more his parishioners work hand in hand with him, the stronger that parish will be. The rector should not have to do all the parish visiting, lead all the devotions and prayers of every group, do all the teaching; men and women are his disciples.

Women strong in their faith and deep in their convictions are needed as rectors' aides in the devotional leader-



ship of the Church and in many parishes and dioceses are meeting the challenge.

Prayer and worship are the core of the fellowship of the Church. "If power comes through prayer and worship, the meetings of women's groups should be both a source and an exhibit of that power. It will not be enough that those meetings do good work, or study well, or are carried on in good business style, nor will opening and closing them with prayer, if that is just perfunctorily done, save them. Prayer and worship must be an integral, vital part of them, part of the reason for holding them. The group comes together to find God's will for their work and to speak to Him about the work which is far more His than theirs. This part of the meeting, therefore, should be carefully planned." (5) For example, if the meeting is on the United Thank Offering, the devotions and prayers center around the purpose of the UTO, the results of the prayers of thankfulness, and the works accomplished by the money given. If the meeting is on college work, the devotions and prayers center around our youth, college chaplains, college faculties, parents, college workers, and so on.

The responsibility for the service may be in the hands of the president, the devotional secretary, or someone especially chosen for that duty. An important part of the preparation for the service is the preparation made by the leader herself. She should prepare herself spiritually for what she is about to do, choose for the service a theme related to the subject for study or the program for the meeting, choose the type of service best fitted to the theme, spend adequate time in preparation, practice her part in the service so it will flow smoothly, and check on the time needed for each part to make sure the service does not run over the time allotted.

Devotional leadership involves more than preparing or leading an occasional service of worship. The officer responsible for the development of the devotional phase of the program, whether diocesan or parish, may be the chairman of a devotional committee or a vice president, or this task may be part of the duty of the educational secretary. In any case, the person selected for the work should have an ever-growing personal life of prayer and devotion and missionary zeal for bringing people to God.

Among her duties would be:

Encouraging regular attendance at church on the part of women.

Offering suggestions for family devotions. *Our Family Worships Together* (76 and 1, 2, 3, 27-82)

Working and planning with other communions for the observance of the World Day of Prayer, and encouraging participation by the women of our Church. (74)

Working with the president and program chairman to integrate devotions and prayers with total program.

Planning corporate communions.

Planning quiet days or hours. *Teach Us to Pray* (4 and 13, 19, 21)

Organizing prayer groups. *Prayer Groups and How to Conduct Them* (23 and 4, 18, 20)

Planning retreats. *What Is A Retreat?* (26 and 4, 25)

Leading meditations. *Teach Us to Pray* (4 and 13, 14, 21)

Helping the rector develop new leadership.

Assembling a small library of devotional material. Selections may be made from the resources listed on pages 24-31.

Progressing in leadership to broader fields within our own Church and within the ecumenical movement.

In addition, a diocesan leader might prepare material and



resources interpreting and encouraging the use of National Council materials, participate in leadership training schools and summer conferences.

When planning or leading services, the devotional leader should keep in mind the value of group participation. Worship is a corporate act. This becomes a reality to the members of the group when they have a definite part in the service. Ways in which they can share include the singing of hymns, prayers said in unison, responsive readings, or reading the responses in a selected litany.

#### St. Teresa's Bookmark

LET nothing trouble thee,  
Let nothing affright thee,  
All things are passing,  
God never changes;  
Patience obtains everything,  
Nothing is wanting to him  
who possesses God.  
God alone suffices.

## *Acts of Worship*

### I

#### *A Simple Service*

A SIMPLE, yet perfect example of worship is given in the call of the prophet Isaiah (*see Isaiah 6*). The steps in the experience were Vision of God, Humility, Pardon and Strengthening, Praise and Recollection, Commission, Dedication, Peace.

A service built on this plan would use Invocation, Prayers, Responses bringing out the experience of a vision of God resulting not only in a sense of our own sins and inadequacies but in adoration of Him, and dedication to the work to which He calls us.

#### *A Very Short Service*

IF planned with the utmost care, the period of worship may be short without injury to its reality. Such a service should include an

#### INVOCATION

The Lord be with you  
*And with thy spirit*  
Let us pray



Or other invocations such as those found in the beginning of Morning and Evening Prayer.

#### PRAYERS

For guidance

For the work to be done that day

#### BENEDICTION

The Grace or some other benediction suited to the work of the day

#### *A Longer Service of Prayer*

##### INVOCATION

Praise

##### REPENTANCE

For personal and corporate acts

##### THANKSGIVING

For all God's mercies, for specific happiness, and joy in His presence

##### INTERCESSION AND PETITION

For the whole work of the Church

For specific workers

For the work to be done that day

For vision in the parish

#### *Services Which Help Us Learn*

A GOOD example of this type of service is found in *Seven Psalms* by Adelaide T. Case. (58) In her introduction Miss Case said, "Most of us are familiar with the Psalms without really knowing them." Her hope was to bring the Psalms nearer to our present day experience and make them useful to men and women of today through suggestions for Bible

study, meditation, and group worship. The plan, which could be used for other parts of the Bible as well, is worked out in this manner:

Psalm 19, The Glory of God and His Will for Men

Reading of the Psalm

Explanation of the Psalm

Related Bible study

Other nature Psalms 8, 29, 104

Genesis 1-2

Job 38, first verses

Psalm 119 in its relation to 19

The Psalm in Christian experience

Psalm 19 appointed for Christmas Day

#### A MEDITATION

LET us ask ourselves what prevents us from having a constant realization of God's glory in the beauty of the world about us.

Let us remind ourselves of times when we have found companionship with God in scenes of natural beauty.

Let us remember those who have little opportunity to know the beauty of nature.

Let us confess that in spite of the beauty around us we have rebelled again and again against the law of the Lord.

Let us commit ourselves to the will of God and His way for us.

Let us ask that our work may be made worthy before God.

Let us offer our thoughts and our words to God.

#### A SERVICE OF WORSHIP BASED ON PSALM XIX

Opening sentences

Hymn: For the beauty of the earth

Prayers



St. Francis' Canticle to the Sun (29 and 46)

A short talk on Psalm 19

Psalm 19 read responsively

Prayers

Benediction

Hymn: O worship the King

### *Short Dramas, Conversations*

PLAYS, pageants, conversations, films and slides may become a part of an experience of worship if handled properly. Our many Christmas plays and pageants are examples of this. Episodes from the Bible have been put into truly devotional dramatic form and used in plays and films. Sections of the Prayer Book have been dramatized in a way to make them means to a closer relationship with God. Epochs in Church history may show how people have drawn nearer to God. Films and slides showing the Church at work can be shown in a setting of true worship.

*The Feast of Lights* (78), showing the spread of Christian truth down through the ages, is an excellent illustration of drama used as a means of worship.

### *Litanies and Responses*

THE use of litanies and responsive services is of value not only in varying the form of worship but in drawing the group to share in the actual act of worship. In doing this, the service becomes theirs as well as the leaders. They are partially responsible for it, and the words assume real meaning. The prayer becomes theirs.

The responsive service may be very short and part of a longer service of prayer and praise, or it may constitute the entire service, including a variety of responses, as in the Litany in the Prayer Book.

There are several excellent service books using litanies in many forms, such as *Prayers New and Old* (29), and *The Kingdom, the Power and the Glory* (81) and (74-82). Better still, the group might write its own litany based on a special interest or some particular concern in the work of the Church, or some part of the Church year or liturgy.

### *Services for Special Events*

ANY outstanding event in the life of the group or the parish or the Church might well be emphasized by a special service. The type of service would depend on the event to be commemorated. It might be a service of intercession, a simple drama, a litany, or a hymn fest. The importance of turning to God in thanksgiving and intercession cannot be overemphasized. Suggestions for such services can often be found in books and pamphlets on worship, such as *O Worship the Lord* (77) and *An Office of Prayer for Missions* (75), but for the most part such services should develop out of the experience of the group, and mark a high point in group living and thinking.

### *Hymns, Spirituals*

THE use of hymns and spirituals as means of worship can be almost limitless. Anyone who has heard *Were You There When They Crucified My Lord?* sung on Good Friday, knows that the meaning of the crucifixion has sunk deep into the heart of every worshipper present.

The mere singing of hymns may become an act of worship, and when with the singing there is combined the knowledge of the hymn provided by the *Hymnal 1940 Companion* (84 and 85), a deeper understanding results. The hymn then becomes an act of joyful praise.



Hymns and spirituals may be used as prayers. Many of them are prayers and might best be sung kneeling. Entire services may be made up of hymns, or passages of scripture and prayers might be used to carry the theme, and hymns sung to illustrate it. It is possible to work out a whole service with hymns, choosing some that are in the form of prayers, some that are biblical to take the place of reading the lessons, one that gives counsel to take the place of a sermon, and one that is like a benediction.

Practice in congregational singing makes worship more real and intense.

### *A Short Meditation*

A MEDITATION, led by some member of the group on a subject of concern to the group, could help greatly when difficult decisions are to be made or a new step forward is to be taken (13, 14, 21, 22).

The meditation should be short, very much to the point, and calculated to help the group think out the way ahead. It should not be an excuse for special pleading, but should prepare the group for truly constructive thinking. The subject of the meditation having been selected, a simple and effective outline for such a meditation might be:

#### *What does it mean?*

What, in as far as our limited intelligence can tell us, would our Lord think about it? What would be His attitude? Would He do anything about it? What steps would He take?

Let us worship and adore Him for the love and understanding that would take Him straight to the heart of this problem.

#### *What does it mean to us?*

Do we accept our Lord's understanding of the matter? Do we try to work out an easier or simpler approach to the problem? Can we talk it over from every angle and reach a real group opinion?

#### *What will we do about it?*

Can we put aside our individual strong opinions and courageously follow where we believe our Lord leads? Can we continue to follow if the way gets rough, or we meet misunderstanding? How deep is our decision?

### *Noonday Prayers for Missions*

THE regular habit of Noonday Prayers for Missions might well be cultivated. Those who pray regularly for missions and the extension of the Church will grow to understand the work of the Church and have a greater concern for it (27, 30, 75).

## II

A WELL-PLANNED program includes opportunities for worship other than the services that are part of the regular meetings. These are of different types, and for different occasions, and may become the highest points of the year.

### *Corporate Communion*

CHIEF among them are the Corporate Communion of the group. At these times the group as a body brings the organization to God. It is given to Him for His work. He takes it to use in carrying out His plan.

Through these services the group becomes one, united in its planning and purpose, conscious of its oneness, and of God at the center of its corporate life.



The number of Corporate Communion to be held during the year is a matter for the careful consideration of the group. They will be few or many, depending on how far the group as a whole has progressed in its spiritual life. The number should reflect the feeling of the group, not simply of a small committee. The group as a whole should feel "This is in accordance with our wish. It is where we are now."

### *Quiet Days*

TIMES of quiet and withdrawing from the world are increasingly needed in the tempo with which life is lived today. A great leader in the Church once said to a group of summer conference teachers who came reluctantly and with some grumbling to a two-hour meditation immediately upon arriving at the conference, "I know how reluctantly you came at this hour. I know the state of your rooms, and your notes for your first class. Mine are in the same state! We need this time, before we are completely set into the pattern of the coming days, to offer up this conference to God, with all our hopes, our plans, and our incomplete outlines. We need to find out what His plan for the conference is, and how we can fit into it." Those two hours, spent mostly on their knees, sent out a group of leaders anxious only for one thing, God's will for the conference. Those hours were a constant direction in the days that followed. The conference was a never-to-be-forgotten experience in the lives of those present that year.

If it can be carried out, a Quiet Day will give strength for the work of the entire year. It should, ideally, start with the Communion service. There would then follow a period of meditation and prayer leading up to Noonday Prayers. The

luncheon, preferably served by the women of some other Church, should be quiet and relaxed, with reading from helpful books. Immediately following luncheon there should be a period for quiet reading and prayer, as the individual desires. Around two or two thirty there should be another period of meditation and prayer, closing with prayers for definite guidance and direction for the work ahead.

If time cannot be given for an entire day, a Quiet Hour or Hours can be substituted. The plan will need to be greatly speeded up, and less ground covered. One cannot expect to achieve the same results with the shorter time, but valuable things can be accomplished, as was indicated by the illustration at the beginning of this section.

The leader of the Quiet Day or Hour may be a clergyman or a woman gifted in this type of leadership. She may be a member of the parish, a diocesan officer, or some nationally known leader.

### *Schools of Prayer*

SCHOOLS and conferences on prayer are vital in the life of an active parish. A School of Prayer can do much to draw the members of the parish into a close relationship with each other and with God. In such a School one learns to know God better and to talk to Him more freely. One learns also to take the next step: to pray together.

*Proving Prayer* (20) says: "When one who has taken the pains to learn the art of prayer joins a group of others who have the same desire, then all of them together reach a level of worship far beyond what any of them could reach alone."

The School of Prayer (4, 18, 19, 20) should be carried out in the way best adapted to the parish life. It might be held for a day, or an afternoon and evening once a year. It



might be held for several consecutive evenings, or for one evening each week or month as seems most satisfactory. It may be led by the rector or by someone invited in from outside the parish.

An outline for a series of meetings might cover: Growing in knowledge of God, What is prayer?, Why do we pray?, Different kinds of prayer, Our daily prayer, Personal Bible reading and meditation, and Corporate prayer.

### *Prayer Groups or Cells*

IN many parishes there are small groups meeting weekly for intercession for the parish, for individuals, for community needs, and for the Church at large (10, 18, 23).

In some instances such a prayer group follows a weekday celebration of the Holy Communion. In others it is held in the afternoon or the evening, depending on the convenience of the group.

The meetings should be short and simple and held regularly. Some groups make a practice of having each meeting led by a different member.

Such a group is a source of power and strength to the parish. In many parishes an additional cell, never meeting together, is made up of those individuals who are kept in their homes through sickness or duties and are unable to attend meetings. In this most important way they are brought into the heart of the life of the parish (18, 23).

### *Retreats*

WHILE Quiet Days or Hours are limited to a short space of time, Retreats vary in length from one to several days. Those making the retreat are usually housed in one place, such as a retreat house, a conference center, or school dormi-

tory. An important part of most Retreats is the silence observed generally throughout the session. "Not only is the corporate prayer, but also the corporate silence, an unforgettable experience," says Grace Lindley in *Power Through Prayer and Worship* (5). Miss Lindley quotes Canon Body, "The great masters of the spiritual life agree that it is in silence that the great blessings of retreat lie."

Conductors of Retreats (4, 25, 26) are generally clergymen who have been trained in this method of worship.

### *Intercession*

AN important part of the life of an active parish is its intercession. This should be not only a part of the life of each individual Christian but of the parish as well.

There are opportunities at every service and practically every meeting for intercession for the work of the Church and for special needs. The practice of Noonday Prayers gives an excellent opportunity to pray for the mission of the Church. In many parish meetings there is opportunity for a few minutes of intercession for special projects in which the group is interested, and individual missionaries with whom the group has had some contact.

In some parishes a time is set aside for intercession. This may be immediately following Holy Communion on certain days, at Noonday Prayers, or in some instances it may be a Day of Intercession which has many of the characteristics of a Day of Meditation, yet is planned around definite intercession for definite needs. Such a day might be a part of a diocesan program of worship, held in connection with other diocesan meetings, or a day set aside for prayer for the special problems of the diocese.



## Resources

### Essential Titles

1. *The Book of Common Prayer*.
2. *The Holy Bible*, King James version and more modern translations.
3. *The Hymnal* 1940.

### Nature of Prayer and Worship

4. *Teach Us To Pray* by Charles Francis Whiston (Boston, Pilgrim. 1949. \$2.50). Practical instruction on the nature and power of prayer.
5. *Power through Prayer and Worship* by Grace Lindley (New York, National Council. *op*).
6. *Prayer Works* by Austin Pardue (New York, Morehouse-Gorham. 1949. \$2). The radio talks of the Bishop of Pittsburgh on the nature and method of prayer.
7. *Prayer, The Mightiest Force in the World* by Frank Laubach (New York, Revell. 1946. \$1.25).
8. *Creative Prayer* by E. Herman (New York, Harper. 1929. \$2). The soul's pilgrimage to God through prayer.
9. *Prayer and Worship* by Douglas V. Steere (New York, Association. 1947. 75 cents). The cultivation and nurture of

the religious life through private prayer, corporate worship, and devotional reading.

10. *Prayer and You* by Helen Shoemaker (New York, Revell. 1948. \$1.75). The practice of prayer for groups and for individuals.
11. *The Soul's Sincere Desire* by Glenn Clarke (Boston, Little, Brown. 1925. \$2). A modern classic on prayer.
12. *The Meaning of Prayer* by Harry E. Fosdick (New York, Association. 1949. \$1.50). A personal guide to the reality and power of prayer.
13. *Fruits of the Spirit* by Evelyn Underhill (New York, Longmans. 1942. \$1.25). A series of addresses and letters to stimulate meditations.
14. *Concerning the Inner Life with The House of the Soul* by Evelyn Underhill (New York, Dutton. 1950. \$2). Two classics issued in a single volume.
15. *Growth in Prayer* by Constance Garrett (New York, Macmillan. 1950. \$2). An analysis of some of the great prayers and an assembling of selected prayers and litanies.
16. *Prayer* by Alexis Carrel (New York, Morehouse-Gorham. 1949. \$1.25). A surgeon expresses his faith.
17. *Prayer Is Power* by Alexis Carrel (Cincinnati, Forward Movement. 3 cents).
18. *The Fellowship of Prayer* (New York, Forward in Service. 10 cents). Instruction in prayer, setting up schools of prayer, and the formation of prayer groups.
19. *Helps to Prayer* (Cincinnati, Forward Movement. 20 cents). Practical suggestions for establishing the habit of prayer.
20. *Proving Prayer* (Cincinnati, Forward Movement. 15 cents). A working guide for individuals and schools of prayer.
21. *Instructions in the Life of Prayer* (Cincinnati, Forward Movement. 10 cents).



22. *An Outline of Personal Prayer* by Frank E. Wilson (New York, Morehouse-Gorham. 55 cents).
23. *Prayer Groups and How To Conduct Them* by Helen Shoemaker (New York, Calvary Church. 5 cents).
24. *How to Pray, Ten Simple Rules* (New York, National Council of Churches. 1 cent).
25. *The Conducting of Retreats* by James Warham (New York, Morehouse-Gorham. 1950. \$1.50).
26. *What Is a Retreat?* by S. C. Hughson, OHC (West Park, N. Y., Holy Cross. 10 cents). Helpful remarks by a person who has conducted many retreats.

### For Personal and Group Devotions

#### PRAYER ANTHOLOGIES

27. *A Calendar of Prayer for Missions* (New York, National Council. 25 cents). Daily suggestions for a full year cycle of prayers for missions and missionaries.
28. *Prayers for All Occasions* (Cincinnati, Forward Movement. 10 cents). A companion to *Prayers New and Old*.
29. *Prayers New and Old* (Cincinnati, Forward Movement. 10 cents). Favorite familiar prayers.
30. *Let Us Pray*, a feature in each issue of *Forth* (New York, National Council. \$1.25 a year, 15 cents a copy).
31. *Woman's Auxiliary and the United Thank Offering Prayer Card* (New York, National Council. 50 cents a hundred).
32. *Prayers for the Church Service League* (Boston, Diocese of Massachusetts. \$1.50).
33. *Prayers of the Spirit* by John W. Suter (New York, Harper. 1943. *op*). Prayers by the author.
34. *The Book of English Collects* compiled and edited by John W. Suter (New York, Harper. 1940. \$3).

35. *Adventures in Prayer* by Charles Henry Brent (New York, Harper. 1932. *op*). Selected prayers by Bishop Brent.
36. *The World at One in Prayer* edited by Daniel Johnson Fleming (New York, Harper. 1942. \$2). An anthology of prayers from the younger churches.
37. *A Chain of Prayer Across the Ages* by Selina Fox (New York, Dutton. 1946. \$3.50). Forty centuries of prayer arranged for daily use.
38. *An Anthology of Prayer* compiled by A. S. T. Fisher (New York, Longmans. 1950. \$1.25). Prayers from Zoroaster to Robert Louis Stevenson.
39. *Prayers Ancient and Modern* compiled by Mary W. Tileston (New York, Grosset & Dunlap. 1925. 75 cents).
40. *Women at Prayer* arranged by Hazel T. Wilson (Boston, Pilgrim. 1948. \$1.25). A collection of prayers with introductory chapters on *The Way of Prayer* and *The Power of Prayer*.
41. *The Te Deums and the Sacraments* by John Oxenham (Boston, Pilgrim. 1949. 35 cents). A collection of prayers of praise and thanksgiving.
42. *Morning, Noon, and Night* by Frederick Ward Kates (New York, Morehouse-Gorham. 1947. \$1.50). Poems, prayers, and quoted sentences from the author's personal collection.

#### MEDITATIONS AND SELECTED READINGS

43. *Forward day-by-day* (Cincinnati, Forward Movement. Single copies 10 cents each; 10 or more 5 cents each). A booklet of prayer, meditation, and reading for daily use, issued seasonally.
44. *Of the Imitation of Christ* by Thomas à Kempis (New York, Grosset. 1935. 75 cents).
45. *On the Practice of the Presence of God* by Brother Lawrence (Cincinnati, Forward Movement. 8 cents).



46. *The Little Flowers of St. Francis of Assisi* rendered into English verse by James Rhoades (New York, Oxford. 1947. \$1.50).
47. *The Greatest Thing in the World* by Henry Drummond (Cincinnati, Forward Movement. 8 cents). A dissertation on I Corinthians 13.
48. *His Holy Fellowship* by Theodore P. Ferris (New York, National Council. 15 cents). Meditations on the theme of the 1949 Triennial meeting of the Woman's Auxiliary.
49. *Behold the City of God* by Angus Dun (New York, National Council. 10 cents). Meditations given at the 1946 Triennial meeting of the Woman's Auxiliary.
50. *Gifts of the Spirit* by Stephen F. Bayne (New York, National Council. 10 cents). Meditations given at 1943 Triennial meeting of the Woman's Auxiliary.
51. *Light Upon the Road* (Cincinnati, Forward Movement. 12 cents). Selected meditations from past issues of *Forward*.
52. *Good Treasure* (Cincinnati, Forward Movement. 7 cents). Quotations from the saints arranged for daily reading.
53. *A Bishop Brent Day Book* (Cincinnati, Forward Movement. 7 cents). Selections for thirty-one days.
54. *Daily Readings from William Temple* edited by Hugh C. Warner (New York, Macmillan. 1950. \$2.50).
55. *In God's Hands* by William Temple (Cincinnati, Forward Movement. 4 cents). Archbishop Temple's broadcast on worship.
56. *The Ministry of Jesus* by Charles Francis Whiston (Boston, Pilgrim. 1951. \$2). Combines a critical study of the Gospel record with devotional reading.
57. *To Will One Thing* edited by William Scarlett (Diocese of Missouri, 1948. \$1.50. Available from Church Book Shop, 1210 Locust St., St. Louis). An unusually fine selection of

prayers, litanies, and readings, including some of Bishop Scarlett's own work.

58. *Seven Psalms* by Adelaide T. Case (New York, Woman's Press. 1935. *op*). Suggestions for Bible reading, meditation, and group participation based on seven psalms.
59. "*Were You There?*" by Harold E. Wagner (New York, Morehouse-Gorham. 1951. \$1.75). Character studies of persons identified with the passion of our Lord, illustrating capital sins and Christian virtues.
60. *A Testament of Devotion* by Thomas Kelly (New York, Harper. 1941. \$1). A modern classic by a Quaker mystic.
61. *St. Augustine's Prayer Book* compiled and edited by Loren Gavitt and Archie Drake. (New York, Morehouse-Gorham. 1949. \$1.70). A devotional manual supplementary to The Book of Common Prayer.
62. "*Gentlemen — The King!*" by John Oxenham (Boston, Pilgrim. 1928. 60 cents). The life of Christ in verse.
63. *Daily Strength for Daily Needs* by Mary W. Tileston (Boston, Little, Brown. 1942. \$1.75). Inspirational measures for each day of the year.
64. *Daily Strength for Daily Needs* by Mary W. Tileston (New York, Grosset. 75 cents).
65. *Through Christ Our Lord* by Georgia Harkness (New York, Abingdon-Cokesbury. 1950. \$1.25). Five months of daily prayer and meditation on the words of our Lord.
66. *Think on These Things* by Constance Garrett (New York, Abingdon-Cokesbury. 1945. \$1.25). Thirty-two meditations on the relationship of God and man.
67. *Meditations for Women* by J. B. Abernethy (New York, Abingdon-Cokesbury. 1947. \$1.25).
68. *Meditations* by Grace N. Crowell (New York, Abingdon-Cokesbury. 1951. \$1.50). Devotions for women.
69. *Meditations and Prayers* by Evelyn Underhill (New York, Longmans. 1949. 75 cents).



70. *Meditations for Every Day* by Father Andrew (London, Mowbray. 1949. \$2.25). Daily meditations arranged to follow the Church year.

71. *The Private Devotions of Lancelot Andrewes* translated from the Greek and arranged by John Henry Newman (New York, Abingdon-Cokesbury. 1950. \$1.25). Prayers, litanies, and meditations by Bishop Andrewes, one of the translators of the King James Bible.

72. *A Diary of Private Prayer* by John Baillie (New York, Scribner's. 1936. \$1).

73. *Little Book of Contemplation* edited by Joseph Wittkofski (New York, Morehouse-Gorham. 1950. \$1.25). A short and handy abridgement of the chosen sayings of the holy fathers concerning God.

#### COMPLETE SERVICES

74. *Parish Worship on Community Occasions* (New York, National Council. 25 cents). Presents ways in which regular worship of the Church can be related to community life.

75. *An Office of Prayer for Missions* (New York, National Council. 5 cents a copy, \$3 a hundred).

76. *Our Family Worships Together* (New York, National Council. 1951. 25 cents). A collection of simple home services.

77. *O Worship the Lord* (New York, National Council. 15 cents). Responsive type services for Advent, Epiphany, Lent, Easter, Rogation Days, and certain national days.

78. *The Feast of Lights* (New York, National Council. 15 cents). A simple pageant and candlelight ceremony appropriate to the Epiphany.

79. *Our Father* (Cincinnati, Forward Movement. 3 cents). Ten devotions in litany form on the Lord's Prayer.

80. *Southwell Litany* (Cincinnati, Forward Movement. 3 cents). Famous personal devotion used at retreats.

81. *The Kingdom, the Power, and the Glory: Services of Praise and Prayer for Occasional Use in Churches* (New York, Oxford. 1933. \$1). An American edition of the third volume of the Grey Book.

82. *Getting Acquainted with God* by Robbins Wolcott Barstow (New York, Federal Council of Churches. 1948. 20 cents). A book of devotions for families with children.

#### Study Units and Related Material

83. *The Prayer Book Speaks in Our Uncertain Age* (New York, National Council. 1949. \$1). A study unit on the Prayer Book. See pamphlet *Power Through Living*.

84. *The Hymnal Outsings the Ages* (New York, National Council. 1951. 60 cents). A study unit on Church hymns.

85. *The Hymnal 1940 Companion* (New York, Church Pension Fund. 1949. \$4.50).

86. *The Hymnal 1940* by Brother Sydney, OHC (Diocese of Pennsylvania. 50 cents. Available from Commission on Music, Diocese of Pennsylvania, 202 South Nineteenth St., Philadelphia 3, Pa.). An aid to those choosing hymns suitable to the Church seasons, including brief discussions of hymns and tunes.



## A Service of Praise and Dedication \*

¶ *The Congregation, standing, shall read in unison a hymn, after which the leader will read the following Sentences of Scripture.*

HYMN 566, Jesus calls us

**Y**E have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. *St. John 15:16.*

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. *I Corinthians 1:9.*

Let us pray

**O** LORD, in whose hands are life and death, by whose power we are sustained, and by whose mercy we are spared, forgive us that we have so much neglected the duty which thou hast assigned to us. Make us to remember, O God, that every day is thy gift, and ought to be used according to thy command. Grant us, therefore, so to repent of our negligence, that we may obtain mercy from thee, and pass the time which thou shalt yet allow us in diligent performance of thy commands; through Jesus Christ. *Amen.*

### *An Act of Praise*

**W**E praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabaoth;

Heaven and earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

\* Prepared by Mrs. Arthur M. Sherman, Executive Secretary of the Woman's Auxiliary to the National Council for use at the closing service of the Auxiliary's 1949 Triennial Meeting.

The noble army of Martyrs praise thee.  
The holy Church throughout all the world doth acknowledge thee;  
The Father, of an infinite Majesty;  
Thine adorable, true, and only Son;  
Also the Holy Ghost, the Comforter.

### *An Act of Faith*

**T**HOU art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

### *An Act of Intercession*

**W**E therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

¶ *Then shall be read a portion of Scripture as follows.*

Romans 1:1-12

Let us pray

**O** DIVINE Love who dost everlastingly stand outside the closed doors of the souls of men, knocking ever and again, give us grace now to throw open all our souls' doors. Let every bolt and



bar be drawn that has hitherto robbed our lives of air and light and love.

Give us open ears, O God, that we may hear thy voice calling us to high endeavor. When any one of thy children cries out in need, give us an open ear to hear in that cry thy call to service.

Give us open minds, O God, minds ready to receive and to welcome such new light of knowledge as it is thy will to reveal to us. Let not the past ever be so dear to us as to set a limit to the future.

Give us open eyes, O God, eyes quick to discover thine indwelling in the world which thou hast made.

Give us open hands, O God, hands ready to share with all who are in want the blessings with which thou hast enriched our lives. Let us hold our money in stewardship and all our worldly goods in trust for thee; to whom now be all honour and glory. *Amen.*

¶ *Here shall follow silent prayers:*

For each other.

For the women of the Church.

For our missionaries around the world and those with whom they work.

O Lord, hear our prayer.

*And let our cry come unto thee.*

HYMN 543 Christ is the King!

**I**NTO thy hands, O Lord, we commit ourselves this day. Give to each one of us a watchful, a humble, and a diligent spirit, that we may seek in all things to know thy will, and when we know it may perform it perfectly and gladly, to the honor and glory of thy Name; through Jesus Christ Our Lord. *Amen.*

**M**AY the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that we have suffered awhile, make us perfect, stablish, strengthen us. To him be glory and dominion for ever and ever. *Amen.*

## An Act of Assurance\*

HYMN 260, How wondrous and great.

*In the silence to follow let us remember that "if we are entering into worship, if we are really worshipping at all, then we are doing just what is most needed to enable us to take our part in bringing in the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God. All this is gathered up in that emotion which most cleanses us from selfishness because it is the most selfless of all emotions — adoration." — ARCHBISHOP TEMPLE*

O Lord, open thou our lips.

*And our mouths shall show forth thy praise.*

*Jubilate Deo*

**O**BE joyful in the Lord, all ye lands:  
*Serve the Lord with gladness, and come before his presence with a song.*

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves;

*We are his people, and the sheep of his pasture.*

O go your way into his gates with thanksgiving, and into his courts with praise;

*Be thankful unto him, and speak good of his Name.*

For the Lord is gracious, his mercy is everlasting;

*And his truth endureth from generation to generation.*

Glory be to the Father, and to the Son, and to the Holy Ghost;  
*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

\* Prepared by Mrs. Edwin Allen Stebbins, Presiding Officer of the 1943 Triennial Meeting of the Woman's Auxiliary, and used by her to open the Triennial.



*An Act of Assurance: Be ye sure!*

FROM THE JUBILATE DEO

Be ye sure of the Goodness of God.

Be ye sure

That despite all our experience may contain, despite all the evil of outward circumstance, God is good.

That God himself is the source of all good, and that even now he is bringing good out of evil.

*Be ye sure that the Lord he is God.*

Be ye sure of the Love of God.

Be ye sure

That God came into the world, lived, suffered and was lifted up that all men might believe in his love and accept the way of love.

That despite the march of hate and fear and violence, in him love is always triumphant.

That today love is surely overcoming whatever separates man from man and man from God.

*Be ye sure that the Lord he is God.*

Be ye sure of the Purpose of God.

Be ye sure

That all creation has been formed by the wisdom and understanding of God and that all things are in his hands.

That the purpose of God is in the history of the ages, and that our destiny is established from the foundation of the world.

That that which seems a broken and chaotic order, is a pattern being brought to perfection — even the Kingdom of God.

*Be ye sure that the Lord he is God.*

Be ye sure of the Power of God.

Be ye sure

That despite the brilliant strength of evil forces in the world today, God is able to bring all things to fulfillment according to his will.

That he will take his power and reign among us when in his purpose the time is at hand.

That the power of his might is in righteousness and truth and love.

*Be ye sure that the Lord he is God.*

Be ye sure of the Victory which cometh from God.

This is your faith which overcometh the world.

Therefore, "beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

*Be ye sure that the Lord he is God.*

*The Lord's Prayer*

*A Prayer for Guidance*

**O** LORD, who art the beginning and the end, whose truth endureth from generation to generation; accept, we beseech thee, the worship which we offer in thy Name; bind us together anew in the mystical Body of thy Son, make us quick to respond to the touch of thy guiding hand, and use us as shall please thee for the task of the whole fellowship of thy disciples unto the building up of the whole Body in love, through the same Jesus Christ our Lord. *Amen.*

**N**OW unto him that is able to keep us from stumbling and to set us before the presence of his glory without blemish in exceeding joy, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time and now and forever. *Amen.*

HYMN 564, How firm a foundation.



## A Litany for World Peace \*

**T**HY kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Let us pray.

**A**LMIGHTY GOD, creator of all mankind and eternal ruler of all nations; we bless thee for the spirit which has moved the peoples of the earth to a common effort for justice, righteousness, and peace. For the establishment of the United Nations, and for its possibilities in creating friendly relations, mutual respect, and lasting peace among the nations;

*We praise thy holy Name.*

For our own shortcomings, our personal and national self-seeking, our love of material things, our undue pride, our subtle complacency, and the influence of these things in bringing to the world twice in our lifetime the scourge of war;

*We make our humble confession.*

For a greater faith everywhere in the dignity and worth of the human person and of nations large and small; for a deeper regard among men for fundamental human rights;

*We beseech thee, O Lord.*

For that larger freedom which shall promote social progress and provide all mankind with a richer, fuller life;

*We beseech thee, O Lord.*

For a new devotion to justice, a universal acceptance of moral law as guiding principle, and a new respect for lawful agreements among the nations;

*We beseech thee, O Lord.*

\* Based on the Preamble and Purposes of the United Nations Charter, this Litany was prepared by Deane Edwards for the Commission on a Just and Durable Peace.

For the practice of tolerance and the development among all peoples of friendly relations based upon mutual recognition of common rights;

*We beseech thee, O Lord.*

For the United Nations in its resolve to unite the world in the quest for peace, to strengthen universal security through measures for the peaceful settlement of international disputes, and to harmonize the actions of nations in the common interest;

*We beseech thee, O Lord.*

For the efforts of the United Nations to bring to solution those problems whose roots lie deep in the cultural, racial, and economic life of the peoples;

*We beseech thee, O Lord.*

For the gatherings of the United Nations, that they may be marked by friendship, common purpose, sympathetic understanding, basic agreement, and united resolve to bring to mankind a new era of righteousness and peace;

*We beseech thee, O Lord.*

O God, our Father, in whose hands are the issues of the days and the generations; so rule and over-rule in the deliberations of man that thy will may be manifest in the life of the nations, and thy children find that abundant life which is thy desire for all mankind. Through Jesus Christ, our Lord.

And now unto thee, Father, Son, and Holy Spirit, be all glory, world without end. *Amen.*



## An Act of Intercession

### FOR THE CHURCHES IN THE WORLD COUNCIL OF CHURCHES

**F**OR the Churches which are deprived of the liberty to proclaim the Gospel freely to all people

In certain countries of Latin America, in certain Mohammedan countries, in Spain

That they may believe and act upon the belief that the Word of God is not bound.

In Eastern Europe

That this testing time may increasingly lead to their renewal in faith and obedience.

FOR the Churches in China

That they may stand in the freedom with which Christ has made them free and rejoice in their dependence upon God alone.

FOR those in our fellowship who are in prison

That they may be consoled and strengthened by the knowledge that they are surrounded by a fellowship of prayer.

FOR Churches whose life is disrupted by civil war and political conflict

That they may be makers of peace and announce the message of reconciliation.

FOR the Churches which suffer from a sense of loneliness and isolation

That they may realize that they are surrounded by the cloud of witnesses.

FOR the Churches planted in the newly independent nations of Asia

That they may fulfill their duty to their peoples in sharing with them the secret of true freedom contained in the Gospel of Christ.

FOR the Churches living in the midst of race conflicts especially in South Africa and in the United States

That they may deliver their nations from their fear of the future and announce the good news of the breaking-down of the wall of partition.

FOR the Churches of Europe facing much hopelessness and frustration

That they may offer their peoples the opportunity of joyful participation in the history of God's salvation and so restore hope.

Especially for the Church in Germany

That it may give a clear and united witness in the disruption of its country.

And for the refugee Churches

That they may know God has prepared a city for them.

FOR the Churches of the United States speaking to a nation which bears a superhuman responsibility

That in the midst of the noise of the world they may hear and echo the still small voice of God's Will for the nations.

FOR the Churches which have recently been formed by Church union or Churches contemplating reunion with other Churches

That they may find and manifest true unity in the truth of God.

FOR the Oldest Churches of Christendom

That they may share their treasures of faith both with the other Churches and with their neighbors who do not know the Gospel of Christ.

FOR the Youngest Churches of Christendom

That they may fully use their God-given talent to evangelize and remind all other Churches of their evangelistic mission.

FOR all the Churches in the World Council of Churches

That they may learn to intercede for each other.

That their intention to stay together may be securely established on their readiness to stand together before the throne of God.



## A Litany\*

BASED ON THE LORD'S PRAYER

**L**ET us, in fellowship with the Christian people of all nations, join in united petition to the one God and Father of all mankind "after the manner" of the prayer which our Lord has taught us;

*Our Father, who art in heaven.*

We are as children who have lost their way in the world's wilderness and we cry to thee;

*Our Father, who art in heaven.*

We are weak and blind and selfish; but thou art wisdom and love, and givest wisdom, love, and courage to those who trust in thee;

*Our Father, who art in heaven.*

SILENCE

**T**HROUGH the continued unity of all Christian people in allegiance to thee, overleaping the divisions caused by hostility or war;

*Hallowed be thy Name.*

Through a persistent desire in all nations to seek fellowship with one another in thy one family;

*Hallowed be thy Name.*

Through an ever deepening aspiration toward justice, good will, and peace in all the world;

*Hallowed be thy Name.*

SILENCE

**B**Y the faithfulness of thy people in seeking first thy kingdom and thy righteousness;

*Thy kingdom come.*

By new dedication of Christians in all lands to the establishment of justice in all the earth;

*Thy kingdom come.*

\* From *The Intercollegian*, May, 1943.

By the vindication of right and by the growth of common understanding between nations and races;

*Thy kingdom come.*

SILENCE

**I**N the maintenance of the spirit of love and equity even in the midst of strife or war;

*Thy will be done.*

In generous admiration for the courage of opponents and enemies, and readiness to believe the best of them;

*Thy will be done.*

In a determination among all to work to secure peace in a world order that is fair to the generations yet to be;

*Thy will be done.*

SILENCE

**B**Y the establishment of peace and the supplying each of the other's needs;

*Give us our daily bread.*

By the establishment of coöperation among all nations and classes for the common good;

*Give us our daily bread.*

By the sympathy which gives help to the needy both at home and far away;

*Give us our daily bread.*

SILENCE

**B**ECAUSE by our self-interest and self-concern we have increased the bitterness between men and between nations;

*Forgive us our trespasses.*

Because we have been arrogant, seeking rather to exalt ourselves than to find thy will for us and to do it;

*Forgive us our trespasses.*

Because we have trusted in our wisdom and strength and have neglected thee;

*Forgive us our trespasses.*



SILENCE

**I**F other countries while pursuing their own interests have unduly hindered ours;

*We forgive them that trespass against us.*

If we have suffered loss or grief through the wrongful ambition of others;

*We forgive them that trespass against us.*

If any have injured us by threat or by attack;

*We forgive them that trespass against us.*

SILENCE

**W**HEN opportunity comes to secure wealth for ourselves at the cost of increased poverty to others;

*Lead us not into temptation.*

When suffering and anxiety prompt feelings of bitterness and hatred;

*Lead us not into temptation.*

When fear distracts the mind or security lulls the conscience, and we are in danger of forgetting thee;

*Lead us not into temptation.*

SILENCE

**A**T times of self-satisfaction, self-seeking, and self-confidence;  
*Deliver us from evil.*

At times of boastfulness over success or victory, of irritation at defeat, of despair at hope deferred;

*Deliver us from evil.*

At times of fear concerning the designs of others and at times of desire to gain security or advantage by unjust means;

*Deliver us from evil.*

SILENCE

**F**OR over all races and nations thou rulest as king; thy fatherly love embraces all; and in thy will is our peace;

*Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

## The Leadership of Women \*

HYMN 289, O God, our help in ages past

PROVERBS 31: 10-31

READING

**S**OMEWHERE away in the future, beyond our sight, lies the city of our dreams. Many great and wise souls have seen it from afar, and they have told their vision of it in the speech of their own time. In our turn we have our dreams of it.

Today we live in a civilization of cramped freedom and fitful, impoverished fellowships; but in the city of our dreams, freedom will be perfect and fellowship deep and full.

This is a civilization which works out its cruel logic in the slum and battlefield, the human scrap-heap and the human shambles; but in the city of our dreams there will be no human wreckage, no human carnage.

This is a civilization in which men buy in the cheapest and sell in the dearest market, getting as much as they can for as little as they need give; but in the city of our dreams no man, woman, or child will be exploited or degraded, bought or sold, oppressed or enslaved for the pleasure or gain of another.

This is a civilization of monotonous toil and ill-used leisure; but in the city of our dreams, all men sharing the common toil, every man shall then have freedom and leisure to express his soul in works of love and truth and beauty.

This is a civilization which exalts Things at the expense of Life; but in the city of our dreams, Life will sit on the throne, and Things shall be its footstool.

To this city many names have been given; but its true name is the City of God for in it God shall dwell with his people. Whether this city will ever be built is not certain; but it is certain that it can be built. It all depends whether we want it enough to give ourselves to the building of it.

\* Condensed from a service in *A Book of Services for Group Worship* (N. Y. The Woman's Press, 1927). With permission of the publisher.



*Litany of Thanksgiving, Remembrance, and Dedication*

ALMIGHTY and everlasting God, before whom stand the spirits of the living and the dead. Light of lights, Fountain of wisdom and goodness; who dwellest in all brave and generous souls,

*Hear thou our prayer of praise.*

For the women who have gone before us, seers of visions and doers of deeds, pioneers of freedom and pathfinders of humanity, leaders of a great cause, builders of a better world,

*We praise thee, O God.*

For their clear vision of the wrong of all distinction because of color, creed, or sex, their righteous anger against all oppression of the weak and exploitation of the helpless, their stern struggle against all injustice and hardness of heart,

*We praise thee, O God.*

For the inspired audacity of their ambitions, the sturdy wisdom of their endeavors, the abiding values of their achievements,

*We praise thee, O God.*

For their deathless spirits, living still in poem and story, statue, painting, and song; for their sense of the beauty and meaning of life expressed in glorious form and symbol,

*We praise thee, O God.*

For homes they have made, for their gifts to little children, and to family joy; for their daily lives, obscure and unknown, renowned and revered,

*We praise thee, O God.*

For their perseverance amid discouragement and failures, their steadfastness amid misunderstanding and ridicule, their dauntless courage amid loneliness and the contempt of men,

*We praise thee, O God.*

For all the blessings that we know today, for freedom and knowledge, for opportunity and responsibility, for all our experience of

abundant life for which they paid the price,

*We praise thee, O God.*

That we may be humble in the consciousness of how much we have received, how little we have given; that we may be contrite in the memory of our failures and the knowledge of our temptations to cowardice and ease; that we may ever seek the things that are before, with courage and devotion.

*We earnestly pray thee.*

That we may learn the secret of self-renunciation for the sake of others; that no mean ambitions, subtle selfishness, or unworthy divisions may mar our efforts; that we may lack neither the insight to understand the needs of our generation and the willingness to face them, nor the courage to pay the price of meeting them,

*We earnestly pray thee.*

That we may think bravely, love widely, witness humbly, build greatly,

*We earnestly pray thee.*

To the dream of the glorious Golden City where all may live their lives in comfort, unafraid; a city of justice where none shall prey on others; a city of plenty where vice and poverty shall cease to fester; a city of brotherhood where all success shall be founded on service; a city of peace where order shall not rest on force, but on the love of all for the city, the great mother of the common life and weal,

*We dedicate ourselves.*

To the breaking down of barriers, that, cleansed from class antagonisms, national hatreds, race prejudices, and religious intolerance, all men may stand side by side in equal worth, mutual appreciation, and true fellowship,

*We dedicate ourselves.*

To the creation of a richer, truer heritage of beauty, vision, and understanding,

*We dedicate ourselves.*



To a warless world, where nation shall not rise against nation,  
neither shall they learn war any more; where all the peoples of the  
world shall be knit together in coöperation and good will, one  
family of one Father eternal,

*We dedicate ourselves.*

Lord, thou hast been our dwelling place in all generations. From  
everlasting to everlasting thou art God. So teach us to number our  
days that we may apply our hearts unto wisdom. And let the beauty  
of the Lord our God be upon us, and establish thou the work of  
our hands. Amen.

HYMN 554, Lead on, O King eternal

### An Analysis of Psalm XXIII\*

<i>Guidance:</i>	The Lord is my Shepherd.
<i>Supply:</i>	I shall not want.
<i>Peace:</i>	He maketh me to lie down in green pastures.
<i>Harmony:</i>	He leadeth me beside the still waters.
<i>Health:</i>	He restoreth my soul.
<i>Honesty:</i>	He leadeth me in the paths of righteousness.
<i>Resignation:</i>	Yea, though I walk through the valley of the shadow of death,
<i>Confidence:</i>	I will fear no evil.
<i>Protection:</i>	For thou art with me.
<i>Comfort:</i>	Thy rod and thy staff they comfort me.
<i>Provision:</i>	Thou preparest a table before me.
<i>Consecration:</i>	Thou anointest my head with oil.
<i>Abundance:</i>	My cup runneth over.
<i>Joy:</i>	Surely goodness and mercy shall follow me all the days of my life.
<i>Consciousness of divine love:</i>	And I shall dwell in the House of the Lord forever.

\* Read by Rev. Julius Mark, Senior Rabbi, Congregation Emanuel of the  
City of New York, at the Friday Evening Services, January 26, 1951.  
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## A Shelf of Resources On Worship

WHEN YOU LEAD WORSHIP has suggested a wide variety of materials for the enrichment of the devotions which you may be called upon to lead. Some of the more generally useful items have been gathered together in a special Packet for Leaders of Worship. Among the dozen or more titles included in this Packet are: *A Calendar of Prayer for Missions, Prayers for All Occasions, Our Family Worships Together, Parish Worship on Community Occasions, How to Conduct Prayer Groups*, and a variety of useful prayer folders. This Packet is specially priced at \$1.00. Order your Packet today from

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