

Online Study Summary – Africana Hymnal Study

The online survey, more comprehensive in nature, was designed for clergy and church leaders. 2276 e-mail invitations were sent to pastors, persons in extension ministries and bishops and district superintendents. The e-mail invitation contained a link to the study that could be shared with worship leaders, musicians and other local church leaders. Responses were recorded by 575 people.

Section One: Demographics (Questions 1-10)

Research Findings:

1. *What is your position? (N=575)*

| | | |
|--------------------------|-----|--------|
| Pastors and other clergy | 328 | 57.04% |
| Bishops and DS | 21 | 3.65% |
| Extension Ministries | 27 | 4.69% |
| Worship/music/ch leaders | 199 | 34.60% |

2. *Is your position? (N=572)*

| | | |
|-----------|-----|--------|
| Paid | 275 | 48.08% |
| Full-time | 100 | 17.48% |
| Part-time | 58 | 10.14% |
| Volunteer | 139 | 24.30% |

3. *Which jurisdiction are you from? (N=572)*

| | | |
|-----|-----|--------|
| NEJ | 157 | 27.45% |
| SEJ | 240 | 41.96% |
| NCJ | 58 | 10.14% |
| SCJ | 93 | 16.26% |
| WJ | 24 | 4.20% |

4. *What is your age category? (N=575)*

| | | |
|-------------|-----|--------|
| 75+ | 16 | 2.78% |
| 66-75 | 73 | 12.70% |
| 56-65 | 225 | 39.13% |
| 46-55 | 168 | 29.22% |
| 36-45 | 61 | 10.61% |
| 26-35 | 26 | 4.52% |
| 25 or under | 6 | 1.04% |

5. *What is the approximate membership of your church? (N=566)*

| | | |
|---------|-----|--------|
| <100 | 151 | 26.68% |
| 100-199 | 168 | 29.68% |
| 200-299 | 89 | 15.72% |
| 300-499 | 89 | 15.72% |
| 500-749 | 20 | 3.53% |
| 750-999 | 7 | 1.24% |
| >1000 | 42 | 7.42% |

6. *What is the approximate worship attendance of your church? (N=564)*

| | | |
|---------|-----|--------|
| <100 | 303 | 53.72% |
| 100-199 | 152 | 26.95% |
| 200-299 | 63 | 11.17% |
| 300-499 | 11 | 1.95% |
| 500-749 | 7 | 1.23% |
| 750-999 | 6 | 1.06% |
| >1000 | 22 | 3.90% |

7. *Do you consider your church: (N=565)*

| | | |
|------------|-----|--------|
| Urban | 191 | 33.81% |
| Small Town | 116 | 20.53% |
| Rural | 92 | 16.28% |
| Inner City | 85 | 15.04% |
| Suburban | 81 | 14.34% |

8. *Estimated average yearly income of members (N=564)*

| | | |
|--------------|-----|--------|
| <\$20-35,000 | 169 | 29.96% |
| \$35-50,000 | 250 | 44.33% |
| \$50-75,000 | 120 | 21.28% |
| >\$75,000 | 25 | 4.43% |

9. *Estimate the gender make-up by percentage (N=558)*

Women 66%
Men 34%

10. *What percentage of your church members are in the following age categories (put in %) –*

Children, birth to 12 8%
Youth 12-18 9%
Young Adult 19-30 12%
Adults 31-49 17%
Adults 50-65 27%
Adults 65 and older 27%

Observations for Section 1:

Q1: The dominant group in the online survey is clergy (57%); compared to the 87% laity that completed the shorter paper surveys. The online survey, more comprehensive in nature, was designed for clergy and church leaders. 2276 e-mail invitations were sent to pastors, persons in extension ministries and bishops and district superintendents. The e-mail invitation contained a link to the study that could be shared with worship leaders, musicians and other local church leaders. As we compare the number of responses received online to the number received at events and meetings, we note the great digital divide in the black church. There were a number of clergy and church that had no e-mail address on record who found it more difficult to participate in the study.

Q2: The majority of the people who completed the online survey held paid positions (76% paid/24%) volunteers. While we rejoice over the number of people who did complete the online survey, we lament the wealth of information and perspective that we did not receive from Black church leaders who serve on Boards and Agencies or who were 2008 General Conference delegates.

Q3: All Jurisdictions were represented proportionally. We received 41.91% of our online surveys from the SEJ (compared to the 45.45% of black church membership reported by GCFA most recent 2008 statistics). Other jurisdictions: 27.45% NEJ (22.17% GCFA), 16.26% SCJ (21.62% GCFA), 10.14% NCJ (7.43% GCFA), and 4.20% WJ (3.33% GCFA).

Q4: The demographics of our response group greatly resemble those of the larger church. The majority of our responses (68.35%) came from participants 46-65. Significantly, 15.48% of participants in the survey were over 65. And, 10.61% of participants were 36-45; 5.56% of participants were 35 and under.

Q5--6: The vast majority of our responses have come from small-membership churches with 54% of responses coming from churches that have less than 100 in worship on a typical Sunday Morning. The responses from small membership churches could infer a greater need for future music helps/tools that could possibly revitalize small membership congregations through dynamic worship. GCFA reports that 81% of black United Methodist Churches have less than 100 in worship and an additional 14% report less than 200 in worship on a Sunday morning. Small membership churches have traditionally been underserved and scantily resourced. We are presented with a tremendous opportunity to create and design worship and music resources that speak to and connect to their contextual reality. The number of responses received from churches 1000+ may be traced to the extraordinary efforts of at least two large membership churches in the SCJ.

Q7: We left it to participants to define the kind of church they came from. The majority of respondents described their churches as urban churches (34%) with 21% reporting that theirs were small town churches. Suburban, inner city and rural churches also responded in significant numbers to the survey. This is a picture of the diversity found within the black church. We anticipate that the urban and inner city churches might find similar resources useful in their context; we also expect the same for small town and rural churches. We expect that suburban churches will have uniquely different needs. We also note that the rural church is probably underrepresented in this survey because of limited computer access.

Q8: The majority of responses came from churches in the \$35-50,000 dollar household income range. The National Statistical Abstract estimates the 2007 median income of blacks at \$34,000 (vs. \$50,000 for all US Households) <http://www.census.gov/compendia/statab/2010/tables/10s0674.xls> it would appear that the average income levels of responding UMC congregations hovered just above and just below that figure.

Q9: Gender balance in the black church averages 66% women, 34% men compared to UMC averages of 57% women, 43% men <http://www.gcsrw.org/LayMembershipin20042008.aspx>

Q10: Distribution of ages in our sample group actually compares favorably to figures reported in the 2009 Congregational Life Study. Our sample group reported 27% of their church members were over 65 compared to an average of 34% for the entire UMC reported in the Congregational Life Study. http://www.umc.org/site/c.lwL4KnN1LtH/b.6072841/k.7ACF/2010_State_of_the_Church_Congregational_Life_Survey.htm. Although the black Church appears from this sampling to be slightly younger than the general church, we must be careful to gear the development of resources for both the ages in the pews, and the emerging ages of those coming into worship.

Section 2: Worship in your church (questions 11-25)

Research Findings:

11. Please indicate how many worship services you have. (N=527)

| | | |
|------------------------|-----|-------|
| Main worship service | 523 | 99.6% |
| Second Worship Service | 151 | 30.4% |
| Third Worship Service | 38 | 7.8% |
| Four or More Services | 15 | 3.1% |

12. Please indicate the best description of the style of worship for each service you have. (N=525)

| | Traditional | Blended | Contemporary | Other |
|-------------------|-------------|-------------|--------------|------------|
| Main service | 187 (34.8%) | 329 (61.2%) | 18 (3.3%) | 4 (0.7%) |
| Second svc | 30 (19.7%) | 81 (53.3%) | 33 (21.7%) | 8 (5.3%) |
| Third svc | 5 (12.5%) | 8 (20.0%) | 16 (40.0%) | 11 (27.5%) |
| Fourth and others | 4 (23.5%) | 1 (5.9%) | 4 (23.5%) | 8 (47.1%) |

13. Please indicate whether each service is growing, declining or staying the same in attendance. (N=527)

| | Growing | Declining | Same |
|-------------------|-------------|------------|-------------|
| Main service | 232 (43.6%) | 71 (13.3%) | 229 (43.0%) |
| Second service | 59 (40.4%) | 9 (6.2%) | 78 (53.4%) |
| Third service | 16 (39.0%) | 4 (9.8%) | 21 (51.2%) |
| Fourth and others | 7 (50%) | 1 (7.1%) | 6 (42.9%) |

14. List any additional weekly services held at your church (Check all that apply.) (N=524)

| | | |
|-----------------|-----|--------|
| Bible | 485 | 92.56% |
| Prayer | 250 | 47.71% |
| Children's | 149 | 28.44% |
| Family | 96 | 18.32% |
| Youth | 75 | 14.31% |
| Afternoon | 62 | 11.83% |
| Evening Service | 34 | 6.49% |

15. On a typical Sunday in our church worship is lead by: (Check ONE) (N=527)

| | | |
|--|-----|--------|
| Minister | 43 | 8.16% |
| Minister, liturgist | 176 | 33.40% |
| Minister, Liturgist Worship Leaders | 113 | 21.44% |
| M, L, W, Others | 195 | 37.00% |

16. List other leaders active in worship at your church (Check all that apply) (N=525)

| | | |
|---------------------------------------|-----|--------|
| Ministers (not ordained or appointed) | 239 | 45.52% |
| Evangelists | 48 | 9.14% |
| Dancers | 269 | 51.23% |
| Step Team | 27 | 5.14% |
| Flaggers | 30 | 5.71% |
| Class Leaders | 75 | 14.28% |
| SS Teachers | 276 | 52.57% |
| Youth Minister | 102 | 19.49% |
| Music Minister | 326 | 62.09% |
| Choir Director | 354 | 67.43% |
| Choir Section leader(s) | 178 | 33.90% |
| Ushers | 419 | 79.81% |
| Lay Leader | 410 | 78.1% |
| Prayer Group Leaders | 102 | 19.43% |
| Trustees | 202 | 38.48% |
| Outreach Minister | 98 | 18.67% |
| Young Adult Minister | 62 | 11.81% |
| Nurses(s) | 39 | 7.43% |
| Armor | 26 | 4.95% |
| Altar | 165 | 31.43% |
| Prayer Counselor(s) | 43 | 8.19% |
| Mothers of the Church | 35 | 6.67% |
| Communion Stewards | 378 | 72.00% |
| Stewardship Committee | 184 | 35.05% |
| Mime and Drama | 85 | 16.19% |
| Others: | 54 | 10.28% |

17. In our church, the bulletin is used for: (Check all that apply.) (N=522)

| | | |
|------------------|-----|--------|
| Order of Worship | 507 | 97.13% |
| Announcements | 469 | 89.85% |
| Notes | 315 | 60.34% |
| Prayer Requests | 279 | 53.45% |
| Promotion | 264 | 50.57% |
| Education | 201 | 38.51% |

18. When is the sermon preached? (N=524)

| | | |
|--------|-----|--------|
| End | 286 | 54.58% |
| Middle | 238 | 45.42% |

19. Do worship services at your church have (Check all that apply.) (N=521)

| | | |
|---------------------------|-----|--------|
| Altar Call | 467 | 89.64% |
| Corporate Prayer at Altar | 377 | 72.35% |
| Private Prayer at Altar | 325 | 62.38% |

20. Complete the statement: Most of the time when people are baptized, (N=524)

| | | |
|---------------|-----|--------|
| Sprinkle/pour | 441 | 84.16% |
| Immersion | 83 | 15.84% |

21. How often does your church celebrate Holy Communion? (N=524)

| | | |
|-----------|-----|--------|
| Weekly | 34 | 6.49% |
| Bi-weekly | 11 | 2.10% |
| Monthly | 452 | 86.26% |
| Quarterly | 4 | 0.76% |
| Other: | 23 | 4.39% |

22. How is communion served in your church? (N=523)

| | | |
|---------------|-----|--------|
| Small Cups | 317 | 60.61% |
| Altar Rail | 312 | 59.66% |
| Line Up | 164 | 31.36% |
| Bread and Cup | 151 | 28.87% |
| Pre-packaged | 99 | 18.93% |
| Ushers Bring | 74 | 14.15% |

23. How is the offering received? (Check all that apply.) (N=524)

| | | |
|-----------------|-----|--------|
| Pass the Plate | 404 | 77.10% |
| Dedication Song | 400 | 76.34% |
| Choir Sings | 359 | 68.51% |
| Sing During Off | 269 | 51.34% |
| Walk to Table | 194 | 37.02% |

24. How are the announcements shared when your church meets for worship? (N=524)

| | | |
|-----------|-----|--------|
| Bulletin | 473 | 90.27% |
| Liturgist | 385 | 73.47% |
| Pastor | 354 | 67.56% |

25. List the occasional worship services that your congregation observes. (Check all that apply.)
(N=523)

| | | |
|---|-----|--------|
| Christmas Eve | 251 | 47.99% |
| Christmas Day | 104 | 19.88% |
| Watch Night | 388 | 78.19% |
| New Year's Day | 39 | 7.46% |
| Ash Wednesday | 429 | 82.03% |
| Maundy/Holy Thursday | 332 | 63.48% |
| Good Friday | 383 | 73.23% |
| Thanksgiving Eve | 131 | 25.04% |
| Thanksgiving Day | 115 | 21.99% |
| Bible Sunday | 69 | 13.19% |
| Black History Month | 14 | 2.68% |
| Boy/Girl Scouts | 68 | 13.00% |
| Choir Anniversary | 153 | 29.25% |
| Church Anniversary | 333 | 63.67% |
| Dedication of Officers | 285 | 54.49% |
| Foot Washing | 129 | 24.66% |
| Homecoming | 273 | 52.20% |
| Juneteenth | 32 | 6.12% |
| Kwanzaa | 51 | 9.75% |
| Love Feast | 50 | 9.56% |
| Men's Day | 359 | 68.64% |
| MLK, Jr. Day | 248 | 47.42% |
| Mother's Board | 5 | .95% |
| Pastor's Anniversary | 140 | 27.77% |
| Revival – Jan/Feb =7 Mar/Apr = 40, May/Jun = 17 Sep/Oct = 67, Nov/Dec =13 remaining Spring/Fall or Annual | 196 | 37.48% |
| Rites of Passage | 19 | 3.63% |
| Usher's Anniversary | 171 | 32.69% |
| Women's Day | 367 | 70.17% |
| Other (Receiving 2-10 votes: Holy Week, UMW, Children's, Confirmation) | 65 | 12.43% |

Observations for Section 2: Worship services

Q11: Approximately 1/3 of black UMC churches participating in the survey report more than one service.

Q12: The majority of respondents described their worship as blended. (In the 2004 Music and Worship Study, most described their services as traditional; see sidebar below.) Second services and additional services also tended to be described as either blended or contemporary.

This suggests a desire to be more engaging and invitational to younger and more diverse audiences. This data also generates an instructional challenge, “where are congregations learning how to effectively blend worship elements?”

| Sidebar Comparison: Current Worship Style Practiced | | |
|---|-------------------------------|---------------------|
| 2004 Joint Study Results | Africana Hymnal Study Results | |
| 56% | 35% | Traditional Worship |
| 7% | 3.3% | Contemporary |
| 36% | 61% | Blended |

Q13: Most (43.6%) responses indicate a perception that attendance is either growing or remaining the same. GCFA statistics reveal approximately 1% growth in the black church, (from 444k to 450k) between 2006 and 2008. It is great news to know the black church perceives itself as growing and is experiencing some measurable growth (or at least maintaining attendance) when most protestant congregations are in a state of overall decline. Yet, in light of the numbers of black churches have been closed since the 1968merger, the committee finds these answers surprising.

Q14: Bible studies were the most frequent additional services reported (93%), followed by prayer services (48%). Evening services are almost a thing of the past (6.5%).

Q15: On Sunday morning, the majority of churches have several people (minister, liturgist, worship leaders, and oftentimes others) in leadership as opposed to worship services lead by the minister only.

Q16: In the black church, the group of people who may be involved in worship is expansive, to include additional ministers at various stages of the ordination process, a variety of music and worship arts related participants, and several groups of people set aside for prayer either during the worship service or during the prayer and altar call times. Also present in ministry in worship at the black church are the unique ministries of *nurses, armor bearers, mothers of the church* and *communion stewardesses*. A number of churches report that class leaders continue to be an active part of their ministry. This is both good news and a cause for inquiry in light of the size of many of the responding churches. On one hand, this broad involvement of the congregation in worship continues the Black Church tradition of having a place to shine, to be included, to develop, and to grow; on the other hand, the committee notes concerns about the quality of this involvement.

Q17: The bulletin overwhelmingly continues to be used for the order of worship in the black church (97%) and it is also widely used for announcements, notes, prayer requests, advertising special programs of the church and spiritual formation or Christian education.

Q18: A majority of black churches, 55%, continue to use the pattern of worship from the 1966 hymnal and Book of Worship with the sermon preached at the end of the service. Word and Table, entered

widespread use through the 1989 UMH, places the sermon in the middle of worship. The findings that 45% of the black church has adopted Word and Table should be seen as a major theological shift in the worship practices of the black church. The rationale that black pastors have historically used for placing the sermon at the end of the service has been to focus the service toward decision or commitment -- to follow Christ, to make changes in lifestyle, behavior or attitude, etc. Newer denominational preferences for positioning the sermon *in the middle* of the worship service, where as a consequence less urgency and responsiveness are directed toward a commitment for Christ may create “unintended consequences” in the theology and worship patterns of the black church. The committee notes concern that adequate resourcing and opportunities for theological reflection be offered along with the *option* of a newer order of worship.

Q19: The black church also continues with decided frequency (90%) to extend altar calls and to offer opportunities for private prayer or corporate prayer with participants physically present at the altar. This is a theological tie into the previous question. The traditional black church tends to make heavy use of the language of sacrifice and altar. This points to a number of theological differences that we as black UM Christians have with the UMC. We have not moved away from the language of sacrifice, nor have we moved away from the concept that the sermon is a major part of the worship service as indicated in the question about where the sermon is preached. The committee notes that this has implications upon the hymnody selected for worship.

Q20: The majority of black United Methodists surveyed baptize by sprinkling or pouring. The committee would like to note that a significant portion of the survey group, 15%, reports baptism by immersion -- in a denomination where sprinkling or pouring is the historical preference, with Methodism descending from the Anglican Church. We are reminded of myriad stories in the black church about baptisms in the creek *back in the day* and to a time when life-long black Methodists would not allow their grandchildren to be baptized by sprinkling or pouring, because only baptisms by immersion were considered to be “real.” The committee is also aware of a number of black United Methodist churches that have baptismal pools. This data also has implications for hymnody.

Q21: An overwhelming majority of black United Methodists receive communion monthly (86%). Our earlier Methodist tradition would suggest that monthly communion was necessary several decades ago when “circuit riders” ruled the day. Unfortunately, in today’s culture, communion as a sacrament is a practice worth re-examining in terms of frequency. Teaching the importance of the sacramental meaning of Holy Communion would shift many congregations beyond “the tradition of tradition” to “a tradition of theological significance.”

Q22: Most black United Methodist worshippers (60%) receive communion wafers and small individual cups at the altar. Less than a third report use of the bread and cup (for intinction) and fewer than 20% report use of pre-packaged communion (bread and wafer packaged together).

Q23: Only slightly more than one third of black United Methodist report that they walk to the table to give their offerings. Most give as usher pass the offering plates. However, offering time is time for

singing with 51% reporting that they sing during offerings, 68% report that the choir is singing, and 76% report singing a dedication song sometime during the offering. This is an underrepresented area in the hymn selections of current Methodist hymnals or song books along with welcoming music which is used by 33% of worshippers in Q37.

Q24: Though 90% of the time the announcements are in the worship bulletin, 68-73% of the time announcements are also shared by a liturgist or pastor. On the short survey, when the laity were asked what they liked least about worship in their churches they repeatedly indicated *the announcements!*

Q25: The list of occasional worship services reported by respondents is expansive. Of note is the emphasis placed upon occasional services in the Lent/Easter cycle (more than that placed upon the Advent/Christmas cycle). This is also reflected in the black church's theological emphasis upon the Crucifixion and our being people of the Resurrection. Not nearly as much theological emphasis is placed upon Advent or *baby* Jesus. The Incarnation and humanity of Jesus are theological points of identification, as is the motif of the Suffering Servant.

Men's Day and Women's Day continue to be standard observances as are church anniversaries, homecoming (friends and family day?), choir anniversaries and pastor's anniversaries. More than one-third of the respondents report yearly or twice yearly revivals, and nearly half report some observance of MLK, Jr. Day in worship.

Special days are essential teaching and learning moments. However, there seems to be a slippage of observing special days such as MLK, Jr. day which may now be in exchange for Human Relations Day. Another concern is a black heritage issue for the less than adequate amount of time the black church celebrates or incorporates its historical roots in worship for Black History Month, Juneteenth or Kwanzaa.

Section 3: Worship Planning and Good Church (Questions 26-34)

Research findings:

26. Does someone plan worship at your church? (N=463)

| Value | Count | Percent |
|--------------|-------|---------|
| Yes | 435 | 93.95 |
| I don't know | 17 | 3.67 |
| No | 11 | 2.38 |

27. Who participates in planning worship at your church (Check all that apply.): (N=463)

| Value | Count | Percent |
|-------------|-------|---------|
| Pastor(s) | 435 | 93.95 |
| Musician(s) | 297 | 64.15 |
| W Com | 213 | 46.00 |
| W Lead | 172 | 37.15 |
| Lay L | 131 | 28.29 |
| secretary | 91 | 19.65 |
| Volunteer | 39 | 8.42 |
| don't know | 21 | 4.54 |

28. How far in advance is worship planned at your church? (N=463)

| Value | Count | Percent |
|--------------|-------|---------|
| 4-26 weeks | 224 | 48.38 |
| That week | 116 | 25.05 |
| 1-4 weeks | 63 | 13.61 |
| I don't know | 47 | 10.15 |
| do not plan | 11 | 2.38 |
| That morning | 2 | .43 |

29. Which of the following is most descriptive of worship planning at your church? (Choose one)
(N=441)

| Value | Count | Percent |
|-------|-------|---------|
| women | 364 | 82.54 |
| men | 77 | 17.46 |

30. Which of the following best describes worship planning at your church? (Choose one) (N=463)

| Value | Count | Percent |
|-------------|-------|---------|
| traditional | 264 | 57.02 |
| committee | 119 | 25.70 |
| spontaneous | 80 | 17.28 |

31. In your opinion, whose influence is strongest in worship at your church? (N=464)

| Value | Count | Percent |
|----------------|-------|---------|
| pastor | 390 | 84.05 |
| church members | 42 | 9.05 |
| musicians | 32 | 6.9 |

32. On an average Sunday, how long is worship at your church? (N=464)

| Value | Count | Percent |
|---------------------|-------|---------|
| 90 minutes | 230 | 49.57 |
| 2 hours | 141 | 30.39 |
| 1 hour | 80 | 17.24 |
| More than two hours | 13 | 2.8 |

33. Describe a “good” church service. Is there one that stands out in your memory? (n=287)

Online survey results: Most respondents described worship where the music, message and Holy Spirit were in synergy and where the people were allowed to participate without feeling restricted by time or conventions. A number of people could point to specific services that were “good church”

Several words were used repeatedly to describe what contributes to good worship:

- 73.5% --music, song or singing
- 58.2% -- sermon, message or preaching
- 39.4% -- spirit, spiritual or Holy Spirit
- 16.4% -- praise
- 16% -- free, spontaneous
- 15% -- choir
- 14.3% -- prayer
- 13.6% -- participation
- 10% -- unity, accord, together or engaged
- 9% -- invitation, altar call or salvation
- 8% -- testimony
- 8% -- worship style (blended, contemporary, traditional, style)

Please see the Appendix on p. 34 for more detailed responses. (Laity were also asked this question.)

34. Which of the following is true about “good” worship services? (Check all that apply.) (N=463)

| Value | Count | % Online | % Short Survey |
|-----------------------|-------|----------|----------------|
| singing | 365 | 78.83 | 71.84 |
| spiritual disciplines | 331 | 71.49 | 56.92 |
| Organized | 327 | 70.63 | 60.74 |
| can be planned | 265 | 57.24 | 47.85 |
| should be planned | 218 | 47.08 | 44.75 |

Observations for Section 3:

Q26: An overwhelming 94% people are aware that their worship services are planned. This dispels any myth that suggests that black United Methodists lean more toward spontaneity than planning.

Q27: Pastors (94%) and musicians (65%) play a prominent role in planning with worship leaders, lay leaders, and even church secretaries credited with (20%) planning input.

Q28: Nearly half of the group (48%) reports that planning takes place 4-26 weeks in advance. One-fourth of the group plans that week; while almost 15% of the group plans 1-4 weeks in advance.

Q29: Women do approximately 83% of the worship planning in the congregations represented in the study. (Note Q9 where statistics report that women comprise 66% of black United Methodist Church membership.)

Q30: Most worshippers (57%), report that they know what to expect on Sunday mornings because they have traditional patterns of worship that do not vary significantly. One-fourth of the group reports that a committee is involved in worship planning. The remaining respondents (17%) report that their worship is more spontaneous than planned.

Q31: Pastors continue to be the dominant influence over worship in black United Methodist Churches

Q32: 80% of church services last 90 minutes to 2 hours.

Q33: From the written descriptions of “good church” given by both the laity and the clergy, and from those recorded on video at the 2010 National BMCR meeting, it appears that the black church has a fairly uniform definition of what makes for a good worship experience. Most describe the delicate balance between good singing (where the congregation sings and the choir sings), good preaching, praise, prayer, testimony, and spontaneous participation from members of the congregation. The Holy Spirit is credited with making good church happen though planning is considered important (see the next question).

Q34: Singing is important to good worship. Both laity and church leaders cite good singing as the most important factor in “good worship, with planning and spiritual disciplines listed as next in importance. Even as 78% believe that “good singing” is crucial to having good church, the committee recommends further exploration of the level of engagement in actual good singing (as opposed to just clapping or swaying along with the music) in different kinds of churches, i.e., rural, urban, small church, large church. The actual experience of singing in black church worship merits further examination. [The closing and down-sizing of so many black UM churches might indicate that people are not experiencing good singing and therefore “good church” in their worship services.]

Section 4: Music (questions 36-54)

Research Findings:

35. How many songs are sung during worship in a typical Sunday worship service at your church? (N=451)

| Value | Count | Percent |
|-------|-------|---------|
| 4-6 | 314 | 69.62 |
| 7+ | 70 | 15.52 |
| 1-3 | 67 | 14.86 |

36. How many of these are sung by the congregation? (N=451)

| Value | Count | Percent |
|-------|-------|---------|
| 1-3 | 338 | 74.94 |
| 4-6 | 105 | 23.28 |
| 7+ | 8 | 01.77 |

37. Where in the order of worship is the congregation invited to sing? (Check all that apply) (N=451)

| Value | Count | Percent |
|-----------------|-------|---------|
| Offertory | 324 | 71.84 |
| Communion | 305 | 67.63 |
| Gathering | 300 | 66.52 |
| benedictions | 283 | 62.75 |
| Recessional | 273 | 60.53 |
| Altar call | 256 | 56.76 |
| Processional | 232 | 51.44 |
| discipleship | 228 | 50.55 |
| Response | 199 | 44.12 |
| Call to Worship | 181 | 40.13 |
| Welcome | 150 | 33.26 |
| New Members | 132 | 29.27 |
| Prayer | 131 | 29.05 |
| Baptism | 130 | 28.82 |
| Other | 32 | 7.10 |

38. Does the congregation sing: (N=449)

| Item | Main Service | Other Services | Total |
|--|--------------|----------------|-------|
| from printed music or hymnal | 388 | 80 | 468 |
| from projected music/lyrics | 69 | 32 | 101 |
| from both printed & projected music/lyrics | 107 | 27 | 134 |
| from memory | 262 | 60 | 322 |
| from lined out lyrics | 59 | 18 | 77 |
| with CD for accompaniment | 59 | 23 | 82 |
| from none of the above | 4 | 6 | 10 |

39. Does your congregation sing call and response praise songs? (N=451)

| Value | Count | Percent |
|-------|-------|---------|
| Yes | 261 | 57.87 |
| No | 190 | 42.13 |

40. List the kinds of songs that your congregation sings in worship at your church (Check all that apply.) (N=451)

| Value | Count | Percent |
|---------------|-------|---------|
| Hymns | 438 | 97.12 |
| Spirituals | 378 | 83.81 |
| Praise music | 364 | 80.71 |
| Traditional | 308 | 68.29 |
| gospel | 287 | 63.64 |
| Contemporary | 270 | 59.87 |
| Hymn choruses | 219 | 48.56 |
| Urban gospel | 180 | 39.91 |
| Scripture | 93 | 20.62 |
| Chants | 88 | 19.51 |
| Quartet | 61 | 13.53 |
| prayers | 58 | 12.86 |
| Long meter | 39 | 8.65 |
| Dr. Watts | 38 | 8.43 |
| Hip-hop | 36 | 7.98 |
| Decalogue | 32 | 7.10 |
| Ring shouts | 9 | 2.00 |

41. Approximately how many songs written by John or Charles Wesley have you sung in the last 12 months (yearly average)? 7.93 (N=448)

42. Do you have one or more church musicians that play an instrument for weekly worship? (N=449)

| Value | Count | Percent |
|-------|-------|---------|
| Yes | 400 | 89.09 |
| No | 49 | 10.91 |

43. Do(es) your musician(s) (N=434)

| Value | Count | Percent |
|-------------|-------|---------|
| Both | 304 | 70.05 |
| Read Music | 89 | 20.51 |
| Play by Ear | 41 | 09.45 |

44. Which of the following instruments does your church use during the Main Worship Service? (N=443)

| Value | Count | Percent |
|-----------------------------|-------|---------|
| Drum Set | 270 | 60.94 |
| Acoustic Piano | 259 | 58.46 |
| Keyboard | 189 | 42.66 |
| Organ | 140 | 31.6 |
| Guitar(s) | 137 | 30.92 |
| Hammond | 117 | 26.41 |
| Tracks | 106 | 23.93 |
| Electric Piano | 102 | 23.02 |
| Pipe Organ | 62 | 14.00 |
| Conga | 38 | 8.58 |
| Brass | 35 | 7.90 |
| Strings | 30 | 6.77 |
| Woodwind (sax, flute, etc.) | 17 | 3.84 |
| tambourines | 9 | 2.03 |
| None | 4 | .90 |
| Others | 5 | 1.13 |

45. Who selects the music that is sung in worship at your church? (Check all that apply) (N=441)

| Item | Main Service | Other Services | Total |
|--------------------------------|--------------|----------------|-------|
| Church Musician/Music Minister | 343 | 80 | 423 |
| Choir Director/Leader | 222 | 53 | 275 |
| Worship Leader/Director | 66 | 26 | 92 |
| Worship Committee | 52 | 19 | 71 |
| Church Secretary | 13 | 7 | 20 |
| Pastor | 322 | 78 | 400 |
| Other | 14 | 10 | 24 |

46. Who leads the congregational singing in worship at your church? (Check all that apply) (N=443)

| Item | Main Service | Other Services | Total |
|--------------------------------|--------------|----------------|-------|
| Church Musician/Music Minister | 238 | 62 | 300 |
| Worship Leader/Director | 122 | 42 | 164 |
| Choir Director/Leader | 186 | 44 | 230 |
| Pastor | 168 | 38 | 206 |
| Praise Team | 117 | 43 | 160 |
| No one | 42 | 7 | 49 |
| Other | 34 | 8 | 42 |

47. Who accompanies the congregational singing in your worship? (Check all that apply) (N=444)

| Item | Main Service | Other Services | Total |
|-------------------------|--------------|----------------|-------|
| Organist | 234 | 56 | 290 |
| Pianist/keyboardist | 344 | 88 | 432 |
| Praise band | 54 | 28 | 82 |
| Choir | 284 | 57 | 341 |
| Recorded tracks or CD's | 56 | 13 | 69 |
| No one | 14 | 4 | 18 |
| Other | 18 | 5 | 23 |

48. How often do you use the following in worship: (Check all that apply.) (N=448)

| Item | Always | Frequently | Occasionally | Rarely | Never | Total |
|--------------------------------|--------|------------|--------------|--------|-------|-------|
| The Doxology | 316 | 58 | 37 | 17 | 22 | 450 |
| The Gloria Patri | 218 | 71 | 61 | 53 | 46 | 449 |
| Communion Responses (Sung) | 145 | 55 | 71 | 71 | 108 | 450 |
| Baptism Responses (Sung) | 51 | 29 | 90 | 101 | 176 | 447 |
| Amens | 190 | 71 | 69 | 58 | 62 | 450 |
| Lord's Prayer | 179 | 101 | 93 | 42 | 36 | 451 |
| Offertory Responses (Sung) | 309 | 51 | 25 | 21 | 46 | 452 |
| Benediction (Sung) | 200 | 34 | 51 | 65 | 97 | 447 |
| Prayer Responses (Sung) | 145 | 62 | 82 | 62 | 98 | 449 |
| Apostle's Creed or Other Creed | 228 | 72 | 66 | 35 | 47 | 448 |
| Psalter | 140 | 65 | 99 | 73 | 72 | 449 |

49. Does your church have a choir(s)? (N=448)

| Value | Count | Percent |
|-------|-------|---------|
| Yes | 427 | 95.31 |
| No | 21 | 04.69 |

50. If yes, how many choirs does your church have? (N=427)

| Value | Count | Percent |
|-----------|-------|---------|
| 2 to 3 | 199 | 46.6 |
| 4 to 5 | 110 | 25.76 |
| 1 | 96 | 22.48 |
| 6 or more | 22 | 05.15 |

51. How many Sundays per month does the choir (one of the choirs) sing in worship? (N=426)

| Value | Count | Percent |
|-------|-------|---------|
| 4 | 256 | 60.09 |
| 1 | 78 | 18.31 |
| 2 | 61 | 14.32 |
| 3 | 31 | 07.28 |

52. List the musical groups that may participate in worship in your church on a typical Sunday. (Check all that apply.) (N=435)

| Value | Count | Percent |
|-------------|-------|---------|
| Choir(s) | 415 | 95.4 |
| Soloists | 257 | 59.08 |
| Praise team | 190 | 43.68 |
| Quartets | 79 | 18.16 |
| Band | 56 | 12.87 |
| Orchestra | 9 | 02.07 |

53. How is new music learned by the Choir? (Check all that apply.) (N=421)

| Value | Count | Percent |
|-------------|-------|---------|
| sheet music | 335 | 79.57 |
| by ear | 263 | 62.47 |

54. How is new music learned by the Congregation? (N=428)

| Value | Count | Percent |
|---------|-------|---------|
| hearing | 326 | 72.77 |
| hymnals | 302 | 67.41 |

Observations:

Q35: We are a SINGING Church! With 70% of the churches singing 4-6 songs during worship and another 15% singing 7 or more songs! Since this question was not asked in the 2004 Music and Worship study, we have no way to compare the amount of singing that takes place in the black church with that which is happening in the rest of the UMC, though we suspect that the black church sings more than most congregations within the UMC.

Q36. Congregational Singing, where a predetermined musical selection is shared in worship, is not reported with the same frequency. Black churches report that they sing 1-3 congregational songs during the context of worship. It is presumed that this does not count the number of times people join in with the choir or sing ritual songs (like welcome songs, or offertory songs).

Q37: Black United Methodist church goers are invited to sing in a variety of places from the offering to communion, to welcome songs (*note the number of people responding that they sing to welcome visitors*), to altar calls, etc. It could be that the previous number reported the number of times a *hymnal* was used for congregational singing.

Q38: In the main service roughly 75% of those polled sing from printed music or from hymnals. More than half sing from memory, slightly more than a tenth of respondents sing from lined out lyrics. Are we using technology? Roughly 30% sing from projected music lyrics, often with a print back-up. Slightly more than one-tenth polled use CD accompaniment.

Q39: The majority of black churches (58%) sing call and response praise songs.

Q40: The black church sings a variety of musical genres. Reported in high usage are hymns (97%), praise music (81%), traditional black church music (68%), gospel songs (64%), and contemporary music (60%). Musical forms unique to the black church that continue are long-meter (9%), Dr. Watts (8%), ring shouts (2%), spirituals (84%) and certain forms of quartet (13.5%) music. Newer music forms reported in use are urban gospel (40%), and hip-hop (8%). Nearly 7% of churches report singing the Decalogue -- which continues to be sung in Pan-Methodist churches and is found in many of the AME, AMEZ, or CME hymnals. Though respondents reported that spirituals are part of the worship of their church, they were largely missing from the top 10 or top 25 list of songs sung by congregations. The laity survey confirms that most of the time when spirituals are sung, they are sung by choirs, quartets or other musical groups. Another possibility is that congregations amp up their presentation of spirituals during Black History Month, or for MLK, Jr. Day.

The committee also notes the high percentage of *Urban Gospel* used in worship and notes that urban gospel, along with contemporary music may be one of the preferred musical styles of missing generations.

Q41: The question of how many Wesley songs are in use in the black church is fuzzy. Many respondents appear to have answered with the (inflated) number of times they use Wesley music instead of the intended number of different Wesley songs they were using. The corrected number could be (4) is based on a sample size of 222 responses. The committee notes concerns about the importance attributed to the Wesley hymns. If Charles and John are not articulating our theology then WHO is?

Q42: 89% of black churches have some kind of church musician; in spite of the fact that most of our responses came from small membership churches. The results of the "good church" question point to the need for well-trained, spiritually alert musicians who can work as part of a 'team' with pastors and other worship leaders.

Q43: Participants report that 70% of their musicians both read music and play by ear.

Q44: The black church worships with a wide variety of instrumentation. Drums sets are in 60% of our congregations and skin drums are used in 8.5% of churches reporting. The majority of our congregations use more Keyboards, electric pianos, or acoustic pianos (count 550) than organs (count 179) – along with a variety of brass, strings, woodwinds, tambourines and other instruments.

Q45: Pastors, church musicians and choir directors select most of the music for worship.

Q46: Church musicians and choir directors lead most of the congregational singing, with pastors also leading congregational singing in the main worship service 38% of the time.

Q47: Most of the time congregational singing is accompanied by pianist/keyboardist, choir, or organist.

Q48: Service music, creeds, etc, top three used – doxology, offertory, apostle's creed,
Bottom three – baptism response, Psalter, sung prayer response

Q49: 95% of black churches have a choir (only 89% reported having musicians). The committee notes that with more frequency than usually reported, pastors also serve as church musicians, especially in smaller membership churches. When pastors serve as musicians, congregation may see this as a pastoral

role and still think of themselves as being without a musician. Persons who lead songs in rotation also substitute for choir directors in some congregational settings.

Q50: 47% reported having 2-3 choirs (again, the majority of churches reporting were small membership churches. I think this highlights the value of music and singing in the black church.)

Q51: 60% report that one of the choirs sing every Sunday.

Q52: A wide variety of musical groups participate in worship. 95% report having choirs, 59% soloists, 44% a praise team, 18% have quartets, and 15% have a band or orchestra!

Q53: More than half of the time, the choir learns new music from sheet music. 44% of the time choirs learn music by ear. This suggests that a significant portion of music is coming from the oral tradition or from outside sources.

Q54: Conversely, the congregation is slightly more likely (52%) to learn music by ear than from printed music

Section 5: Hymnal Resources, (questions 55-73)

Research Findings:

55. Which hymnals or songbooks does your church use regularly during the main worship service?
(Check all that apply.) (N=420)

| Value | Count | Percent |
|-------------------|-------|---------|
| UMH | 379 | 90.24 |
| Songs of Zion | 256 | 60.95 |
| Af Am Heritage | 174 | 41.43 |
| The Faith We Sing | 126 | 30.00 |
| Zion SS | 88 | 20.95 |
| Nat Baptist | 65 | 15.48 |
| Cokesbury | 28 | 6.67 |
| Other Methodist | 19 | 4.52 |
| Global Praise | 7 | 1.67 |
| Family of God | 5 | 1.19 |
| Other | 19 | 4.52 |
| none | 12 | 2.86 |

56. Approximately what percentage of the time does your congregation sing from The 1989 United Methodist Hymnal in worship? (N=419)

| Value | Count | Percent |
|---------|-------|---------|
| 0-25% | 117 | 27.92% |
| 26-50% | 91 | 21.72% |
| 51-75% | 94 | 22.43% |
| 76-100% | 117 | 27.92% |

57. Approximately what percentage of the time does your congregation sing from Songs of Zion or Zion Still Sings in worship? (N=420)

| Value | Count | Percent |
|---------|-------|---------|
| 0-25% | 305 | 72.62% |
| 26-50% | 91 | 21.67% |
| 51-75% | 19 | 4.52% |
| 76-100% | 5 | 1.19% |

58. Approximately what percentage of the time does your congregation sing from the African American Heritage Hymnal, or another hymnal in worship? (N=420)

| Value | Count | Percent |
|---------|-------|---------|
| 0-25% | 337 | 80.24% |
| 26-50% | 54 | 12.86% |
| 51-75% | 20 | 4.76% |
| 76-100% | 9 | 2.14% |

Comparisons: Side by Side

| | UMH | SOZ/ZSS | AAHH/other |
|---------|--------|---------|------------|
| 0-25% | 27.92% | 72.62% | 80.24% |
| 26-50% | 21.72% | 21.67% | 12.86% |
| 51.75% | 22.43% | 4.52% | 4.76% |
| 76-100% | 27.92% | 1.19% | 2.14% |

59. About how many new or unfamiliar songs do you sing each month? (N=420)

| Value | Count | Percent |
|-------|-------|---------|
| None | 62 | 14.76 |
| 1-2 | 295 | 70.24 |
| 3-5 | 56 | 13.33 |
| 6-10 | 5 | 1.19 |
| 10+ | 2 | .48 |

60: List the top ten songs that are sung frequently in worship at your church: (for the remaining selections please see the Appendix, p. 48)

| Online Survey | Count | HYMNAL | UM List from Facebook Sept 2010 |
|--|-------|----------|----------------------------------|
| 1. Blessed Assurance | 136 | #369 UMH | Here I Am, Lord |
| 2. Amazing Grace | 125 | #378 UMH | How Great Thou Art |
| 3. Holy, Holy, Holy | 78 | #64 UMH | Amazing Grace |
| 4. Leaning On The Everlasting Arms (What A Fellowship) | 63 | #133 UMH | Hymn of Promise |
| 5. O How I Love Jesus | 53 | #170 UMH | In the Garden |
| 6. Pass Me Not O Gentle Savior | 52 | #351 UMH | Lord of the Dance |
| 7. How Great Thou Art | 51 | #77 UMH | It is Well With My Soul |
| 8. Great Is Thy Faithfulness | 47 | #140 UMH | Be Thou My Vision |
| 9. What A Friend We Have In Jesus | 45 | #526 UMH | Great is Thy Faithfulness |
| 10. My Hope Is Built | 42 | #368 UMH | Blessed Assurance |
| 11. O For A Thousand Tongues To Sing / Sweet, Sweet Spirit (tie) | 39 | #57 UMH | The Old Rugged Cross |
| | 39 | #334 UMH | |
| 12. Marching To Zion | 34 | #733 UMH | Holy, Holy, Holy |
| 13. We'll Understand It Better Bye And Bye | 33 | #525 UMH | O for a thousand Tongues to Sing |
| 14. Jesus, Keep Me Near The Cross This Is The Day (tie) | 32 | #301 UMH | Spirit Song |
| | 32 | #658 UMH | |
| 15. Let Us Break Bread | 29 | #618 UMH | Victory in Jesus |

| | | | |
|---|----|----------|---|
| Together | | | |
| 16. Here I Am Lord/ Spirit Song --tie | 28 | #593 UMH | Pass it On |
| | 28 | #347 UMH | |
| 17. This Little Light | 27 | #585 UMH | What a Friend We Have in Jesus |
| 18. Because He Lives Doxology --tie | 26 | #364 UMH | Christ the Lord Is Risen Today |
| | 26 | | |
| 19. At The Cross/ Lift Every Voice And Sing -- tie | 24 | #8 SOZ | Lord, You Have Come to the Lakeshore |
| | 24 | #519 UMH | |
| 20. I Surrender All Just As I Am -- tie | 23 | #354 UMH | Joyful, Joyful We Adore Thee/ Come Thou Fount of Every Blessing (tie) |
| | 23 | #357 UMH | |
| 21. Precious Lord | 22 | #474 UMH | |
| 22. We've Come This Far By Faith | 21 | #192 SOZ | |
| 23. Victory In Jesus | 20 | #370 UMH | |
| 24. Standing On The Promises | 19 | #374 UMH | |
| 25. What A Mighty God We Serve | 19 | #6 ZSS | |

61. Which of the following types of resources do you use for worship?
(Check all that apply.) (N=405)

| Item | Regularly | Occasionally | Never | Total |
|--|-----------|--------------|-------|-------|
| Hymnals | 360 | 31 | 8 | 399 |
| Songbooks | 99 | 127 | 79 | 305 |
| Downloadable Music/Lyrics | 70 | 94 | 114 | 278 |
| Copies of Music/Lyrics | 110 | 126 | 65 | 301 |
| Local Compositions and Arrangements | 31 | 95 | 137 | 263 |
| Local Song Collection | 27 | 69 | 162 | 258 |
| Charts/Scores Created from Listening to Music | 16 | 62 | 169 | 247 |
| CDs Learned by Ear and Taught to Choir Members | 119 | 109 | 69 | 297 |

62. Do you use the Psalms in the United Methodist Hymnal?
(If "no" skip to question #66.) (N=407)

| Value | Count | Percent |
|-------|-------|---------|
| Yes | 260 | 63.88 |
| No | 147 | 36.12 |

3. If "yes" how do currently use the Psalter in the UMH? (N=267)

| Value | Count | Percent |
|-------------------------------|-------|---------|
| Responsive | 237 | 88.76 |
| Read | 89 | 33.33 |
| Chanted | 25 | 9.36 |
| Use Psalms from other sources | 14 | 5.24 |

64. How often do you re-write, rearrange, or substitute for the sung response given? (N=278)

| Value | Count | Percent |
|--------------|-------|---------|
| Never | 178 | 64.03 |
| Occasionally | 74 | 26.62 |
| Frequently | 26 | 9.35 |

65. Do you use the Psalm as:
(Check all that apply.) (N=271)

| Value | Count | Percent |
|-------------------|-------|---------|
| Scripture reading | 159 | 58.67 |
| Call to Worship | 120 | 44.28 |
| Response to OT | 72 | 26.57 |
| Other | 39 | 14.39 |

66. For each of the following services in *The 1989 United Methodist Hymnal*, please indicate whether or not you use that service from the hymnal or from the bulletin or if it is not used in your church. We have provided the page numbers on which the services appear in the hymnal for your convenience. (N=406)

| Item | Use Hymnal - Yes | Use Hymnal - No | Printed in Bulletin | Total |
|----------------------------|------------------|-----------------|---------------------|-------|
| Communion Service p. 12 | 358 | 35 | 21 | 414 |
| Communion Music p. 17 | 144 | 35 | 235 | 414 |
| Baptism Service p. 33 | 357 | 19 | 37 | 413 |
| Baptism Music p. 53 | 82 | 21 | 304 | 407 |
| Confirmation p. 45 | 289 | 19 | 103 | 411 |
| Reception of Members p. 45 | 311 | 18 | 80 | 409 |
| Reaffirmation p. 45 | 289 | 24 | 97 | 410 |
| Marriage p. 864 | 253 | 32 | 127 | 412 |
| Death/Resurrection p. 870 | 227 | 38 | 145 | 410 |
| Daily Praise/Prayer p. 876 | 98 | 36 | 277 | 411 |

67. For each of the following services in *The 1989 United Methodist Hymnal*, please indicate any other sources you use for that type of service. Please see Appendix, p. 64, for details.

68. Do you use the services of Morning Prayer or Evening Prayer?
(If "no," skip to question #72) (N=408)

| Value | Count | Percent |
|-------|-------|---------|
| No | 358 | 87.75 |
| Yes | 50 | 12.25 |

69. If "yes:" how often do you use them? (N=58)

| Value | Count | Percent |
|--------------|-------|---------|
| Occasionally | 38 | 65.52 |
| Frequently | 20 | 34.48 |

70. Who leads them? (N=66)

| Value | Count | Percent |
|----------------|-------|---------|
| Pastor | 37 | 56.92 |
| Lay person | 12 | 18.46 |
| Worship leader | 12 | 18.46 |
| Other | 4 | 6.06 |

71. When do you use them?
(Check all that apply.) (N=63)

| Value | Count | Percent |
|----------------|-------|---------|
| meeting | 34 | 53.97 |
| Sunday morning | 31 | 49.21 |
| Weeknight | 23 | 36.51 |
| Retreat | 18 | 28.57 |
| Weekday | 18 | 28.57 |
| Sunday night | 3 | 4.76 |
| Other | 7 | 11.11 |

72. Are there other services you would use if they were in the hymnal? (N=404)

| Value | Count | Percent |
|-------|-------|---------|
| No | 290 | 71.78 |
| Yes | 114 | 28.22 |

73. If "Yes" list them:

Other services: Please see Appendix, p. 70, for details.

OBSERVATIONS for Section 5:

Q55: The percentage of churches using the African American Heritage Hymnal (41%) and the National Baptist Hymnal (15%) bears mention. (Over 15% of black UM churches report that they exclusively practice of baptism by immersion.) As John Wesley taught, the people of the church learn doctrine through song. Denominational hymnals are repositories of religious doctrine and practice --which is exactly why we are engaged in this process. It is encouraging that a very large percentage of churches are finding what they need in resources produced for United Methodist congregations (UMH, TFWS, SOZ, ZSS). At the same time, such a hybrid of utilization is not easy on congregations or on worship leaders.

Q56-58: Compared side-by side, there are several conclusions to make about hymnal usage in the black UMC. It would appear that the black United Methodist church community has not found one hymnal or another that it prefers for primary usage. The written comments in q. 85 and in the listening sessions suggest that the black church has not yet found what it is looking for in terms of resourcing.

Q59: The Black Church is open to learning new music with 70% of respondents reporting that they sing 1-2 new or unfamiliar songs each month. If they are not coming from the three hymnals mentioned in q 56-58, where do these songs come from?

Q60: From previous questions, it appears that hymns are not the primary vehicle for music expression in the black United Methodist church. In question 12, 60% report blended worship in the main worship service suggesting that other styles of music are also being used with some frequency. In Q. 40 use of hymns was at the top of the list -- but responses for spirituals, praise music, traditional black church music, gospel and contemporary music were between 60 and 84%, followed closely by urban gospel at 40%. In the short survey completed by the laity, the laity mentioned gospel songs with greater frequency than they mentioned singing hymns. Seen in this light, it appears that this list of favorite songs may actually turn out to be core listing of traditional hymn music for the black United Methodist church. In other words, when we sing hymns, these are the hymns we usually sing!

When old, traditional hymns are sung in the black church, they are rarely sung as written; *and* they are frequently played and sung from memory, not from printed music. Each church and each choir brings its own identity to the traditional hymn in an environment where improvisation is expected. Old hymns have been overlaid with blues harmonies, "blue notes" (flatted 3rds, 5ths, and 7ths), parallel second inversion chords -- and other musical devices that break the rules of European harmony -- all to appeal to the black church aesthetic. These, joined with other alterations create the 'traditional' black church *sound*. For years, older traditional hymns have been reharmonized by the congregation and rearranged by skilled musicians for a new generation of choirs. Black church musicians are known to change the time signature (i.e. 4-4 may become 12-8, or 3-4 may become 9-8) giving the song an entirely different feel. Occasionally, even the melody line is changed! Not every hymn is conducive to this radical style of contextualization.

In spite of the aforementioned realities, the committee notes concerns that this song list raises. Why haven't more of the newer hymns been embraced by the black worshippers in the United Methodist

church? Adherence to an old list of standards could suggest that there is resistance on the part of congregations to adopt newer favorites or hesitation on the part of musicians and worship planners to encourage enough congregational singing for congregations to adopt a broader repertoire of hymns. The committee also notes concerns that the insistence of some worship leaders upon the use of certain styles of new music may have created a silent “worship war” within the black church and traditional hymns are being used to placate more traditional factions within the congregation. The committee notes its concern about a decided decline in congregational singing and about the decline of congregational singing of Negro spirituals.

Q61: The black church gets its music for worship from four major sources: hymnals, copies of music/lyrics, or music learned by ear from CD’s and taught to choir members (and to the congregation), followed by songbooks. We are less likely to rely upon local song collections or compositions, or to create charts/scores from listening to music or to download music.

Q62-65: The black church does use the Psalter in the United Methodist Hymnal but most often for responsive readings, calls to worship or scripture readings. The Psalms are rarely sung or chanted.

Q66: 86% of respondents use the Communion ritual or the Baptismal ritual written in the hymnal and most use it from the hymnal (not printed in the bulletin). Confirmation and Reaffirmation rituals are used 70% of the time. Least used are baptism music 20%, and the communion music 35%. For a church that places a high value upon communion this is significant. Several musicians have asked the committee what happened to the *blood songs* (meaning the songs that mention the blood of Jesus that are frequently used as communion songs in the black church—“There is a Fountain Filled with Blood,” “Oh, the Blood of Jesus,” “The Blood that Jesus Shed for Me,” “I Know It Was the Blood,” etc.). The *blood songs* reflect a church that has historically embraced a theology of suffering and frequently takes the *atonement view* of the significance of the cross of Jesus Christ. At least two songs that are found on the Top-25 song list reflect this theological perspective, “Jesus Keep Me Near the Cross” and “At the Cross.”

Q67: leaders in the black church have been exceptionally creative in seeking or creating alternative resources for the basic rituals of the United Methodist Church. When asked about alternative sources, many refer to other resources found in the *United Methodist Hymnal* or *UMBOW*. However, a significant number of people cite the use of the *African American Heritage Hymnal* and GBOD’s *Africana* resources or other ritual resources made available online at GBOD.org. The use of the *Songs of Zion* or *Zion Still Sings* for supplemental music for communion or baptism was encouraging. It also would appear that the spirituals are used more heavily to accompany the rituals than in regular church worship.

Q68—71: Services of morning or evening prayer are used by only 12% of respondents. Pastors usually lead them when they are used, and they are most often used in a meeting.

Q72: 285 of people say that there are services that they would use if they were in the hymnal.

Q73: A great deal of response was received for this question. It seems that additional resources appropriate for use in black church settings were requested for the Advent/Christmas cycle and more specifically for the Lent/Easter Cycle. There were a number of requests for resources for Foot Washing, Healing Services, and resources that could be used to open meetings or bible studies. Aside for the requests for more resources for the Advent/Lent cycles most of the requests centered around observances that are unique to or characteristic of worship in the black church. Many requests were made for special days in the black church like Women's day, Men's day, Watch Night, Juneteenth and Kwanzaa. Materials for Rites of Passage and Confirmation were also requested.

Section 6: Technology, (questions 74-85)

Research Findings:

74. What types of electronic resources do you use in planning/performing the music for worship?

(N=383)

| Value | Count | Percent |
|------------|-------|---------|
| CD's | 222 | 57.96 |
| Internet | 188 | 49.09 |
| tapes | 104 | 27.15 |
| Projection | 98 | 25.59 |
| None | 85 | 22.19 |
| MIDI | 24 | 06.27 |
| Other | 12 | 3.13 |

75. Do you or your worship/music planners use the Internet for: (N=383)

| Value | Count | Percent |
|-------------------|-------|---------|
| worship resources | 199 | 51.96 |
| choir music | 188 | 49.09 |
| cong. music | 98 | 25.59 |
| Do not use | 121 | 31.59 |

76. What equipment are you currently using in worship? (N=383)

| Value | Count | Percent |
|---------------|-------|---------|
| Sound system | 302 | 78.85 |
| CD player | 156 | 40.73 |
| PowerPoint | 109 | 28.46 |
| LCD projector | 91 | 23.76 |
| none | 43 | 11.23 |
| MIDI | 29 | 07.57 |
| projector | 27 | 07.05 |
| Other | 12 | 3.13 |

77. Are you using projection for congregational singing? (If "no," please proceed to question #81)

(N=383)

| Value | Count | Percent |
|-------|-------|---------|
| No | 282 | 73.63 |
| Yes | 101 | 26.37 |

78. If "yes," are you projecting: (N=104)

| Value | Count | Percent |
|-----------------|-------|---------|
| Words | 95 | 91.35 |
| Words and music | 9 | 08.65 |

79. How often do you use projection? (N=124)

| Item | Main Service | Other Services | Total |
|-------------------------------|--------------|----------------|-------|
| Weekly | 63 | 25 | 88 |
| Bi-weekly | 4 | 2 | 6 |
| Monthly | 11 | 4 | 15 |
| Quarterly | 6 | 4 | 10 |
| Special Services/Infrequently | 29 | 19 | 48 |

80. Where do you get your slides? (N=114)

| Value | Count | Percent |
|--|-------|---------|
| creating slides | 64 | 55.17 |
| All | 53 | 45.69 |
| Internet | 35 | 30.17 |
| Pre-Packaged: Corel, Easy Worship, Hymnal on CD, UMH, Sunday Plus, ProPresenter, Media Shout Shoutables | 7 | 6.14 |

81. Is your church using more, less or about the same level of technology as 3 years ago? N=383

| Value | Count | Percent |
|----------|-------|---------|
| Same | 191 | 49.87 |
| More | 149 | 38.90 |
| Not sure | 30 | 07.83 |
| Less | 13 | 03.39 |

82. Which kinds of technology do you expect your church to adopt for use in worship in the next 3-5 years? (N=383)

| Value | Count | Percent |
|--|-------|---------|
| Power Point | 216 | 56.40 |
| LCD projector | 162 | 42.30 |
| Sound system | 153 | 39.95 |
| Internet | 122 | 31.85 |
| CD's | 102 | 26.63 |
| tapes | 83 | 21.67 |
| projector | 75 | 19.58 |
| MIDI | 34 | 08.88 |
| None | 11 | 2.87 |
| N/A | 6 | N/A |
| Not sure, don't know | 8 | 2.09 |
| Other: (Live video stream, iPod, movie clips, wireless headsets, etc.) | 29 | 7.57 |

83. *Is there anything in the area of music and worship that you wish you had but can't find? Are there any unmet music resource needs? Please see the Appendix, p. 72, for details.*

84. *What has been the biggest change in worship and music at your church in the last 10 years? (For more details, see the Appendix, p. 74.)*

A number of respondents noted fundamental change in their worship services like the addition of

Projection and other technology

New worship services

Different times for worship

Different styles of worship in new or old services

New or enlarged use of Contemporary music

More diversity in music selections

Less use of

More instrumentation

Different kinds of choirs/ musicians

Broader use of resources

Addition of liturgical dance or mime groups

Hip-hop

On the down-side, several lamented

The loss of trained musicians

The loss of someone to play the pipe organ

Pastoral changes

85. *Do you have any additional comments or suggestions you would like to make?*

(Please see the Appendix, p. 80, for details.)

Observations for Section 6:

Q74: Among the electronic resources used in planning or performing the music for worship, CDs and Internet scored highest with 58% reporting the use of CDs and 49% reporting the use of the internet in worship planning.

Q75: When the Internet is used for worship planning, 51% use it to find worship resources, 49% look for choir music and only 26% look for congregational music. 32% report that they do not use the Internet for worship planning. In the age of electronic media, it is disappointing that so many of our African American congregations (49%) are still lagging behind the general population in the usage of the internet to research and to be exposed to relevant worship resources. It appears that it would be helpful for congregations to utilize the internet more extensively for worship planning and not only just music.

Q76: Equipment. The majority of churches report the use of sound systems (79%) while 41% report use of CD players, and only 28% use PowerPoint.

Q77: Only 26% of those surveyed use projection for congregational singing.

Q78: Of that group, 91% are projecting words only.

Q79: Projection is most often used in the main service on a weekly basis.

Q80: Most create their own slides (55%), 30% get them from the Internet. A very small group (6%) uses pre-packaged slides.

Q81: About half (50%) are using the same level of technology as three years ago; 39% are using more.

Q82: More than half (56%) expect to add PowerPoint, 42% expect to add projectors, and 40% expect to add or upgrade sound systems.

Q83: Mentioned among unmet needs were African or Africana videos for use in worship, tracks for music, CDs that demonstrated multiple ways to sing songs, gospel music, praise music, ways to include children and youth in worship, use of jazz in worship, music arrangements more accurately notated for the black community and several suggested including more gospel songs in the UMH so that they would not need to purchase two books. They asked for instruction in worship planning for pastors, and workshops in worship for choirs and musicians. Also mentioned again were more resources for Advent/Lenten seasons, more seasonal resources, and orchestra arrangements of UMH selections (so they would not have to use those from the Baptist hymnals).

Q84: A number of people noted the addition of technology in their worship experiences and changes in worship that involved a broader use of music or the inclusion of the worship arts, like mime, hip-hop or liturgical dance. Instrumentation was broadened in a great number of places and many churches are happy to have found more skilled musicians. On the down side, some churches note the loss of one or more skilled musicians, organists. Several also regretted changes their leaders had made to make worship more contemporary in music and preaching style.

Q85: A number of people expressed interest in a new hymnal with updated music, gospel music and more "singable" music. Several spoke of the need for more contemporary music, or for more Caribbean and African liturgy. A number of people suggested either using the African American Heritage Hymnal or of adding more music to the new United Methodist Hymnal. Others spoke of giving attention to old standards in any new hymnal and of giving more attention to music suitable for young people and children.

Appendix. Question 33: "Good Church"

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| 1. "Good" church service is when music is supportive of message and congregation is fully involved in the service. |
| 2. "good" worship is when the music, songs and preaching all carry the same theme. When worshippers participate actively during singing and preaching. |
| 3. *Participatory - multiple gifts operating, congregation fully engaged *Consistency of theme - all elements of worship reinforcing one another (sermon, music, graphics, etc.) *Open and flexible to the move of the Holy Spirit!!! |
| 4. 1 1/2 hrs in length. Start on time. Choir singing for processional and recessional. Sermon 20-30 minutes. Anthem(s). Hymns from hymnal. Altar prayer. Invitation. Offering by ushers passing plate. Liturgist. One person reading scriptures. Lord's prayer. Apostle's creed. Announcements at beginning or end of service. |
| 5. A "good" church service is one where people feel free and unrestricted in experiencing God's presence. Such a service also reflects the varied ways God speaks to people (i.e., music, prayer, contemplation, dance, scripture, sermons, etc.) Each of these reflects advanced preparation, order and timeliness. However, all of these make room for the Holy Spirit to move throughout the worship experience. |
| 6. A "good" worship service is one where the spirit of moves everyone to share the joy of the word by actively participating in the fellowship, thus enhancing the experience. |
| 7. a "good" church service involves a movement of the Holy Spirit. |
| 8. A "good" church service is a service when several people give their life to Christ. |
| 9. A "good" church service is one in which persons hear a Word from God either through the scriptures, songs or spoken Word that moves them to action-either personal, corporate or in the world, making a difference in their lives and bringing them into closer relationship to God. |
| 10. A "good" church service is one that incorporates as many "willing" participants as possible, young and old. Providing opportunities for individual and group leadership. |
| 11. A "good" church service is one that moves from praise to worship and is not fragmented with misplaced rituals. It should flow from beginning to end so that a worshipful attitude is maintained throughout the entire service. Communion should not be separated out as a "2nd Service". It should somehow be part of the flow even if it means that part of the "ritual" is "blended". Currently, reverence is lost because people don't know the chants and have to flip pages in the hymnal. I would much prefer a blended communion celebration! |
| 12. A "good" church service is one that the Holy Spirit is moving, the word is proclaimed, and the choir sings to the Glory of God! |
| 13. A "good" church service is one where the music is powerful, the Holy Spirit is present, and the Word flows like water. It's one where people don't mind witnessing to the goodness of the Lord. |
| 14. A "good" church service is to allow the movement of the holy spirit freely and moments of spiritual enrichment blended in with traditional worship agendas. |
| 15. A "good" church service is when all involved give their all in worship, singing is done well, preaching is done well and the entire congregation comes in anticipation of encouragement for life. There is an effectiveness or positive end result to the worship experience. |
| 16. A "good" church service is when the Holy Spirit is at work, the choir sings spirit filled songs of praise, and the preached word goes forth with power and anointing |
| 17. A "good" church service to me is one that has much music and singing the gives me a message in song, and a sermon that is meaningful and that I can take away for reflection. |

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| 18. A "good" church service to me is where all members, visitors, and strangers come together to praise God without feeling alienated |
| 19. A "good" church service: The presence of the Lord can be experienced by the congregation; You see the expression on their faces. People praising the Lord. |
| 20. A "good" worship service is spirit filled, Songs are meaningful and inspiring, fervent heart-felt prayers, powerful sermons that teach and convict. persons accepting the invitation to Christian Discipleship. |
| 21. A few weeks ago we had Friends and Family day and the Lord Blessed the singing and the preaching! |
| 22. A good church service is when I can come away___ having been given food for thought through either the sermon, the music, and/or a testimony. |
| 23. A good church is always wear God and his Son is the center of the service each and every Sunday. We praise the Lord in my church every Sunday through Preaching, Song and dance. |
| 24. A good church is one that is faithful to the great commission, confronts injustice, and disciples its members to be kingdom people. |
| 25. A good church service e is when all of God's people are on one accord One Sunday that happened, this church was on FIRE, everyone who came out left refreshed and ready to do service outside of church |
| 26. A good church service begins and ends on time. The music compliments the sermon and everybody is a participant. |
| 27. A good church service enables people to encounter our Living God. It provides the comfort of structure, yet is flexible enough for the spirit to move. A good worship service engages all ages and all styles. |
| 28. A good church service entails youth and senior participation plus familiar hymns and sound transforming preaching |
| 29. A good church service is a service where people come ready to be engaged in worship and allow the movement of the Holy Spirit |
| 30. a good church service is an intergenerational service that meets the need of all |
| 31. A good church service is Christ centered, focus is on the Bible, is celebratory, and spontaneous, love is expressed openly, participation is encouraged. |
| 32. A good church service is one in which Jesus touches someone's heart and a decision is made and a life is changed for Him. Music can set the stage and usually does. The message definitely has to be good. The music and the message have to connect together. This is so important. If they do not, the service will seem disjointed. |
| 33. A good church service is one in which the people have participated and felt empowered by God by hearing the Word through music, preaching, prayers and/or sharing testimony. The Sunday after Obama's election was evidence of a good worship experience. Built into the sermon was an opportunity for persons to testify as to what the election meant to them. The eldest member testified as to how he had served in WWII and how African Americans had been treated. He prophesied that "the eyes of the world were watching to see how America handled this." Even after service dismissed, people were talking, praising God for Obama's election. |
| 34. A good church service is one in which the presence of the Holy Spirit is most evident in the flow of worship and the continuity of the Message through the spoken Word and the Word in song. In a good service you can see and hear the presence of the Holy Spirit in all the participants in worship. |
| 35. A good church service is one in which the singing is great and the pastor is dynamic and |

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| timely. We have had several of these under our present pastor. |
| 36. A good church service is one that empowers, equips, and encourages me through the preached word, the singing of hymns, spiritual songs and the testimonies of my sisters and brothers. |
| 37. A good church service is one that inspires, equips, provided fellowship, and feeds the soul through word, songs, and interaction. |
| 38. A good church service is one where the congregation is attentive and responsive to the sermon and filled with the spirit throughout the service. |
| 39. A good church service is one where the congregation is attentive and responsive to the sermon and filled with the spirit throughout the service. |
| 40. A good church service is one where the Spirit is in the church. It is one where you expect the Holy Spirit. You wonder what is going to happen. |
| 41. A good church service is there are a combination of elements in worship that connect to the message and the people - when we use visuals, the dancers, mime, music and spoken word |
| 42. A good church service is when all of the congregation is in sink with the flow of the Holy Spirit. |
| 43. A good church service is when every member is in sink with the flow of the spirit. |
| 44. A good church service is when people come expecting the move of the Holy Spirit worshipping in spirit and in truth. |
| 45. A good church service is where ministry to the flock takes place. People who hurting and those who are not leave with something to feast on for the week ahead. |
| 46. A good church service is where the presence of the Holy Spirit dwells. It reflects in the music and in the preaching. It is free in the sense that for those who are more demonstrative in their faith they can feel free to stand and say Hallelujah. And for those who prefer to be more reflective concerning their worship they can be free to do that as well. Also a good church proclaims the gospel message of the risen Savior and does not compromise that. |
| 47. A good church service means that the congregation sang the two hymns, that they were engaged in the sermon and no one was angry enough to yell about the sermon. |
| 48. A good church service to me is when the congregation shares with the choir in the worship through song and praise. When someone joins. |
| 49. A good Church service would be one in which the choir prepares the congregation spiritually and the Pastor brings a soul stirring sermon. |
| 50. A good praise and worship service with the members sharing and being involved as well as a good sermon with the members involvement. |
| 51. A good service consists of good up-beat music that everyone participates in and sings with joy, excitement and reverence. Everyone is focused on the service and engaged in the ritual. NO Chatter during service! A strong choir that LEADS the singing and supports the pastor and rituals of the service. A good sermon with a message. A service that lasts only 1 hour. |
| 52. A good service for us is when the music and the word mesh in such a way that congregants can feel the spirit and people are visibly moved accordingly. |
| 53. A good service includes praise and worship plus testimony time. The songs sung by the choir also enhance the service, but I think the Altar Call is the most beneficial spiritually. |
| 54. A good service is blessed with high spirit, an inspiring message and great singing |
| 55. A good service is Spirit filled. There is good singing, dancing and little spontaneous coupled with sharing of testimonies. |
| 56. A good service is when a sinner gives his or her life to Christ. |
| 57. A good service is when the congregation, music, spoken word through the pastor all other |

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| aspects of service are on one accord. |
| 58. A good service is when the Holy Spirit presence is with us in singing, preaching and prayer with people watching the clock. |
| 59. A GOOD SERVICE IS WHEN THE SPIRIT OF THE LORD IS PRESENT IN THE MEMBERS AND THE PRESENTATION OF THE MUSIC AND THE MESSAGE |
| 60. A good service occurred when the praise team opened with lively contemporary music, where there were less traditional elements, no gospel or chancel choir, not many hymns sung, and contemporary worship music was sung at the end of the service. |
| 61. A good worship is one that is organized with good music and excellent preaching. |
| 62. A good worship service holds the various segments or acts of worship together so that they all glorify and praise God, and they all connect with each other and leave people enlightened and uplifted in Jesus the Christ. |
| 63. A good worship service is multi-sensory with singing, dance, and biblical preaching. It is one in which the congregation is actively participating in with worship, not observing and it allows for the movement of the Holy Spirit. Sometimes in our church this has meant that persons are prayed over individually (this has happened a couple of times in that the anointing is there for an hour to pray). |
| 64. A good worship service is one in which there is freedom to worship and experience worship through a variety of avenues. |
| 65. a good worship service is one that includes order and sacraments, music, and worship, with input from the congregation. |
| 66. A good worship service is one where folks feel like they have been touched by the Holy Spirit, where they have been challenged to make a change in their lives or grow in their spiritual lives, and where they have been strengthened for the journey or week ahead. A "good" worship service not too long ago was one where we wrote down conflicts, unforgiveness, resentments, disappointments, etc. on slips of paper and burned them on the altar! Release of the captives and deliverance from bondage! |
| 67. A good worship service is one where the message and the music compliment each other. One where you leave thinking about what was said and have a hymn or the solo running around in your head. |
| 68. A good worship service is planned, but allows the presence of the Holy Spirit to inspire the choir to sing at its best, the preacher to have a word from God and the congregation be filled with the presence of God's Spirit. |
| 69. A good worship service is when the congregation is involved and acknowledges the presence of Holy Spirit. |
| 70. A good worship service is when we have visitors and guests. Believe it or not, funerals are better than our normal worship service. |
| 71. A good worship service to me is when people are being transformed delivered and prayer is offered for special needs. In addition good singing is important. |
| 72. A planned service with a balance of music, prayer, and welcoming where the congregation is active/engaged. |
| 73. A Sermon that tells how one should live, good songs and scripture relating to the subject. |
| 74. A service of Prayer and Praise and the preached word. |
| 75. A service of spontaneous praise and testimony, expository preaching and someone is saved! |
| 76. A service that flows well; has meaningful music, meaningful prayer and Christ centered preaching that is understandable to all and where people leave with a message they can use |

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| during their week; a service where the people can be involved |
| 77. A service that is planned, but can be flexible, allow the moving of the Spirit and one that involves everyone at some point Blended more than one worship style |
| 78. a service where the choir and the congregation and the pastor all seem to be on the same page and directed toward God. |
| 79. A service where the presence of the Lord is felt from its onset and continues to develop throughout. |
| 80. A service wherein the choir's music is openly responded to; there is active call/response to the sermon; someone dedicates their life to Christ/joins the church/is saved; and, the pews are full. |
| 81. A Spirit-filled, well paced, with excellent musicians leading the congregation to praise and worship our Wonderful God; with moments of reflection, a stirring sermon that will lead individuals to DO something and join others to be the body of Christ. |
| 82. A worship service that is inspirational, joyous and Spirit filled. |
| 83. A worship celebration where scriptures songs/hymns sermon all connect with the Spirit of God |
| 84. A" good "church service is well organized and orderly. One that has been planned. |
| 85. active participation by worshippers, call and response to sermon, |
| 86. active programs for youth, young adults, prayer life, strong music ministry, open to everyone, inviting |
| 87. All of our services are 'good'; however, the better ones are those around holidays when members who haven't attended in a while and family members are in attendance. |
| 88. All persons have the opportunity to witness if the spirit leads this to happen which enhances the services greatly. Music is a great factor in worship as well as the word. If request is made for special song, it is provided by choir or soloist. |
| 89. An uplifting and spiritual service with good follow up and congregational interaction |
| 90. Baptism Sunday when both children and adults are baptized |
| 91. Being more a "family chapel" with a high attendance being 8-10, we enjoy a camaraderie and intimacy, that makes any service unique and joy-filled. |
| 92. Black History Sunday services in February; prominent guests invited weekly to bring a Black History moment; choir's music is inspirational, the pastor's sermon is uplifting; after service soul food "pot-luck" lunch |
| 93. Blended Music to reach all ages. Good preaching that is engaging use of all ages in worship Service that ushers in the spirit of God Congregations that is witnessing & responsive to the move of the spirit |
| 94. Blended with praise singing, gospel and contemporary music, hymns and spirituals; meaningful liturgy that compliments Scripture reading, dynamic preaching and use of electronic visuals and technology |
| 95. Celebration and spontaneity, visual screen, no altar, no Western-European religious relics, symbols of any kind--free sharing from parishioners during our worship, no printed songs except on overhead projection screen, no printed bulletin--we have collective prayer of entire congregation but no altar in the building. Members leave feeling spiritual and emotional release as well as intellectual stimulation wedded with experience and calls to action. |
| 96. Church Anniversary/Homecoming combined. The people were very excited! |
| 97. Cohesive content. Music, scripture, sermon/message, etc. all support the intended goal of the Good News message. |

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| 98. | Congregational praising the Lord in song and someone accept Jesus Christ as their personal Savior. |
| 99. | Congregation comes in with positive attitude--smiling and speaking and generally glad to be there; the pastoral prayer is preceded with the people lifting joys and concerns from the preceding week, everyone sings, pastor engages all age groups' attention--even the young give up sneaking a text-message and the sermon later becomes a part of the family conversation--often brought up by the youth in the family. The people fill the altar for silent prayer following the sermon; all join in singing the postlude; and even then, no one is in a hurry to leave. |
| 100. | congregation involved |
| 101. | Congregational participation, flow (theme from beginning to end), spirited, planned, prepared for. |
| 102. | Easter or a special worship when we step outside the box. |
| 103. | Easter Sunday 2010. The combined choir was inspired in their singing. The praise dancer was inspired in her dancing. The musicians were inspired in their playing. The preacher was inspired in his preaching. And, all of this "inspiration" inspired the congregation, so that it was truly a worship experience and not a worship service. |
| 104. | Easter Sunday Pay It Forward Sunday Palm Sunday June 6, 2010 |
| 105. | Easter. |
| 106. | Energetic congregational singing, inspiring choral selections, an anointed word (message), diverse age-group participation, moving prayer |
| 107. | Enthusiastic choir, responsive congregation, sermon well-organized and well-delivered, connectedness between music and sermon theme, responsiveness to the Altar Call, testimony(-ies) responding to service |
| 108. | Everyone participates in some of the singing. People clap and respond when moved by the music. The sermon relates to what is going on today. |
| 109. | Everything clicks - the music, the sermon and the congregation is in tuned with the spirit |
| 110. | excellent sermon- good related music |
| 111. | Excellent singing; powerful, relevant message; feel inspired to go out and act. |
| 112. | Flows smoothly; evidence of theme throughout prayers, music, scripture and message; obvious infusion of Holy Spirit's anointing and power; lack of contrary spirits at work |
| 113. | full participation of members Responding to the Holy Spirit Good Gospel preaching & teaching |
| 114. | Glide Memorial in San Francisco, Good music, preaching, connected to the community. |
| 115. | Good church in my experience is when the liturgy, music, and sermon fuses seamlessly together such that when parishioners leave they feel in harmony with one another, clear understanding of the intention of the sermon's message, and think about how they can best put message into action in their lives and lives of others |
| 116. | Good church is when the children and youth are the planners and participates in every worship experience |
| 117. | Good church is when you actually feel the presence of God in the church service. Gifts are active. Lives are changed. Prayers are answered. The word becomes alive |
| 118. | good church service has a blending of worship |

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| 119. | Good church services is one in which the congregation is emotionally moved by the message and the music from the choir. |
| 120. | Good church services are when the entire church is on fire! The music is good and the sermon delivers a good message that makes one shout and you feel the Holy Sprit moving in you. |
| 121. | good music and good preaching with congregation involved |
| 122. | Good music from praise band a great sermon new members or adds pray requests |
| 123. | Good Music, good preaching, laity participation, and congregation response. People are moved to praise God. |
| 124. | Good music, good relevant preaching, expectant and participatory congregation |
| 125. | Good music, preaching, that teaches and/or guides to live by spiritual A feeling after leaving church, that will carry on through the week! Not a lot of unnecessary talking by Pastor or Laity |
| 126. | Good music, strong preaching and clear indication that there has been planning for all of the service. |
| 127. | good participation by majority, positive beginning, exciting singing and preaching, enthusiastic participation fervent prayer, meaningful liturgy, celebrations of life, good attendance |
| 128. | Good preaching from the Bible and good singing by both choir and congregation. |
| 129. | Good Preaching, music, congregational singing and liturgy |
| 130. | Good preaching, singing and a good children's sermon |
| 131. | Good Preaching Good music Youth participation |
| 132. | Good Scripture Good Music Good Preaching Spirit Filled |
| 133. | Good sermon and good music |
| 134. | good service to me is when the spirit is high and you know that God is at work because you can feel it in the atmosphere |
| 135. | Good singing, preaching and a wholesome atmosphere where the gospel is proclaimed through song and the spoken word. |
| 136. | Good worship is when everybody is not in a hurry to leave after service is over |
| 137. | Good worship is when the unrepentant come forward for salvation |
| 138. | Good worship is when the word is reached, the music is and dance ministry truly invites the spirit and God is lifted high in the words and movements. People are standing and clapping and Amen and praise God is voiced from the congregation and someone steps down to the altar to give their life to Christ because of something they have seen and heard in that worship service. |
| 139. | Good worship to me consists of awesome Praise portion of the service, prayer, and then numbers from the choir. But the icing on the cakes is the Word from the Lord. |
| 140. | great sermon, good music, not dead spots in worship (non activity and silence) |
| 141. | Greats singing from the choir and hearing a good word from the pastor. |
| 142. | Homecoming/Church Anniversary |
| 143. | I consider a "good church service" to be one that is planned, in advance, with the pastor, choir director, worship committee and one that feeds the needs of the majority of the congregation and not just the pastor or the pastor and close members/friends. |
| 144. | I enjoy a worship service that is well planned spirited. It is no longer than an hour but has cooperate interaction of song, prayer, appropriate touching and a well thought out |

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| | message. The music needs to follow the sermon and the theme of the message. |
| 145. | I feel that a good church service is where the congregation allows the LORD to have His way and the people give praises to GOD. |
| 146. | Inspirational moment whether it is through the sermon, music, testimony. |
| 147. | Inspirational, engaging, inviting, informative and challenging |
| 148. | Inspired singing, prophetic and insightful preaching, some spontaneity, good use of time, some reflective time, warm greeting and fellowship |
| 149. | intentional awareness of God |
| 150. | inviting, engaging, empowering, exciting and experiential |
| 151. | It is a service where the Holy Spirit moves us beyond a routine service. In a good service lives are transformed and renewed. Healing takes place and people are set free. |
| 152. | It is celebratory. One can tell the presenters have care for what they are doing. It is high energy, speaks to culture outside the church. The people in the pews seem to be having a good experience. And the presence of the Spirit of God is evident. |
| 153. | It is good when the music, sermon, prayers, etc. all seem to blend well and God's presence is felt. |
| 154. | It is when the Holy Spirit enlivens the service and the pastor preaches without his notes. |
| 155. | Jazz Cantata, were the Word, Drama and Music connected with the power of the Holy Spirit. The Service was at our main time of worship on Sunday morning; it was so powerful, we placed it YouTube. |
| 156. | led by the Spirit, every one united in praise in worship |
| 157. | Lots of congregation and choir singing, which is spirit-filled (Gospel or classical music doesn't matter--it's the movement of the Spirit); includes dance, drama, handbells, etc.--though not all every Sunday. Team plans worship and involves laity of all ages and stages in leadership and execution of worship. |
| 158. | Meaning Worship, Bible Based Preaching Jubilistic Singing, Hymn, note music, band, pipe and or Hammond organ, choral and congregational sing. Reflective quiet as well. |
| 159. | meaningful liturgy |
| 160. | Meaningful Sermon, uplifting music, spirited response, souls saved/inspired |
| 161. | Message and the music really connect with the majority of the congregation would be generally described as a good church service. For me, when the music or spoken word really speaks to me, it is a good church service. Our choir is excellent and the anthems are always timely. I love singing in the choir. |
| 162. | most are good I just get a good feeling from everything that happens during the service |
| 163. | Music + spoken word and received and understood by all ages and genders. |
| 164. | Music always brings people in, then good preaching. |
| 165. | Music and Sermon of worship |
| 166. | Music that is more gospel and not ritualistic. |
| 167. | Music, scripture, and sermon carry the same message |
| 168. | N.A. |
| 169. | Needs addressed in all aspects of worship. All age groups participating, good singing and timely, spirited, sermons. |
| 170. | New commitment to Christ |

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| 171. | On that is Spirit led, with careful planning for your members |
| 172. | One in which the congregation is involved in the singing and other worship experiences. It has more upbeat and uplifting move of the spirit. People seem to be moved by service. |
| 173. | one in which the presence of God was evident for me. |
| 174. | One Sunday about 2 years ago, our then new choir director had the choir sing Let the Light from the Lighthouse shine on me (our first song) we sang it and the Holy Spirit visited persons who had never experienced it. The church was filled with the Angels from heaven. When it was over, Pastor said "Enough said" Church was over at 11:30. It was the most memorable service for me. |
| 175. | One that flows from beginning to end. It is organized and there are no gaps or roller coaster movement. Worship should ascend. |
| 176. | One that has good preaching, good contemporary singing, an invitation to discipleship and prayer. |
| 177. | One that incorporates meaningful hymns, inspirational renditions by the choir with a rousing sermon lesson. |
| 178. | One that incorporates meaningful music with a powerful message |
| 179. | One that is anointed with the presence of the Holy Spirit in the atmosphere |
| 180. | One that is cognizant of time constraints, and realize that Christ is already there, and the minister and others do not have to "bring" Christ there. Just go ahead and worship and we will discover that Christ awaits our participation. |
| 181. | one that is inclusive of a variety of styles of worship (e.g., liturgical and extemporaneous) and styles of music (e.g., hymns and contemporary gospel music). Also one that is inclusive of all ages of the membership |
| 182. | One that is timely, and recognizes that spontaneity beyond responsibility is self-serving. |
| 183. | One where deviating from the planned worship service is welcomed. |
| 184. | One where music is exciting, testimonies are real, prayer time is meaningful, preaching is stimulating, and people are encouraged to live out their faith in their life. |
| 185. | One where the members of the church yield to the leading of the Holy Spirit. |
| 186. | One where the music (instrumental and singing), sermon, prayers all blend well together and you hear/sense God in the midst of it all. |
| 187. | One where the presence of the Holy Spirit is manifested by interactive worship. |
| 188. | One where the worshipers are more actively involved in the service |
| 189. | one with movement from beginning to end that enables participants to experience the presence of the Lord |
| 190. | Open and involved all in attendance in all aspects of the services which is a common practice in our local church |
| 191. | Our 4th Sunday worship |
| 192. | Our pastor provides "props" to explain what she is saying in her message to us. |
| 193. | passionate congregation and pastor, good sermon, rousing music |
| 194. | Passionate prayers, singing, and preaching. |
| 195. | passionate worship, good preaching, good fellowship with attendees, good clear sermon illustrations, media as a part of the service |
| 196. | People are in one accord with a desire to worship and give thanks to God. There is a |

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| | strong sense of community among the worshippers. The music is inspirational and uplifting. The preached word is biblically based, well organized, effectively delivered, and thought provoking-which leads to transformed lives. The entire experience is God-centered and people feel welcomed, engaged, and connected to the Spirit of God. It reaches all age groups. |
| 197. | Powerful praise and worship, prayer time, and anointed preaching and teaching. It was simple, giving was done quietly and persons of all ages were involved. |
| 198. | Praise & Worship in the beginning, followed by a strong music ministry from the choir, and concluding with a good word from the Pastor. |
| 199. | praise team sings, good worship and praise songs & hymns during service, good sermon, members involved in planning of service and having a choir |
| 200. | Praise, joyful, congregation participates, Presence of God is experienced by congregation, Lively and joyful music. |
| 201. | prayer; wonderful praise and worship service with musician and choir; followed by scripture; Psalter, hymn, offering solo, The Word |
| 202. | Presence of the Holy Spirit is evident. |
| 203. | processional, call to worship, opening prayer, doxology, songs, meet & greet, morning prayer, children's chat, scripture reading, sermon, benediction |
| 204. | Recently we had a Women's Day service @ Zoar It was a good service in that it was a divine space where people of all ages and genders participated actively in worship and praise |
| 205. | Sermon is applicable or addresses my life circumstances or is inspiring. Music is outstanding and well performed |
| 206. | Service in which congregation is very much involved. |
| 207. | services that have combined upbeat, spirited singing of congregational hymns and choir selections, solid preaching that offers a sense of hope and personal interaction with the pastor, such as joys and concerns, anointing or healing prayers. |
| 208. | Souls are saved and persons respond to the sermon, Scripture reading and the leading of the Holy Spirit |
| 209. | spirit filled |
| 210. | spirit filled service, good music, and good sermon. |
| 211. | Spirit filled, invites growth, builds community |
| 212. | Spirit filled/Spirit felt Music, Movement of the Holy Spirit, Praising from Congregation and choir, Liturgical Dancing, Powerful Scripture Based Message related to today's living, Coming forth to Accept Christ as Lord and Savior |
| 213. | Spirit-filled / members participation in singing & praising |
| 214. | Spirit-filled singing, sermon, warm feeling of fellowship |
| 215. | Spirit-filled; Bible-based preaching with life application and a response called for, Spirit-filled singing (I prefer gospel music, hymns and an anthem here and there); strong, fervent prayer; few announcements; celebrating the ministries of the church; emphasizing mission and giving. |
| 216. | spontaneous evocation and response to the Holy Spirit My congregation is not black It is traditional white, European liturgy and it is just now thinking about witness opportunities at the most informal of the 4 services |
| 217. | Starts on time. No changes to order of worship. Bible verses are not changed on a whim. Same announcements are not restated by captain after it is read. Points are not dragged out. Planned and pertains to scripture. |
| 218. | Strong attendance, music is great, response to the preached word, and students |

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| | rededicating their lives! |
| 219. | strong biblical message that applies current day living and is supported by the music and other worship elements |
| 220. | The Choir renders moving songs of praise; we have an inspirational or educational sermon of no more than 20 minutes; and someone turns their life over to God during to invitation to Christian discipleship. |
| 221. | The choir singing a very moving song and having the Holy Spirit enter the service and touch individual members and after the Holy spirit finishes. The Pastor saying enough said and church was over at 1130a.m. |
| 222. | The feeling that you get when you first walk into the sanctuary; The opening and greeting; The kind of music which can be traditional or gospel, preferably a mixture; A message that speaks to today's living, God's place in it, and our willingness to do His will. |
| 223. | The fourth Sunday in February we did God's Trombones with spirituals in between the sermons. That was a good service. In August the Anniversary celebration was 'Hip-Hop'. Young, energetic speakers. Everything was planned by the young adults as a result of a grant from GBOD. The service was excellent. One person did music at each service - everyone loved it. |
| 224. | The Holy Spirit manifests and peace, joy, and love abound. |
| 225. | The morning prayers were especially powerful and pointed to the congregation. The Choir music related to the service sermon. The sermon was delivered with passion and spoke to the issues and life's lesson for the day. |
| 226. | The music is coordinated with sermon and scriptural lessons and when there is a variety of traditional and contemporary music. |
| 227. | The music, sermon, praise dancers, and choirs are on one accord in the Spirit and no tech problems with sound and video ministry |
| 228. | the praise team ushers us into the presence of the Lord, the prayer is powerful but not too long, the choir is rocking and preferably singing my songs, sermon is lively and challenging, altar call brings new believers to Christ |
| 229. | The preached word - clear, exciting, providing teaching and appreciation to our lives; the inspiring music, liturgical dance and involving more persons |
| 230. | The presence of God, Jesus and the Holy spirit is felt throughout the sanctuary. The congregation is full of participation and joy in song and greeting other brethren. the Message is well received with Amen responses. |
| 231. | the spirit is felt in the music, the message and the prayer. |
| 232. | The spirit is high, the choir sings, the Pastor preaches |
| 233. | The word is faithfully proclaimed. The music is lively and enthusiastic. There is time for personal and corporate prayer. There is strong congregational singing. There is a time for members to interact with one another. |
| 234. | The worship leader led the church in a spontaneous prayer in which members of the church prayed for each other. This changed the tone of the worship. The choir sang with more spirit, the pastor preached a more dynamic message, and the people were energized spiritually--walking out saying "can we do that again?" |
| 235. | theme based, all music supports the sermon, multiple ages are involved |
| 236. | There can be many types of "god" church services, but I think one type is where the message is clear--the Scripture readings, the sermon, the hymns, and the instrumental and choral music all support communicating the same idea to the congregation, albeit in many |

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| | different ways. Ideally, there is a sort of "Pentecost" effect, in which everyone present can hear the message in whatever format will be "his/her own tongue." We like to do that with the musical offerings as well--there's a wide variety of styles of offering, from classical to contemporary, most Sundays. |
| 237. | Usher people into the presence of God. Good praise music. Congregation participates in praise and worship. Good down to earth preaching. An invitation to Christ. |
| 238. | Vibrant, full of praise, can sense the presence of the Spirit, relevant sermons, music is uplifting, choirs sing with vigor, you work up a sweat |
| 239. | Vigorous and inspired singing; excited scripture reading; use of instrumental music(guest musicians; liturgical dance |
| 240. | Watch night, good Friday service and world communion Sunday |
| 241. | We experience the visitation of the holy spirit more each week. It is evident in the prayers, songs sung & response to the preached message. Membership is increasing. Thus we have "good" church service. |
| 242. | We worship to please and honor God. Good worship is when all invited and encourage to be themselves before God; powerful music and participation in all levels of worship. Amen!!!! |
| 243. | Well planned and inspirational with a charge. |
| 244. | When all members comes together as one praising our Lord almighty |
| 245. | When all present are engaged |
| 246. | When congregation participates in worship and praise service. |
| 247. | When congregation senses an encounter with the holy... |
| 248. | When everyone comes to church happy, the music is good & the preaching is good. |
| 249. | When God's spirit is felt during worship and is expressed within the members |
| 250. | When I feel the presence of the Lord. |
| 251. | when lives are challenged and change takes place in lives. when salvation is received. |
| 252. | WHEN MY PASTOR'S MESSGER COULD BE REMEMBERED FOR A LONG TIME |
| 253. | When scriptures and music support the sermon and a lot of people actively participate in the worship service. |
| 254. | When the Associate Pastor preaches. He is Spirit-filled, God lead and gives a theme/topic and points to remember that are applicable to everyday living. He also is an excellent singer which enhances the sermon or is the "icing on the cake". |
| 255. | When the choir has sung a song and the congregation is responding to it by spiritual emotions, and the preacher has preached a sermon and someone has responded to the alter call for prayer or for membership into the kingdom. |
| 256. | When the congregation is attentive and responsive to the service-- singing and praising |
| 257. | When the congregation actively participating in the services. |
| 258. | When the congregation gives praises to God's words and blessing to them. A likely participation of hand clapping, singing, Amen, The worship is well organized and printed correctly on the bulletin. |
| 259. | When the holy spirit is allowed to be presence even in planned worship, good singing, prayer, preaching |
| 260. | When the Holy Spirit is expected, shows up and felt throughout the sanctuary. Music is necessary both congregational and choral singing |

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| 261. | when the holy Spirit leads |
| 262. | When the members actively respond during worship and not just sit and stare appearing to not be emotionally or spiritually involved when it appears that they are at some level. They usually say how blessed and encouraged they are about the worship experience but it is not as obviously observable. |
| 263. | When the members of the congregation leave, knowing that they have been equipped for life by what they have heard and seen. |
| 264. | When the music is able to support the sermon because the Pastor collaborates with the musicians I've noticed that worship experience is heightened. There have been times where the musicians have been free from time constraints to play as they feel led, even with multiple reprises. |
| 265. | when the music, scripture and the word are all together |
| 266. | when the planned and the spontaneous can happen. when music and scripture touches the 'soul' not simply performed. when people leave the sanctuary with smiles on their faces and humming a hymn |
| 267. | When the praise of all is fully done/given. When the choir lifts the name of Jesus. When testimonies are given/stated. When the Holy Spirit is present and THE Word is going forth. |
| 268. | When the service is timely and the participants prepare in advance of the service. When the service is not too long. |
| 269. | When the songs, prayer and sermon all coincide with the same theme, with passionate singing and preaching; and the people praise and worship God , each in his/her own way--quietly or fervently. |
| 270. | When the spirit of the Lord manifests and the congregation is spiritually on one accord. |
| 271. | When the theme for a particular Sunday is expressed and experienced beginning with the Greeting through the Benediction; when God's presence is truly felt, worshipers are jubilant, the music is harmonious and the sermon is filled with hope and justice for our neighbors. |
| 272. | When there is a central theme and participation, and when everyone is involved in the worship service. |
| 273. | When we invite guest choirs and soloists to participate in our service. |
| 274. | when worship is free and the people are on one accord |
| 275. | where congregation encounters Jesus in meaningful ways thru the liturgy, praise, music, prayers at the alter or the proclamation |
| 276. | Where God is the central focus of the worship experience and the lives of people are transformed. |
| 277. | where I experienced God's presence during worship. |
| 278. | Where people participate, love each other, and are very candid Where there is expression; via dance, singing, responsive reading |
| 279. | where the scripture, music, and sermon have the same theme when the music both congregational and choir led is vibrant and received by the congregants |
| 280. | Where the worshippers have been ushered into the presence of God. |
| 281. | Where there is a great balance between music, scripture and the Word Preached as the central part of the worship experience. |
| 282. | WORDOF GOD IS PREACHED |

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| 283. | Worship Celebration that is vibrant, alive, and provides opportunity for reflection, prayer, and spiritual renewal. |
| 284. | Worship Service starts on time, everyone who has a responsibility knows their responsibility well, worship begin with people enter the church facility, the Praise Team, songs the choir sings, testimonies, prayer and preaching is meaningful and powerful. There is flexibility for the Holy Spirit to move in the worship experience. |
| 285. | Worship service with good singing to get the spirit moving and a great deliver of God's words. |
| 286. | Worship starts with Sunday School, praise and Worship and then a good sermon, hymns and choir music is on one accord |
| 287. | Worship!!! Intentional, transparent, real, focused and power filled worship. Included in worship, testimonies, and accounts of how God changed and altered one's week. Lastly, deep theologically sound spirit filled preaching. That to me makes a "good" church service. |

Appendix. Question 60: List the top ten songs that are sung frequently in worship at your church

| Song Title Or First Line | Count | HYMNAL |
|---|-------|----------|
| 1. Blessed Assurance | 136 | #369 UMH |
| 2. Amazing Grace | 125 | #378 UMH |
| 3. Holy, Holy, Holy | 78 | #64 UMH |
| 4. Leaning On The Everlasting Arms (What A Fellowship) | 63 | #133 UMH |
| 5. O How I Love Jesus | 53 | #170 UMH |
| 6. Pass Me Not O Gentle Savior | 52 | #351 UMH |
| 7. How Great Thou Art | 51 | #77 UMH |
| 8. Great Is Thy Faithfulness | 47 | #140 UMH |
| 9. What A Friend We Have In Jesus | 45 | #526 UMH |
| 10. My Hope Is Built | 42 | #368 UMH |
| 11. O For A Thousand Tongues To Sing / Sweet, Sweet Spirit | 39 | #57 UMH |
| (tie) | 39 | #334 UMH |
| 12. Marching To Zion | 34 | #733 UMH |
| 13. We'll Understand It Better Bye And Bye | 33 | #525 UMH |
| 14. Jesus, Keep Me Near The Cross This Is The Day | 32 | #301 UMH |
| (tie) | 32 | #658 UMH |
| 15. Let Us Break Bread Together | 29 | #618 UMH |
| 16. Here I Am Lord Spirit Song --tie | 28 | #593 UMH |
| | 28 | #347 UMH |
| 17. This Little Light | 27 | #585 UMH |
| 18. Because He Lives Doxology (Praise God From Whom All Blessings Flow) --tie | 26 | #364 UMH |
| | 26 | |
| 19. At The Cross Lift Every Voice And Sing -- tie | 24 | #8 SOZ |
| | 24 | #519 UMH |
| 20. I Surrender All Just As I Am -- tie | 23 | #354 UMH |
| | 23 | #357 UMH |
| 21. Precious Lord | 22 | #474 UMH |
| 22. We've Come This Far By Faith | 21 | #192 SOZ |
| 23. Victory In Jesus | 20 | #370 UMH |
| 24. Standing On The Promises | 19 | #374 UMH |
| 25. What A Mighty God We Serve | 19 | #6 ZSS |
| Come Thou Fount Of Every Blessing | 18 | |

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| He Is Lord | 18 | |
| I Know It Was The Blood For Me | 18 | |
| Lord's Prayer | 18 | |
| Something About That Name | 18 | |
| I Will Trust In The Lord | 17 | |
| Praise Him | 17 | |
| Lord, Prepare Me To Be A Sanctuary | 16 | |
| Soon And Very Soon | 16 | |
| Thank You Lord | 16 | |
| There Is A Fountain Filled With Blood | 16 | |
| I Love You ;I Love You Lord Today | 15 | |
| Nothing But The Blood | 15 | |
| Sweet Hour Of Prayer | 15 | |
| Glory, Glory, Hallelujah | 14 | |
| He Touched Me | 14 | |
| It Is Well With My Soul | 14 | |
| Total Praise | 14 | |
| How Great Is Our God | 13 | |
| Spirit Of The Living God. | 13 | |
| He Lives | 11 | |
| I Am Thine, O Lord | 11 | |
| Leave It Thee | 11 | |
| Lord I Lift Your Name On High | 11 | |
| All Hail The Power Of Jesus Name | 10 | |
| Bless The Lord O My Soul | 10 | |
| Blessed Quietness | 10 | |
| Hold To God's Unchanging Hand | 10 | |
| Old Rugged Cross | 10 | |
| Victory Is Mine | 10 | |
| We Have Come Into This House | 10 | |
| A Charge To Keep I Have | 9 | |
| Center Of My Joy | 9 | |
| Gloria Patri | 9 | |
| God Be With You Until We Meet Again | 9 | |
| I Want Jesus To Walk With Me | 9 | |
| In The Garden | 9 | |
| Majesty | 9 | |
| Shalom To You | 9 | |
| Close To Thee | 8 | |
| Jesus Loves Me | 8 | |
| Lead Me; Guide Me | 8 | |
| My Faith Looks Up To Thee | 8 | |
| Yes, God Is Real | 8 | |
| All Things Come Of Thee | 7 | |
| Alleluia/Hallelujah | 7 | |
| God Of Grace And God Of Glory | 7 | |
| Grateful | 7 | |
| Have Thine Own Way, Lord | 7 | |

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| Jesus Is All The World To Me | 7 | |
| Joyful, Joyful, We Adore Thee | 7 | |
| Love Lifted Me | 7 | |
| My Tribute | 7 | |
| Standing In Need Of Prayer | 7 | |
| Through It All | 7 | |
| 'Tis So Sweet To Trust In Jesus | 7 | |
| Come By Here | 6 | |
| Come To Jesus | 6 | |
| Fill My Cup Lord | 6 | |
| Guide Me, O Thou Great Jehovah | 6 | |
| Here I Am To Worship | 6 | |
| His Name Is Wonderful | 6 | |
| I Need The Every Hour | 6 | |
| I Need You To Survive | 6 | |
| Jesus Is On The Main Line | 6 | |
| Lift High The Cross | 6 | |
| Lord I Want To Be A Christian | 6 | |
| Lord, I Want To Be A Christian | 6 | |
| Love Divine All Love Excelling | 6 | |
| O Thou, In Whose Presence | 6 | |
| Order My Steps | 6 | |
| Stand By Me | 6 | |
| The Blood | 6 | |
| To God Be The Glory | 6 | |
| When We All Get To Heaven | 6 | |
| Amen | 5 | |
| Can't Nobody Do Me Like Jesus | 5 | |
| Come, Thou Almighty King | 5 | |
| Father I Stretch My Hand To Thee | 5 | |
| Freely Freely | 5 | |
| Give Thanks With A Grateful Heart | 5 | |
| God Has Smiled On Me | 5 | |
| God Is Good | 5 | |
| He Looked Beyond My Faults And Saw My Needs | 5 | |
| His Eye Is On The Sparrow | 5 | |
| I Love To Praise Him | 5 | |
| I Love To Tell The Story | 5 | |
| Jesus | 5 | |
| Just A Little Talk With Jesus | 5 | |
| Just Want To Praise You | 5 | |
| Lord Of The Dance | 5 | |
| Lord You Are Good | 5 | |
| On The Battlefield | 5 | |
| Precious Name | 5 | |
| Trust & Obey | 5 | |
| We Lift Our Hands In The Sanctuary | 5 | |
| We Offer Christ To You | 5 | |

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| You Can't Beat God Giving | 5 | |
| All To Jesus I Surrender | 4 | |
| Anointing Fall On Me | 4 | |
| Blest Be The Tie That Binds | 4 | |
| Every Time I Feel The Spirit | 4 | |
| He Leadeth Me | 4 | |
| I Just Want To Thank You | 4 | |
| I Love The Lord | 4 | |
| I Woke Up This Morning | 4 | |
| Jesus, Jesus, Jesus | 4 | |
| Lord, I Lift Your Name On High | 4 | |
| Open The Floodgates Of Heaven | 4 | |
| Rock Of Ages | 4 | |
| Stand Up Stand Up For Jesus | 4 | |
| The Blood Will Never Lose It Power | 4 | |
| We Are Climbing Jacob's Ladder | 4 | |
| We Are Marching In The Light Of God/ Siyahamba | 4 | |
| All Night | 3 | |
| Awesome God | 3 | |
| Be Thou My Vision | 3 | |
| Because Of Who You Are | 3 | |
| Beneath The Cross Of Jesus | 3 | |
| Breathe | 3 | |
| Christ Is All The World To Me | 3 | |
| Come On And Praise The Lord With Me | 3 | |
| Come Ye Disconsolate | 3 | |
| Faithful | 3 | |
| God Is So Good | 3 | |
| God Will Take Care Of You | 3 | |
| Going Up Yonder | 3 | |
| He's Sweet I Know | 3 | |
| Hymn Of Promise | 3 | |
| I Am Redeemed | 3 | |
| I Come With Joy | 3 | |
| I Know I've Been Changed | 3 | |
| I Never Shall Forget What He's Done For Me | 3 | |
| I Pray We All Be Ready | 3 | |
| I Want To Be Ready | 3 | |
| If It Had Not Been For The Lord | 3 | |
| I'm So Glad Jesus Lifted Me | 3 | |
| Is Your All On The Altar | 3 | |
| Just A Closer Walk With Thee | 3 | |
| Kum Ba Yah | 3 | |
| Lead Me Lord | 3 | |
| Let It Rain | 3 | |
| Let It Rise | 3 | |
| O Give Thanks Unto The Lord | 3 | |
| O Lord How Excellent Is Your Name | 3 | |
| O Magnify The Lord | 3 | |
| Old Ship Of Zion | 3 | |

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| One Bread, One Body | 3 | |
| Onward Christian Soldier | 3 | |
| Our God Is An Awesome God | 3 | |
| Power In The Blood | 3 | |
| Praise Is What I Do | 3 | |
| Somebody Prayed For Me | 3 | |
| Spirit | 3 | |
| Surely The Presence | 3 | |
| Swing Low | 3 | |
| Turn Your Eyes Upon Jesus | 3 | |
| Walk In The Light | 3 | |
| We Are Standing On Holy Ground | 3 | |
| We Shall Overcome | 3 | |
| Welcome Holy Spirit | 3 | |
| What Wondrous Love Is This | 3 | |
| When I Survey The Wondrous Cross 298 UMH | 3 | |
| Your Grace And Mercy | 3 | |
| A Mighty Fortress | 2 | |
| All Hail King Jesus | 2 | |
| Alpha And Omega | 2 | |
| And Can It Be That I Should Gain | 2 | |
| Anyway You Bless Me Lord | 2 | |
| Battle Hymn Of The Republic | 2 | |
| Better Than That | 2 | |
| Bless That Wonderful Name Of Jesus | 2 | |
| Blessed Be The Name | 2 | |
| Breathe On Me Breath Of God | 2 | |
| Changed | 2 | |
| Come Let Us Worship The Lord | 2 | |
| Come On In The Room | 2 | |
| Come Out The Wilderness | 2 | |
| Come, Now Is The Time To Worship | 2 | |
| Come, Thou Long Expected Jesus | 2 | |
| Days Of Elijah | 2 | |
| Do Lord Remember Me | 2 | |
| Don't Do It Without Me | 2 | |
| Faithful Is Our God | 2 | |
| Farther Along | 2 | |
| Fix Me Jesus | 2 | |
| Friend Of God | 2 | |
| Give Me A Clean Heart | 2 | |
| Glad To Be In His Service | 2 | |
| God Favored Me | 2 | |
| God Is A Good God | 2 | |
| God Is Here | 2 | |
| God Is Real | 2 | |
| God Said He Will Make Things Alright | 2 | |
| Grace Greater Than Our Sin | 2 | |
| Guide My Feet | 2 | |
| Hark The Herald Angels Sing | 2 | |

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| He Saw The Best In Me | 2 | |
| Holy Ground | 2 | |
| How Firm A Foundation | 2 | |
| How I Got Over | 2 | |
| Hush Somebody's Calling My Name | 2 | |
| I Am A Friend Of God | 2 | |
| I Don't Feel No Ways Tired | 2 | |
| I Give Myself Away | 2 | |
| I Shall Not Be Moved | 2 | |
| I Thank You Jesus | 2 | |
| I Will Bless The Lord | 2 | |
| I Won't Complain | 2 | |
| I'm Coming Lord | 2 | |
| Jesus Christ Is The Way | 2 | |
| Jesus Lover Of My Soul | 2 | |
| Jesus Loves The Little Children | 2 | |
| Jesus The Light Of The World | 2 | |
| Just Jesus | 2 | |
| Lamb Of God | 2 | |
| Let Everything That Has Breath Praise The Lord | 2 | |
| Lift Him Up | 2 | |
| Must Jesus Bear The Cross Alone | 2 | |
| Nearer My God To Thee | 2 | |
| Never Would Have Made It | 2 | |
| Nothing Between | 2 | |
| O Come All Ye Faithful | 2 | |
| O Happy Day | 2 | |
| Only TRUST HIM | 2 | |
| Pass It On | 2 | |
| Praise, My Soul, The King Of Heaven | 2 | |
| Remember Me | 2 | |
| Run And Tell That | 2 | |
| Shine On Me | 2 | |
| Shout To The Lord 2074 FWS | 2 | |
| Something Beautiful | 2 | |
| Spirit Fall Down | 2 | |
| Take My Life And Let It Be | 2 | |
| Take Time To Be Holy | 2 | |
| Tell Me The Stories Of Jesus | 2 | |
| The Jesus In Me Loves The Jesus In You | 2 | |
| The Lord Is My Light | 2 | |
| The Summons | 2 | |
| This Is A Day Of New Beginnings | 2 | |
| This Is My Father's World | 2 | |
| Too Close To The Mirror | 2 | |
| Trouble In My Way | 2 | |
| Victory | 2 | |
| Wade In The Water | 2 | |
| Walk With Me | 2 | |
| Walking Up The Kings Highway | 2 | |
| We Can Do All Things | 2 | |

| | | |
|--|---|--|
| Through Christ Who Strengthen Me | | |
| We Worship You | 2 | |
| Welcome | 2 | |
| Welcome Into This Place | 2 | |
| Welcome Song | 2 | |
| When I See Jesus | 2 | |
| Yes Lord | 2 | |
| You Are Alpha And Omega | 2 | |
| You Keep On Blessing Me | 2 | |
| Above All | 1 | |
| After All | 1 | |
| Agnus Dei | 1 | |
| Ain't God A Good God | 1 | |
| All I Need | 1 | |
| All I Wanna Do Is Praise His Name | 1 | |
| Alright | 1 | |
| Am I A Soldier Of The Cross | 1 | |
| Amazing Grace My Chains Are Gone I Been Set Free | 1 | |
| An Uncloudy Day | 1 | |
| And They'll Know We're Christians | 1 | |
| Are We Yet Alive | 1 | |
| Are Ye Able | 1 | |
| Available To You | 1 | |
| Be Blessed | 1 | |
| Be Still My Soul | 1 | |
| Beams Of Heaven | 1 | |
| Bind Us Together Lord | 1 | |
| Bless Thou The Gifts | 1 | |
| Blessed | 1 | |
| Blessed Be The Rock | 1 | |
| Blessed To Be A Blessing | 1 | |
| Blest Thou The Gifts | 1 | |
| Bread Thou The Bread Of Life | 1 | |
| Brightly Beams | 1 | |
| Call Him Up | 1 | |
| Calvary | 1 | |
| Caribbean Medley | 1 | |
| Celebrate Jesus | 1 | |
| Celebrate New Life | 1 | |
| Certainly Lord | 1 | |
| Change Has Come Over Me | 1 | |
| Church | 1 | |
| Clap Your Hands | 1 | |
| Come , Thou Almighty King | 1 | |
| Come And Dine | 1 | |
| Come And Find A Quiet Center | 1 | |
| Come And Go To That Land | 1 | |
| Come And Go With Me | 1 | |
| Come Down Oh Love Divine | 1 | |
| Come Just As You Are | 1 | |
| Come Let Us Worship | 1 | |
| Come Let Us Worship The Lord In The Beauty Of | 1 | |

| | | |
|---|---|--|
| Come Thee Fool | 1 | |
| Come Unto Jesus | 1 | |
| Come We That Love The Lord | 1 | |
| Come Ye Sinners | 1 | |
| Come, Christians Join To Sing | 1 | |
| Cooling Waters | 1 | |
| Count Your Blessings | 1 | |
| Crown Him With Many Crowns | 1 | |
| Deliverance Is Available | 1 | |
| Does Anybody Here Love The Lord? | 1 | |
| Don't Let Nobody Turn You Around | 1 | |
| Don't Let The Devil Ride | 1 | |
| Don't You Wanna Go To That Land | 1 | |
| Down By The Riverside | 1 | |
| Eagle's Wings | 1 | |
| Easter People | 1 | |
| Eat This Bread | 1 | |
| El Shaddai | 1 | |
| Emmanuel, Emmanuel | 1 | |
| Encourage Yourself | 1 | |
| Enter In | 1 | |
| Every Step I Make | 1 | |
| Every Time I Find A Reason To Praise The Lord | 1 | |
| Excellent | 1 | |
| Eye On The Sparrow | 1 | |
| Fairest Lord Jesus | 1 | |
| Faith Of Our Mothers | 1 | |
| Falling In Love With Jesus [Contemporary] | 1 | |
| Fix It Jesus Fix It | 1 | |
| Flow To You | 1 | |
| For All The Saints (SINE NOMINE) | 1 | |
| For The Beauty Of The Earth | 1 | |
| Forward Through The Ages 555 | 1 | |
| Give And It Will Be Given Back To You | 1 | |
| Give Him The Highest Praise | 1 | |
| Give Me Jesus | 1 | |
| Give Myself Away | 1 | |
| Glorious | 1 | |
| Go Make Of All Disciples | 1 | |
| Go Tell It On The Mountain | 1 | |
| Go Ye Therefore | 1 | |
| God Is Able | 1 | |
| God Is Blessing Me Right Now | 1 | |
| God Is My Everything | 1 | |
| God Is Still On The Throne | 1 | |
| God Of Ages | 1 | |
| God Of Love And God Of | 1 | |

| | | |
|---|---|--|
| Power | | |
| God Of Our Fathers | 1 | |
| God's Amazing Grace | 1 | |
| Gods Got A Blessing | 1 | |
| Grace | 1 | |
| Grace And Mercy | 1 | |
| Grace Of God | 1 | |
| Great Thing/Day | 1 | |
| Have A Little Talk With Jesus | 1 | |
| He Has Done Great Things For Me | 1 | |
| He Has Made Me Glad | 1 | |
| He Is A Keeper | 1 | |
| He Is My Everything | 1 | |
| He Is Wonderful | 1 | |
| He Is Worthy | 1 | |
| He Kept Me | 1 | |
| He Laid His Hands On Me | 1 | |
| Heart Of Worship | 1 | |
| He's Already Here | 1 | |
| He's Done So Much For Me | 1 | |
| He's Got It All In Control | 1 | |
| High And Lift Up Holy Holy | 1 | |
| Hold On Change Is Coming | 1 | |
| Hold On, Don't Let Go | 1 | |
| Holy Ghost Power | 1 | |
| Hosanna | 1 | |
| Hosanna Blessed Be The Rock | 1 | |
| Hosanna In The Highest | 1 | |
| How Excellent | 1 | |
| I Am Free | 1 | |
| I Am Gonna Sing | 1 | |
| I Am Satisfied With Jesus | 1 | |
| I Am Still Holding On | 1 | |
| I Call Jesus My Rock | 1 | |
| I Call You Faithful | 1 | |
| I Can Go To God In Prayer | 1 | |
| I Can Only Imagine | 1 | |
| I Can't Make It By Myself | 1 | |
| I Come To Give You Life | 1 | |
| I Come To Praise Him | 1 | |
| I Don't Know What You've Come To Do | 1 | |
| I Don't Mind Waiting | 1 | |
| I Feel The Spirit | 1 | |
| I Got A Feelin' Everything Gonna Be Alright | 1 | |
| I Got A Testimony | 1 | |
| I Have A Friend | 1 | |
| I Have A Friend His Name Is Jesus | 1 | |
| I Know The Lord Will Make A Way | 1 | |
| I Know Whom I Have Believed | 1 | |
| I Learned How To Lean And Depend On Jesus | 1 | |
| I Made A Vow | 1 | |

| | | |
|--|---|--|
| I Must Tell Jesus | 1 | |
| I Need A Blessing | 1 | |
| I Prayed About It | 1 | |
| I Really Love The Lord | 1 | |
| I See The Love Of God In You | 1 | |
| I Stand Amazed In The Presence | 1 | |
| I Was There To Hear Your Borning Cry | 1 | |
| I Will Enter His Gates | 1 | |
| I Will Fly Away | 1 | |
| I Will Trust In God | 1 | |
| I'M On The Right Road Now | 1 | |
| I'm Chasing After You | 1 | |
| I'm So Glad Jesus Lifted Me 2151 FWS | 1 | |
| I've Decided To Make Jesus My Choice | 1 | |
| If My People Who Are Called By My Name | 1 | |
| If You Say Go | 1 | |
| I'll Be Satisfied Then | 1 | |
| I'll Go If I Have To Go | 1 | |
| I'm Going With Jesus | 1 | |
| I'm Grateful | 1 | |
| I'm So Satisfied | 1 | |
| Immortal Invisible God Only Wise | 1 | |
| In Christ Alone | 1 | |
| In The Beauty Of Holiness | 1 | |
| In The Cross Of Christ I Glory | 1 | |
| In The Tabernacle | 1 | |
| In This House Today | 1 | |
| In Times Like These | 1 | |
| Incredible God | 1 | |
| It Ain't Over | 1 | |
| It Could Have Been Me | 1 | |
| It Is No Secret What God Can Do | 1 | |
| It Is The Cry Of My Heart | 1 | |
| It Is The Joy Of My Salvation | 1 | |
| It's A New Day | 1 | |
| It's Been Worth | 1 | |
| It's In My Heart | 1 | |
| It's Wonderful | 1 | |
| It's Wonderful To Live With Jesus | 1 | |
| It's Your Season | 1 | |
| I've Been Redeemed | 1 | |
| I've Got A New Name | 1 | |
| I've Got It | 1 | |
| I've Got The Joy | 1 | |
| Jacob's Ladder | 1 | |
| Jehovah Jireh (You Are More Than Enough) | 1 | |
| Jesu Tawa Pana | 1 | |
| Jesu, Jesu | 1 | |

| | | |
|--|---|--|
| Jesus Be A Fence | 1 | |
| Jesus Died On Calvary | 1 | |
| Jesus I Love You | 1 | |
| Jesus Is A Rock In A Weary Land | 1 | |
| Jesus Is A Waymaker | 1 | |
| Jesus Is The Best Thing That Ever Happened To Me | 1 | |
| Jesus Paid It All | 1 | |
| Jesus Promised He'll Take Care Of Me | 1 | |
| Jesus There's Something About That Name | 1 | |
| Jesus Will Fix It | 1 | |
| Jesus, Jesus | 1 | |
| Jesus, Jesus | 1 | |
| Jesus, Messiah | 1 | |
| Jesus, Name Above All Names | 1 | |
| Joy | 1 | |
| Joy To The World | 1 | |
| Just As Soon | 1 | |
| Just Having Church | 1 | |
| Just Over IN The Glory Land | 1 | |
| Just Stand | 1 | |
| Just Wait On The Lord | 1 | |
| Koinonia | 1 | |
| Let All Mortal Flesh Keep Silence | 1 | |
| Let Go, Let God | 1 | |
| Let The Redeemed Of The Lord Say So | 1 | |
| Let There Be Peace On Earth | 1 | |
| Let Your Living Waters Flow | 1 | |
| Lift Me Up In Your Spirit Lord | 1 | |
| Lily In The Valley | 1 | |
| Living For Jesus | 1 | |
| Living My Life Like It's Golden | 1 | |
| Looking For A Miracle | 1 | |
| Lord Help Me To Hold Out | 1 | |
| Lord I'm Available To You | 1 | |
| Lord Make Me Over | 1 | |
| Lord Touch Me | 1 | |
| Lord Whatever You Are Doing In This Season | 1 | |
| Lord Whose Love Through Humble Service | 1 | |
| Lord You Are Awesome | 1 | |
| Lord You Are Holy | 1 | |
| Lord, Do It For Me | 1 | |
| Lord, I Thank You, Thank You, Thank You | 1 | |
| Lord, I'm So Grateful | 1 | |
| Lord, You Are Welcome | 1 | |
| Lord, You Have Come To The Lakeshore | 1 | |
| Lord's Prayer (Baptist Hymnal) | 1 | |

| | | |
|--|---|--|
| Love | 1 | |
| Love Medley | 1 | |
| Love You | 1 | |
| Make His Name Glorious | 1 | |
| May The Lord God Bless You Real Good | 1 | |
| May The Peace Of The Lord | 1 | |
| May You Run And Not Be Weary | 1 | |
| Morning Has Broken | 1 | |
| My God Has Never Failed Me Yet | 1 | |
| My Help | 1 | |
| My Jesus I Love Thee | 1 | |
| My Life Is In You Lord | 1 | |
| My Soul Is Anchored | 1 | |
| Never Could Have Made It [Contemporary] | 1 | |
| Never Seen The Righteous Forsaken | 1 | |
| No Not One | 1 | |
| Nobody But Jesus | 1 | |
| Nobody Can Do Me Like Jesus | 1 | |
| Nobody Fault But Mine | 1 | |
| Now I'm On My Way | 1 | |
| Now Thank We All Our God | 1 | |
| Now The Green Blade Riseth | 1 | |
| O God Our Help In Ages Past | 1 | |
| O Love Divine | 1 | |
| O Master Let Me Walk With Thee | 1 | |
| O Worship The King | 1 | |
| O Young And Fearless Prophet 444 | 1 | |
| Oh Brother You Ought To Been There | 1 | |
| Old Time Religion | 1 | |
| On Eagle's Wings | 1 | |
| On Time God | 1 | |
| One More Time | 1 | |
| Only You Are Holy | 1 | |
| Open The Eyes Of My Heart Lord | 1 | |
| Our Faith | 1 | |
| Over Yonder | 1 | |
| Perfect Praise | 1 | |
| Perfect Praise | 1 | |
| Popular | 1 | |
| Praise Him In Advance | 1 | |
| Praise In The Temple | 1 | |
| Praise The Lord Who Reigns Above 96 UMH | 1 | |
| Praise The Lord, O My Soul | 1 | |
| Praise, Praise, Praise | 1 | |
| Pray For Me | 1 | |
| Prayer Is The Soul's Sincere Desire | 1 | |
| Precious Jesus | 1 | |

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|--|---|--|
| Precious Memories | 1 | |
| Psalms121 Lord I Will Lift Mine Eyes To The Hills | 1 | |
| Rain On Me | 1 | |
| Redeemed | 1 | |
| Reign On King Jesus | 1 | |
| Rejoice | 1 | |
| Rejoice Everybody | 1 | |
| Rejoice In The Lord Always | 1 | |
| Rejoice, The Lord Is King | 1 | |
| Remove These Thorns | 1 | |
| Responses To The Psalter | 1 | |
| Revelation 19 | 1 | |
| Revive Us Again | 1 | |
| Rough Side Of The Mountain | 1 | |
| Safety | 1 | |
| Savior Like A Shepherd Lead Us | 1 | |
| See How Great A Flame Aspires 541 UMH | 1 | |
| Seek Ye First | 1 | |
| Send It On Down | 1 | |
| Send Me, Lord | 1 | |
| Shake The Devil Off | 1 | |
| Ship Like Mine | 1 | |
| Shout | 1 | |
| Since I Gave The Lord My | 1 | |
| Since I Met Jesus | 1 | |
| Someday | 1 | |
| Something About The Name Of Jesus | 1 | |
| Souled Out | 1 | |
| Speak To My Heart | 1 | |
| Spirit Of God Descend | 1 | |
| Stand Up , Show Some Sign | 1 | |
| Steal Away | 1 | |
| Stomp The Devil's Head | 1 | |
| Stop By The Church Sometimes | 1 | |
| Study War No More | 1 | |
| Summons | 1 | |
| Sweet Jesus | 1 | |
| Sweet Little Jesus Boy | 1 | |
| Take Our Bread | 1 | |
| Tenderly Calling | 1 | |
| Testimony | 1 | |
| Thank You Lord For All You've Done For Me | 1 | |
| The Best Is Yet To Come | 1 | |
| The Blessing Of Abraham | 1 | |
| The Church's One Foundation | 1 | |
| The Lord Is Blessing Me | 1 | |
| The Lord Is Blessing Me Right Now | 1 | |
| The Reason Why We Sing | 1 | |
| The Victory Chant | 1 | |

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|---|---|--|
| There Is A Balm In Gilead | 1 | |
| There'll Be Singing Over Yonder | 1 | |
| There's A Crown Of Life | 1 | |
| These Thorns | 1 | |
| This Is Your House | 1 | |
| This Morning When I Rose | 1 | |
| This Morning When I Rose | 1 | |
| This The Day | 1 | |
| Those Who Trust | 1 | |
| Thy Word Is A Lamp Unto My Feet | 1 | |
| Till We Gather Again | 1 | |
| Touch Me Lord Jesus | 1 | |
| Trading My Sorrows | 1 | |
| Unity | 1 | |
| Victory Chant | 1 | |
| We Are Called | 1 | |
| We Are Tossed And Driven | 1 | |
| We Bring The Sacrifice Of Praise | 1 | |
| We Come To Worship | 1 | |
| We Come With Joy | 1 | |
| We Exalt Thee | 1 | |
| We Fall Down | 1 | |
| We Shall Behold Him | 1 | |
| We Shall Wear A Crown | 1 | |
| We Thank You Lord | 1 | |
| We Thy People Praise Thee | 1 | |
| 67 | | |
| We Will Glorify Him | 1 | |
| We Won't Leave Here Like We Came | 1 | |
| We Worship Christ; For Who You Are | 1 | |
| Welcome Song (To Tune Of Jesus Lifted Me) | 1 | |
| Welcome Song-Welcome To Wesley | 1 | |
| Welcome Table | 1 | |
| Welcome To St. James | 1 | |
| Went Down In The Valley To Pray | 1 | |
| We're Blessed | 1 | |
| Were You There | 1 | |
| We've Come To Lift Up Jesus | 1 | |
| What Gift Can We Bring 87 UMH | 1 | |
| What God Has For Me | 1 | |
| What Shall I Render | 1 | |
| What You Need | 1 | |
| When All God's Children Get Together | 1 | |
| When He Was On The Cross, I Was On His Mind | 1 | |
| When The Saints Come Marching In | 1 | |
| When We All Get Together | 1 | |
| When We Are Living, Spirit | 1 | |

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|--|---|--|
| Song | | |
| When We Reach The Other Shore | 1 | |
| Where Could I Go | 1 | |
| Who Did It, God Did It | 1 | |
| Whose SIDE ARE YOU LEANING ON | 1 | |
| Woke Up This Morning | 1 | |
| Worship | 1 | |
| Worship His Majesty | 1 | |
| Yes Christ Is All | 1 | |
| Yes Jesus Loves Me | 1 | |
| Yes Jesus Loves Me | 1 | |
| Yes, Jesus Loves Me | 1 | |
| Yes, Lord, Yes | 1 | |
| You Alone Are Worthy | 1 | |
| You Are Good | 1 | |
| You Are Great | 1 | |
| You Are Holy | 1 | |
| You Can Do Anything, Yes You Can | 1 | |
| You Can Use Me | 1 | |
| You Can't Make Me Doubt Him | 1 | |
| You Keep On Blessing Me | 1 | |
| You Ought To Run And Tell That [Quartet] | 1 | |
| You Should Of Been There | 1 | |
| Your Love Oh God | 1 | |
| Zion Is Calling | 1 | |
| RESPONSES GIVEN THAT WERE NOT SONG TITLES | | |
| AME Church Where I Knew The Hymnal | 1 | |
| Congregational Theme Song | 1 | |
| CWM RHONDDA (Both 127 And 577) | 1 | |
| Donald Lawrence | 1 | |
| Fred Hammond Medleys | 1 | |
| Hymn In Season | 1 | |
| Israel Houghton | 1 | |
| Kirk Franklin | 1 | |
| Kirk Franklin Medleys | 1 | |
| Kurt Carr | 1 | |
| Medleys Form Integrity Hymnal | 1 | |
| Negro Spirituals | 1 | |
| Originals | 1 | |
| Praise And Worship Songs | 1 | |
| Praise Songs | 1 | |
| Seasonal Selections | 1 | |
| Selected Opening Hymns | 1 | |
| Selected Songs From The Faith We Sing | 1 | |
| Selected Songs From The Songs Of Zion | 1 | |
| Sheet Music In Season | 1 | |

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|--|---|--|
| Something By Fred Hammond | 1 | |
| Songs Are Requested At Praise Time | 1 | |
| Songs From The Late 80's | 1 | |
| Songs Selected And I Often Wish I Were Back In The | 1 | |
| Spirituals | 1 | |
| They Tend To Be The Modern Gospel Songs | 1 | |
| Tye Tribbett | 1 | |
| Unfamiliar/New | 1 | |
| We Sing A Variety Of Songs. | 1 | |
| We Use A Variety Of Music | 1 | |
| We Use A Wide Variety Of Hymns | 1 | |
| Welcome Song For Visitors An Original | 1 | |
| Wesley Hymns | 1 | |
| Yolanda Adams Medleys | 1 | |

Appendix. Question 67: Alternative resources for ritual in UMH.

67 a. Alternate sources for Communion n=78

| Item Communion | Count | Percentage |
|---|-------|------------|
| 1989 Hymnal (other services i.e. W&T V etc.) | 13 | 16.66% |
| Book of Worship | 13 | 16.66% |
| Africana worship book or 21 st Century Africana | 9 | 11.54% |
| African American Heritage | 8 | 10.26% |
| developed locally | 6 | 7.70% |
| GBOD.org Resources | 4 | 5.13% |
| Internet | 4 | 5.13% |
| Printed in the Bulletin, source uncertain | 3 | 3.85% |
| Scripture | 3 | 3.85% |
| Book of common prayer | 2 | 2.56% |
| ad lib | 1 | 1.27% |
| Annual Conference or District Service | 1 | 1.27% |
| Baptist Hymnal | 1 | 1.27% |
| Book of Worship 1964 ed | 1 | 1.27% |
| Holy Communion (book of alternate readings for special Sundays) | 1 | 1.27% |
| Lutheran, Catholic | 1 | 1.27% |
| Methodist Supplement | 1 | 1.27% |
| other worship resources | 1 | 1.27% |
| Presbyterian Hymnal | 1 | 1.27% |
| Ruth Duck | 1 | 1.27% |
| traditional | 1 | 1.27% |
| Wee Worship | 1 | 1.27% |
| wherever I find relevant information | 1 | 1.27% |

67b. Communion Music N=127

| Item: Communion Music | Count | Percentage |
|------------------------------------|-------|------------|
| Af Am Heritage Hymnal | 14 | 11.02% |
| hymnal | 14 | 11.02% |
| none | 12 | 9.45% |
| Songs of Zion | 11 | 8.66% |
| other | 10 | 7.87% |
| memory | 8 | 6.30% |
| Choir, min music leads | 7 | 5.51% |
| The Faith We Sing | 7 | 5.51% |
| Zion Still Sings | 5 | 3.94% |
| Contemporary music | 4 | 3.15% |
| Negro Spirituals | 4 | 3.15% |
| sheet music | 4 | 3.15% |
| Congregational music | 3 | 2.36% |
| Gospel music or spirituals | 3 | 2.36% |
| let us break bread | 3 | 2.36% |
| Local Collection | 3 | 2.36% |
| traditional songs | 3 | 2.36% |
| Baptist Hymnal | 2 | 1.57% |
| CDs | 2 | 1.57% |
| AME Hymnal | 1 | .79% |
| Annual Conf or District Services | 1 | .79% |
| Blood of Jesus songs | 1 | .79% |
| Instrumental | 1 | .79% |
| Internet Recommendations | 1 | .79% |
| Lutheran, Catholic | 1 | .79% |
| Mark Miller communion setting TFWS | 1 | .79% |
| Spiritually Decided | 1 | .79% |

67c. Baptism Ritual N=44

| Item Baptism Service | Count | Percentage |
|------------------------------|-------|------------|
| none | 15 | 34.09% |
| Book of Worship | 5 | 11.36% |
| hymnal | 4 | 9.09% |
| same | 2 | 4.54% |
| Other Church Services | 1 | 2.27% |
| 1964 Book of Worship | 1 | 2.27% |
| AAHH | 1 | 2.27% |
| Africana worship | 1 | 2.27% |
| Bible | 1 | 2.27% |
| Book of Worship 1964 ed | 1 | 2.27% |
| bulletin | 1 | 2.27% |
| Internet | 1 | 2.27% |
| old and new Methodist Hymnal | 1 | 2.27% |
| other sources | 1 | 2.27% |
| Printed Resources from GBOD | 1 | 2.27% |
| Rewrite baptism service | 1 | 2.27% |
| Scripture | 1 | 2.27% |
| spirituals | 1 | 2.27% |
| the baptismal covenant 1 | 1 | 2.27% |
| The Book of Worship | 1 | 2.27% |
| United Church of Canada | 1 | 2.27% |
| Wee Worship | 1 | 2.27% |

67d. Baptism Music (N=75)

| Item: Baptism Music | Count | Percentage |
|---|-------|------------|
| None | 14 | 18.67% |
| Congregational singing | 7 | 9.33% |
| AAHH (African American Heritage Hymnal) | 6 | 8.00% |
| Songs of Zion | 6 | 8.00% |
| Spirituals | 5 | 6.67% |
| Hymnal | 4 | 5.33% |
| "Take me to the Water" | 3 | 4.00% |
| Baptist Hymnal | 3 | 4.00% |
| other sources | 3 | 4.00% |
| Choir music | 2 | 2.67% |
| contemporary music | 2 | 2.67% |
| Gospel Songs | 2 | 2.67% |
| The Faith We Sing | 2 | 2.67% |
| UMBOW Book of Worship | 2 | 2.67% |
| Zion Still Sings | 2 | 2.67% |
| "Wade in the Water" | 1 | 1.33% |
| "Ever flowing Streams" | 1 | 1.33% |
| "God Claims You" | 1 | 1.33% |
| "Sweet, Sweet Spirit" 334 | 1 | 1.33% |
| 'Come Be Baptized' | 1 | 1.33% |
| Breathe On Me Breath of God 420 | 1 | 1.33% |
| CDs | 1 | 1.33% |
| Local Collection | 1 | 1.33% |
| Memorized songs | 1 | 1.33% |
| Related Music for Baptism/ water songs | 1 | 1.33% |
| UM Worship Planner | 1 | 1.33% |
| hymns from supplements | 1 | 1.33% |

67e. Other Confirmation Resources (N=33)

| Item: Confirmation Resources | Count | Percentage |
|--|-------|------------|
| None | 13 | 39% |
| Book of Worship | 5 | 15.15% |
| 1964 Book of Worship | 2 | 6.06% |
| Other: | 13 | 3.03% |
| Amazing Grace faith we sing Confirmation materials Congregational Singing of hymns contemporary gospel LGBT resources that are inclusive of all online resources Pastor's Liturgy Pastoral discretion. Spiritually Decided spirituals The Church's One Foundation 545 | | |

67f. Other for Reception of Members (N=61)

| Item: Reception of Members | Count | Percentage |
|--|-------|------------|
| hymnal | 13 | 21.31% |
| None | 11 | 18.03% |
| Book of Worship | 5 | 8.20% |
| AAHH | 3 | 4.92% |
| Traditionally sings "What a Fellowship" or other song | 3 | 4.92% |
| spirituals | 2 | 3.28% |
| Other: | 24 | 39.34% |
| ad lib Annual Conference or District Services choir special congregational praise songs Congregational Singing of hymns Contemporary, Gospel music create gospel song Hymn Memorized songs Music from other songbooks Negro Spiritual Pastor's Liturgy Pastoral discretion. resources from a variety of others. same Songs of Zion SOZ Spiritually Decided Sweet Hour of Prayer 496 the baptismal covenant 1 The pastor greets new members informally UM Book of Worship We have written our own pledge and process Zion Still Sings | | |

67g. Other for Reaffirmation of Faith N=25

| Item: Reaffirmation of Faith | Count | Percentage |
|---------------------------------|-------|------------|
| hymnal | 4 | 16% |
| Book of Worship | 2 | 8% |
| chosen by pastor/choir | 2 | 8% |
| Congregational Singing of hymns | 2 | 8% |
| none | 1 | 4% |

| | | |
|---|----|-----|
| Other A Charge to Keep I have #413 Annual Conference or District Services choir specials Create my own musicians Presbyterian probably hymnal resources from a variety of others. Scripture Songs of Zion Spiritually Decided spirituals the baptismal covenant 3 We are spontaneous and do this before the congregation | 14 | 56% |
|---|----|-----|

67h. Other for Marriage (N=74)

| Item | Count | Percentage |
|---|-------|------------|
| Book of Worship | 17 | 22.98% |
| none | 12 | 16.22% |
| hymnal | 5 | 6.76% |
| Couples Choice | 5 | 6.76% |
| pastor designs the worship | 3 | 4.05% |
| contemporary | 2 | 2.70% |
| Ceremony from another ministry | 2 | 2.70% |
| contemporary music CD | 2 | 2.70% |
| Other comments: | 26 | 35.13% |
| Additional Sheet music | | |
| Africana Worship | | |
| Baptist-Scripture-personal input | | |
| Book of Common Prayer | | |
| Book of common worship | | |
| Book of worship, other printed sources of Christian weddings | | |
| cd | | |
| Couple write own vows | | |
| Gift of Love 408 | | |
| Holy Bible | | |
| Marriage books, African Jumping the broom book | | |
| Minister's Ritual | | |
| Ministers Star Handbook | | |
| Music chosen by bride/groom | | |
| musicians | | |
| Other contemporary vows | | |
| Pastor's Liturgy | | |
| Pastor's pocket guide (Cokesbury) | | |
| pastors' devotional book | | |
| Use contemporary resources from a number of sources and our own writing. The UMC hymnal and book of worship do not work for us | | |
| various | | |
| Various of resources from other authors | | |
| Wedding Guides | | |
| wedding music or popular love songs | | |
| work with couple | | |
| www.gbod.org, Africana Worship Book | | |

67i. Death and Resurrection (N=76)

| Item | Count | Percentage |
|---|-------|------------|
| Book of Worship | 17 | 22.37% |
| none | 11 | 14.47% |
| AAHH | 5 | 6.58% |
| hymnal | 4 | 5.26% |
| Holy Bible | 3 | 3.95% |
| Family Chooses | 2 | 2.53% |
| pastor/family | 2 | 2.53% |
| Songs of Zion | 2 | 2.53% |
| Other Comments: Abide With Me 700 Abingdon Funeral Manual Baptist Hymnal Book of common worship Cokesbury Resource for Pastors & The Book of Worship congregational songs family selections Funeral Manual Hymn Minister's Ritual Ministers Star Handbook musicians Online sources Other - Pastor Other Church Services other source pastors' devotional book Pastor's Guidebook, Minister's handbook Pastor's Handbook Pastor's pocket guide (Cokesbury) Presbyterian spirituals The Faith We Sing The pastor designs the worship The UM Book of Worship traditional Use some elements of the old Methodist Hymnal of 1964 Various of other resources- no particular ones in particular. whatever the family wants work with family - usually hymnal | 30 | 39.47% |

67 j. Daily Praise and Prayer (N=45)

| Item: Daily Praise and Prayer | Count | Percentage |
|---|-------|------------|
| none | 18 | 40% |
| Book of Worship | 5 | 11.11% |
| Daily Bread | 2 | 4.44% |
| hymnal | 2 | 4.44% |
| Upper Room | 2 | 4.44% |
| computer | 16 | 35.55% |
| Create my own, write my own poetry, prayers | | |
| GBOD, Africana Worship Book | | |
| I Will Trust In The Lord 464 | | |
| Individually Decided | | |
| musicians | | |
| Online prayers from sources such as Africana resources and GBOD | | |
| Other Church Services | | |
| Prayer Books | | |
| Scripture, songs | | |
| Songs of Zion, other hymnals, songbooks | | |

| | | |
|--|--|--|
| spirituals | | |
| Spirituals, African American Hymnal, and Gospels | | |
| Use resources by Ruth Duck, Brian Wren and other contemporary writers both Protestant, Catholic and Jewish as well as our own. | | |
| various | | |
| various resources | | |

Appendix. Question 73: Other services that would be used if available

| | |
|---|---|
| Watch Night | 8 |
| Healing service | 5 |
| Foot washing, | 4 |
| Men's Day | 4 |
| Women's day | 4 |
| Ash Wednesday | 3 |
| Children and Youth Worship | 3 |
| Holy Week Celebrations | 3 |
| Installation of Officers | 3 |
| Juneteenth celebration service outline | 3 |
| Maundy Thursday | 3 |
| Prayer Service | 3 |
| rites of passage | 3 |
| Bible Study/Small groups | 2 |
| Christmas | 2 |
| church council meetings | 2 |
| Good Friday | 2 |
| Kwanzaa | 2 |
| Taize | 2 |
| Advent, | 1 |
| African History Month African-American Creed | 1 |
| beginning of school | 1 |
| Black History | 1 |
| Blessing and Anointing | 1 |
| Blessing of a Home | 1 |
| Blessing of the Animals | 1 |
| Blessing services for the home | 1 |
| Blessing the fleet | 1 |
| camp and retreats | 1 |
| charge conference | 1 |
| Choir Celebrations | 1 |
| Choir Dedication, | 1 |
| Baccalaureate Service Music | 1 |
| Confirmation | 1 |
| Consecration of missions teams | 1 |
| Dedication of worship material | 1 |
| Dedication services, | 1 |
| Dedications of various celebrations other than what is listed | 1 |
| Easter Sunrise Service, | 1 |
| Evening service Baptisms | 1 |
| Graveside Service | 1 |
| healing from addiction | 1 |
| Healing/Anointing | 1 |
| homecoming, | 1 |
| hospital visitation | 1 |
| House blessings | 1 |
| Lenten Weekly Services, prior to Holy Week | 1 |
| Lenten, | 1 |
| Litanies for any African American celebration | 1 |
| Litanies for specific annual days observed in the African American church tradition | 1 |
| Love feast, | 1 |
| marriage celebration; | 1 |
| men/women's meetings | 1 |
| Mid Week Prayer | 1 |
| More contemporary services | 1 |
| More urban/contemporary praise and worship songs | 1 |

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|---|---|
| NAMING CEREMONIES | 1 |
| prayer breakfasts | 1 |
| prayers for homeless people | 1 |
| Recognitions | 1 |
| Renewal of Wedding Vows | 1 |
| Service for Graduates | 1 |
| Martin Luther King Service | 1 |
| Service of covenant /consecration for new Certified Lay Ministers Service of covenant for church officers and chairpersons [to be used annually] | 1 |
| service of death and resurrection; | 1 |
| special day worships | 1 |
| Special days relative to social justice | 1 |
| Special Sunday communion service for instance, Lent and other alternative communion words | 1 |
| Sunday school | 1 |
| typical devotion service that would happened before regular Sunday a.m. service | 1 |
| Unsure. Our church enjoys the freedom of creating new worship experiences even for familiar services. | 1 |
| Installation of Officers | 1 |
| Sunrise Easter | 1 |
| weekly bible study sessions | 1 |
| whenever prayers are needed | 1 |
| Youth Ministries | 1 |
| youth Sunday | 1 |
| Youth, Special Days | 1 |
| Family Day, | |
| I do use the UMC hymnal when called upon to officiate at weddings and funerals away; even at other denominations. It does provide a great guidance. The Hymns are just terrible | |

Appendix. Question 83: Unmet Resource Needs

| | |
|-----|---|
| 1. | A good resource for music videos for replacement of a praise band. |
| 2. | A great source that we lead us into the 21st century. |
| 3. | African American resources for media/movie clips to include in sermons and training on how to preach incorporating these. Also, I am interested in how the emergent trends may be helpful. |
| 4. | African video |
| 5. | All of what we need we can find, but we face financial constraints. |
| 6. | Appropriate cantatas, special music, drama productions suitable for church. Praise music for worship leaders. |
| 7. | Contemporary songs that appeal to youth. Upbeat songs with energy. We need projections and pre recorded music.....A resource would be a worship out line for small and rural churches with suggested music for African Americans. And perhaps a way to teach non-teachers to teach music.... |
| 8. | from time to time, I need lyrics not necessarily to sing, but sometimes to quote! |
| 9. | I do not really play be ear, but can write simple arrangements of songs I hear so that we can sing them. I like simple arrangements in playable/singable keys--often not easy to find in contemporary gospel arrangements. |
| 10. | I think our kids should be included in the worship service and we are beginning to explore the ways we can include them in the regular worship service. |
| 11. | I would just like a collection of music relevant to the Black community that has piano and vocal arrangements written the way we sing, not a Europeanized version as appears in the 1989 UMH by William Farley Smith. They are not written for us, they are written for others. |
| 12. | Information relative to the use of jazz in worship |
| 13. | It would be nice to have a more updated Hymnal with a cross denominational listing of songs. Not just for the United Methodist only. Music is the way to unite the body of Christ and the Hymnals should reflect all types of spiritual, gospel and religious music. It would also help if the music was categorized in a manner easier to find. Adding other musical genres would be helpful such as drums and guitars. Possibly a songbook with nothing but praise and worship songs that will accompany any service of any type. |
| 14. | More African American updated gospels. |
| 15. | More Contemporary Songs |
| 16. | More songs from songs of Zion in standard hymnal. Why must small churches buy both? |
| 17. | More spirituals and gospels in the UMH |
| 18. | more track tapes |
| 19. | Musical workshops at the local church |
| 20. | Negro Spirituals |
| 21. | Old gospel and prayer band songs, usually have to find an elder who remembers the song |
| 22. | Orchestrations for a traditional full orchestra of the UMH hymns!!!!!! Other denominations did this years ago--it is galling to have to use a Baptist hymnal product we bought years ago because there were no orchestrations of the 1989 UMH. |
| 23. | Resources for dance and children's choir. African choruses in UM hymnals |
| 24. | Scriptural foundations of gospel songs and some hymns; Summaries of background of songs (e.g., explanation of the lyrics); Wide range of litanies that relate to special Sundays (Mothers' Day, Fathers' Day, etc.) or concerns (Families with loved ones living with, and/or dying of cancer, AIDS, or other terminal illnesses; those incarcerated; those addicted) |
| 25. | Sheet music resources |
| 26. | Sheet music to current songs (what's on the radio right now). |
| 27. | Some of the resources recommended on the worship planner guides More helpful information about liturgical dance and mime |
| 28. | Someone or something to get the choirs out of their comfort zones and stretch them until they reach greater heights, and then not idolizing the musician. |
| 29. | the songs that african-americans song during the time of 1940_1970 |
| 30. | There are many. We need a minister of music. |
| 31. | Tracks for songs popular with/favored by African American congregations, both traditional and contemporary |
| 32. | Someone who can work with the Pastor to help her design her sermons with music that coordinates with the message. Pastor is not up on the Methodist hymns old and new to use with sermons, times of the year. |
| 33. | Up lifting songs for all seasons of the lectionary year. |
| 34. | Use of accompaniment tapes |
| 35. | variety of music- but this is the choice of the Pastor and/or Music Director |

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| 36. videos to supplement the music |
| 37. welcome songs, gathering songs, more songs for prayer time |
| 38. Wish we had young people who are bolder in demanding more contemporary music and/or who can play drums, brass, guitars, etc.; |
| 39. Workshops related to African-American music (gospel, etc.) |
| 40. yes the Advent and Lenten music resources, especially from A heritage perspective, are very limited |
| 41. Yes. I'd like to have a CD of hymns, spirituals, gospel, and contemporary music that shares several ways in which the songs could be sung (traditional, different tune, contemporary, etc.) |

Appendix. Q 84: Biggest Change in Worship and Music Over the Last 10 Years

| | |
|-----|---|
| 1. | 2nd & 4th Sundays have the BETTER attendance and better music |
| 2. | a mime team, and children and youth choir |
| 3. | A move from one traditional choir to three choirs: traditional, contemporary, and gospel. |
| 4. | A new Pastor |
| 5. | A testimonial Service every week |
| 6. | About 20 years ago, we adopted blended worship and praise. |
| 7. | Acceptance of contemporary Praise & Worship music during formal services |
| 8. | added a choir |
| 9. | Adding a Praise and Worship Team and making Praise and Worship a MAJOR part of our Sunday Services - and ALL church events |
| 10. | adding drums |
| 11. | Adding drums and other instruments |
| 12. | Adding liturgical dance |
| 13. | Addition of a dance ministry |
| 14. | addition of contemporary music |
| 15. | addition of drums and string instruments |
| 16. | Addition of praise dancers; depending on the age and experience of the musician determines what kinds of music we get; we now have great depth and variety. |
| 17. | Additional choir members Types of instruments used |
| 18. | Additional worship service, tremendous expansion of the Liturgical Dance Ministry, inclusion of Martial Arts Ministry in the worship service, monthly involvement of youth in the worship service |
| 19. | Affording a musician who is technologically advanced |
| 20. | Although I have not been in the congregation for the past 10 years , I would offer that the biggest change in worship and music has been the inclusion of more musicians and greater participation of cross-section of members in the worship services. |
| 21. | An open and free time of inviting all to share what they want to share as it relates to worship |
| 22. | Blended service with various kinds of music |
| 23. | blended worship |
| 24. | CD |
| 25. | Change of worship time. Inclusion of lay leadership in worship Inclusion of songs not in the UM hymnal |
| 26. | Change to more contemporary and ethnic music |
| 27. | changing pastors frequently |
| 28. | Changing the music to fit all people with vigor and vitality. |
| 29. | children and youth singing; children and youth singing; children and youth singing |
| 30. | Choir not marching in Musical skills declining in musicians |
| 31. | Church is 13 yrs old and 5 yrs in Methodism |
| 32. | church only 9 years old |
| 33. | Commitment from choir members to rehearse regularly |
| 34. | Consolidating into adult one choir from#25 additional services: Baccalaureate Sunday, Children's Day, First Friday Daybreak Prayer, Harvest Sunday, Laity Sunday, Lenten Daybreak Prayer(daily), Youth Day, UMM and UMW Mission Sundays |
| 35. | Contemporary music being accepted as a part of worship. |
| 36. | Contemporary music. |
| 37. | contemporary/modern music use in worship |
| 38. | dance teams |
| 39. | Difficulty in finding worshipful musicians willing to stay with the church. |
| 40. | Don't. This a new appointment |
| 41. | Drums, and Key Boards, and praise dancing |
| 42. | Drums, dance and drama |

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| 43. | DVD ministry Sound system |
| 44. | Employment of Music Director, purchase of new sound board and CD recorder/duplicator, Employment of sound tech, regular singing of Men's Chorus, Development of Liturgical Dance team |
| 45. | Fewer choir members. No young adults or youth choir. |
| 46. | Finding a good musician who knows the Lord and is a worshiper on a regular basis. |
| 47. | Finding a knowledgeable choir director at a price we can afford. |
| 48. | Finding printed music/lyrics to new choir songs |
| 49. | from traditional to contemporary music |
| 50. | Genre of music has become more diverse |
| 51. | Getting members to accept changes |
| 52. | Going from having a musician to utilizing accompaniment tapes and CDs |
| 53. | Gospel Music |
| 54. | Gospel Music |
| 55. | Greater variety of music for the Black church. We run the gamut. Gay-positive and women-positive language. Inclusive language is missing in Black church resources. |
| 56. | Have been here only one year and the music/worship does not seem to have changed much. Just now, we are forming worship planning teams at each of the three churches. |
| 57. | Haven't been worship with this particular congregation that long |
| 58. | Having the choir and to plan for worship |
| 59. | hip hop |
| 60. | I am a new pastor having only been in this church for a year. I am more Afrocentric in worship style than the last pastor so I use more typically African-American resources AND as a musician I incorporate more music in the worship. |
| 61. | including contemporary gospel music |
| 62. | Increase in contemporary music |
| 63. | increase in technology, less gospel more worship |
| 64. | Increase in the number of instruments |
| 65. | installation of LCD projectors and screens. |
| 66. | introduction of contemporary songs |
| 67. | Introduction of Contemporary worship songs and LCD projection of Power Point and other media. |
| 68. | IT HAS BECOME MORE VIBRANT AND IT APPEALS MORE TO YOUNGER PEOPLE. (WHILE IT CONTINUES TO PLEASE THE ELDERS) |
| 69. | It has remained virtually the same |
| 70. | It's planned. New means of liturgical expression have been included(dance and mime). |
| 71. | I've only been at my churches for 3 years. I do know that one added a praise team, and that was most helpful. That team has left to start their own ministry. Now this church just goes through the motions. |
| 72. | I've only been there since July of last year. |
| 73. | Just appointed in June |
| 74. | Keeping a Musician |
| 75. | Keyboard player drums LCD projector Addition of Young Adult Choir Singing more hymns and contemporary songs |
| 76. | Lack of folks singing who can read music. |
| 77. | Larger membership |
| 78. | Less people to worship. |
| 79. | Less use of the hymnal. |
| 80. | Liturgical Dancing, etc. |
| 81. | loss of musician for our gospel choir |
| 82. | making CD'S |
| 83. | Media and modern technology |
| 84. | Men from 100's traditional to blended services with drums and tambourines |
| 85. | merging of choirs |
| 86. | Merging of contemporary music with traditional |
| 87. | more arrangements |
| 88. | More contemporary |

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| 89. | More contemporary and gospel tunes |
| 90. | More contemporary and worship and praise music. Use of projector and power points. More congregation participation. Praise dancers |
| 91. | More Contemporary Gospel songs are sung and more Negro Spirituals. There is a continuous array of accapella songs are done. |
| 92. | more contemporary music and praise teams performances |
| 93. | more contemporary music is used and praise music rather than hymns |
| 94. | More contemporary music is used in worship services. |
| 95. | More contemporary music. |
| 96. | More gospel, contemporary |
| 97. | More instrumentation |
| 98. | More involvement. |
| 99. | more tech -power point |
| 100. | more use of technology |
| 101. | More young people at worship |
| 102. | Move to a more urban contemporary feel in the last 3 years with the church's first African American pastor and more African American membership (approx. 60% AA in worship) |
| 103. | Movement of the Holy spirit through song |
| 104. | movie clips |
| 105. | Moving away from the old Tinley hymns. |
| 106. | moving from traditional to some contemporary liturgy and music. use of guitars and keyboard in worship. |
| 107. | Moving slightly away from traditional. |
| 108. | Moving to one worship service |
| 109. | music |
| 110. | music |
| 111. | Music Director with passion and vigor |
| 112. | Music has not changed in the past ten year. |
| 113. | Music lyrics projected on screen Power Point Presentation |
| 114. | Music more contemporary and drums as accompaniment |
| 115. | musical selections are more diverse |
| 116. | Musician |
| 117. | Musician |
| 118. | musicians |
| 119. | Musicians and Male choir singing during an entire worship service. |
| 120. | Need more musicians |
| 121. | New pastor and new music |
| 122. | New Contemporary Choir |
| 123. | new ideals and visions |
| 124. | new music |
| 125. | New music director, worship leader for Sunday mornings |
| 126. | new musician after 20 years |
| 127. | new musicians |
| 128. | New organist |
| 129. | new songs from the hymnal |
| 130. | New sound system/sound amplification and sound acoustics |
| 131. | NEW SPEAKERS,NEW MICRO |
| 132. | New to the congregation |
| 133. | No active musician |
| 134. | No persons have become trained musicians (Organ & Piano) to replace current persons. A lot of the Older Choir members have passed on and now down to Gospel Choir serving as the Sanctuary Choir also. |
| 135. | Not having a consistent musician for any choir, choir director, Minister of Music. No one wants to play or is not able to. |

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| 136. occasional use of The Faith We Sing/and Readings from the Lesson, Epistle, and Gospel |
| 137. only been assigned to this church for eight months |
| 138. order of worship and flow. Traditional but relaxed |
| 139. Order of worship with change of pastor |
| 140. ORGAN, DRUMS, GOSPEL MUSIC |
| 141. Organization of a Gospel Choir and infusing more gospel music in our worship |
| 142. Our church has become a home. Our music has changed from high church to a little bit of all types of music. |
| 143. Our female pastor incorporates prayer requests directly from the congregation which was not done previously by the male pastors. The choir is beginning to sing a variety of songs. |
| 144. pastor |
| 145. pastor |
| 146. People like different styles of music (i.e., contemporary Christian, gospel and chancel) |
| 147. Picture screens, congregation, music equipment, talented musicians, exciting praise |
| 148. Planning music for a changing society and fulfilling the needs of today's youth. |
| 149. Power point with sermons |
| 150. Praise & Worship team |
| 151. Praise and Worship Contemporary Gospel Music |
| 152. Praise and worship Music directed toward the community Sermons that incorporate timely issues and laughter and stories |
| 153. praise and worship service dancers |
| 154. Praise and Worship Team Children's Choir Purchasing the AAHH |
| 155. Praise team |
| 156. Probably the use of CD Tracks for learning new song. |
| 157. problems in keeping up with change in general church music. |
| 158. Projecting |
| 159. Projection More contemporary music |
| 160. projection music selection |
| 161. Reduction in choirs |
| 162. return to traditional resources |
| 163. Several of my choirs are using different styles of music and singing better |
| 164. Singing contemporary songs as opposed to "special selections" coming from the Baptist Hymnal. |
| 165. Singing more contemporary songs. |
| 166. Singing the canticle responses as well as the Lord's Prayer. |
| 167. sometimes we use talent from the congregation |
| 168. Students balancing academics and choir rehearsal times |
| 169. Style and the method of getting the words to the congregation |
| 170. Style and Type |
| 171. style and type of music, less use of the pipe organ |
| 172. Style Length of Service |
| 173. style of music |
| 174. Style of Music and worship setting |
| 175. Style of music traditional to contemporary gospel |
| 176. Style of Music, Praise |
| 177. Technology |
| 178. Technology |
| 179. The infusion of "Praise Music" into a traditional service. |
| 180. The addition of both TFWS and a UM Hymnal |
| 181. The addition of Praise and Worship at the beginning of the worship service. |
| 182. The addition of praise dancers and mimes |
| 183. The addition of the children's' and youth choirs |

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| 184. THE BIGGEST CHANGE IS WE WENT FROM HAVING A MINISTER OF MUSIC TO SINGING FROM CD'S. |
| 185. The change in gospel sound. More Biblical inclusion in upbeat music....Mary Mary ' sound.... the sounds of Donnie McClurkin.... |
| 186. The congregation is broadening its variety of hymns and liturgy. |
| 187. the design of the bulletin, the incorporation of other elements in service(dancers, mime, visuals) the engaging of the congregation in the service, using a wireless microphone, using lights, colors and materials to set the worship atmosphere |
| 188. The inclusion of current gospel music. |
| 189. The inclusion of more contemporary songs in worship. |
| 190. The intermingling of hymns, contemporary gospel, traditional gospel, and the use of my own original compositions or arrangements that embrace lyrics of old hymns that need to be in our spiritual arsenal. |
| 191. The introduction of contemporary music and praise teams and praise dancers |
| 192. The lost of good musicians. Lack of choir members. Little planning by the choir. |
| 193. The music has changed from hymns and anthems to contemporary praise, and gospel music with only an occasional hymn. The sermon is 40 or more minutes and the service is changed around at the Pastor's whim. It often is not a good experience. |
| 194. The musicians |
| 195. The quality of choir music. The hiring of professional organist. the reestablishment of Sunday evening service with music and word. |
| 196. The Sunday that the youth sing and participate is the best Sunday worship service. |
| 197. the type of music and no one to play it |
| 198. The type of songs that we sing. |
| 199. the use of a _____ to free the hands of the congregants |
| 200. The use of Accompaniment CD's. |
| 201. The use of CD's and accompaniment tapes. |
| 202. The use of dance by our youth, and to bring our tithes/offerings to the altar |
| 203. The use of electronic instruments with drum machines. |
| 204. The use of more Contemporary Music |
| 205. The use of technology projection, screens and power point. |
| 206. The use of the UM Hymnal |
| 207. The vitality of the congregational singing - much better because the church is growing. |
| 208. The way we pray as God uses the music with prayer the same time in worship |
| 209. The Youth Choir |
| 210. The youthfulness of the musicians, and what new energy that brings to worship. |
| 211. There has not been a significant change. |
| 212. To follow the United Methodist Way |
| 213. To get the church to adapt to some of the songs for the young people. |
| 214. Tradition |
| 215. traditional to contemporary |
| 216. Transition from traditional to contemporary worship and music styles. |
| 217. trying to find a musician who is passionate about playing for God |
| 218. Trying to keep up with all of the technology. |
| 219. Type of music and format of worship |
| 220. Using more of the modern Gospel |
| 221. Unable to respond to this question. Just came to this church in June 2009. |
| 222. unknown |
| 223. Use more electronic keyboard |
| 224. use of CDs, DVDs |
| 225. USE OF DIFFERENT INSTRUMENTS |
| 226. Use of electronic piano (keyboard) by the 2nd Sunday youth musician that has resulted in more contemporary gospel music being sung by the choir and congregation |
| 227. Use of electronics; full band; variety of music styles |
| 228. Use of internet |
| 229. Use of other resources(i.e. Faith We Sing, Af-Am Herit. Hymnal) and other sheet music for cantatas/special programs. |

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| 230. Use of PowerPoint and use of fewer hymns. |
| 231. Use of praise and worship music and media in the services. |
| 232. Use of projection and more upbeat music, addition of the keyboard , more variety in musical selections |
| 233. Use of projector |
| 234. use of technology |
| 235. Use of technology, a pastor who is somewhat knowledgeable about music and who sings; Use of technology, a pastor who is somewhat knowledgeable about music and who sings; Use of technology, a pastor who is somewhat knowledgeable about music and who sings |
| 236. using drums, singing contemporary gospels and other contemporary music |
| 237. Using of the LCD, Overhead Projector, PowerPoint, Praise team and drums. |
| 238. Using projection during the worship |
| 239. Using technology more in worship |
| 240. Variety |
| 241. very little change |
| 242. Video Taping Sunday Morning Worship for the sick and shut-in. Computer Ministry for people over 55 years of age. |
| 243. We can't find an organist for our wonderful pipe organ. |
| 244. We ditched the traditional songs of the UMC worship hymnal and started using other resources for more relevant hymn |
| 245. we had a beautiful choir and musician & lost it all because our new pastor wanted to run everything. therefore, everyone left our church and joined other churches. |
| 246. We had a drummer every Sunday and now we do not. At one time we had a musician for 4 choirs and now are down to 3 choirs and one musician. |
| 247. We have a talented music leader who likes diversity in worship service and we continue to learn new songs to keep the service spiritually attractive. |
| 248. We have begun to sing more in a gospel fashion rather than the methodical hymns. If we don't update the way we sing our songs and include more contemporary music, the future of the church is in for trouble, because the young people are no longer interested in the traditional church service. The world is offering them more exciting things. The church needs to catch up with the times and remember that no one came hear saved. |
| 249. We have celebrated certain Sundays with additional Musicians...guitars, bongos, violins, etc. |
| 250. We have more variety of hymns contemporary and more accomplished musicians |
| 251. We now have a contemporary Gospel Choir |
| 252. We now have a great sound system with microphones which help the elderly in the congregation. |
| 253. We use the United Methodist Hymnal less |
| 254. We've been here 2 years |
| 255. What we call a "blended" worship format was adopted for our main 11:00 service. To me, this seems more like a traditional service format with projections than what most churches mean by "blended" (which usually seems to be a basically contemporary service with pipe organ and a choir)--except for the addition of projections, our service/liturgy format actually has changed very little. There has been a minor increase in use of contemporary Christian music. (There also has been a tiny increase in historical classical music. Both increases have come at the expense of a small decrease in nineteenth and early 20th-century gospel hymns.) |

Appendix. Question 85: additional comments

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| 1. | A HYMN BOOK WITH MORE OF THE GOSPEL AND UP TO DATE MUSIC. |
| 2. | A/v team wants ability to communicate directly with persons in pulpit. |
| 3. | appreciate your work |
| 4. | appreciate your work |
| 5. | Blessings on your work. Know that we are not an exclusively African American church -- very diverse in all categories. |
| 6. | change in worship styles and music is very slow and intimidating because multi- media technology is very expensive |
| 7. | Churches the size of the one to which I belong need simplicity with depth in the music before us. Singable, stay with you songs--lyrics that feed and melodies that linger. |
| 8. | Consider making a fuller array of arrangements available as downloads. For example, a piano solo arrangement, a duet version, a SATB vs. the usual SAT arrangements for voice. Male chorus arrangements. Chord charts for bass, guitar, piano. Choose some of the more popular songs and do some special arrangements or provide suggestions for a medley. Provide some audio demonstrations of keyboard parts for tricky arrangements for those who only play by ear. Provide Africana liturgy options for prayers, calls to worship, benedictions, etc. These could be value added items or supplemental resources. |
| 9. | Do not reinvent the wheel -- just use the Rev Dr Carpenter's compilation, out of Howard U School of Theology. |
| 10. | Do something exciting that will encourage our church to try something new. |
| 11. | Explore options for "blended orders of services" to assure that reverence is maintained throughout the time spent in worship. |
| 12. | Financial costs and an older congregation that resists change prohibit fast updates in technology such as CD's, Video, PowerPoint capabilities. Yet, Hope springs alive or we will wither in due season. |
| 13. | From 77. would love to if had committed person to do the projection |
| 14. | Great survey... |
| 15. | Help for small membership churches with limited budgets and musical skills- Help for pastors who cannot sing! |
| 16. | Help pastors understand that the length of sermon is not t he measure of its quality. Help singers realize that good music can be sung with ordinary voices. Faddish music doesn't make bad/ordinary voices better. |
| 17. | Hymnal may add children's song section |
| 18. | I am a singing my self AKA singing preacher. |
| 19. | I am an African American pastor at a white church. I don't know how much weight you will put on my survey results and that's okay! :) |
| 20. | I am lay and may have answered some questions incorrectly. Sorry! |
| 21. | I appreciate the publications that have been written to assist clergy, worship player, etc... If I can help write any of the affirmations, call to worships or prayers, I offer my service. Rev Dr. Tara Sutton 810-919-5088 Bethel UMC Flint, MI 48507 |
| 22. | I guess we just have to do it- make changes gradually and trust the Holy Spirit to do its work |
| 23. | I have composed an African-American Creed, and would love to see it included in a subsequent Hymnal. |
| 24. | I have had to supplement the hymnal to provide a broad range of music for the worship experience. |
| 25. | I think there needs to be some training about the use of contemporary music--everyone does not need 20 minutes worth of the same song. There needs to be more time for quiet contemplation and reflection and it ought to be written into the structure. |
| 26. | I like the Traditional Hymns and Anthems, They speak to me and I identify with them, This is possibly because of my age group and musical training. I like singing gospel music that are properly written and harmonized. I dislike all that shouting and screaming that sometimes come with the more hip gospel music. I sometimes cannot find Jesus in it. It is all about the performer. |
| 27. | I question the production of another hymnal or songbook of any kind. It is a non-Green, costly and unnecessary venture. Black churches would be better served by tech and music overhauls, creative writing and drama training for lay and clergy leadership. |
| 28. | I sincerely hope that special attention is given to "old standards" before they are deleted from the hymnal. |
| 29. | I support the project |
| 30. | I think Rev. Dr Lisa Allen should offer a free recordings of her and the ITC choir performing traditional I. e. Dr. Watts and Fanny Crosby songs so that rural churches can hear (again) the power and spirituality of these songs. This can be in DVD format so that it can be played at choir workshops. In fact, I, Rev Alan Jackson at Little Chapel UMC in Ocala am willing to be the pilot church for such an endeavor. |
| 31. | I'd like to do more creative things in designing worship, and I'd like to see more workshops that help in worship design and the use of technology Also resources for liturgical dance and mime, like devotional guides to emphasize these gifts as ministry |
| 32. | I'd like to see some type of incentive to get more young people to become interested in being musicians-piano players, keyboard players, etc. |
| 33. | If we had more resources we could create a greater worship experience. But we thank God for what we are doing lead God's people in worship. |
| 34. | It would be nice if new hymnals came with the option of ordering tracks, with and without background vocals, for use by soloists, choirs and churches with limited music budgets |

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| 35. Keep responding to a changing world |
| 36. Large-scale music/worship workshops have virtually no impact on small churches that cannot afford to send anyone to them. Think about how to reach the grassroots within this highly rural state, if you really want to make a positive impact. |
| 37. Many members of small church choirs don't read music. Could use more access to recorded music from which to learn new songs. |
| 38. Need good musicians. Pay for full time musicians and band members so you do not have to share with other churches. |
| 39. Need to pay attention to inclusive language, theology portrayed in praise and gospel music ("you're only going to heaven if you think like me and love Jesus the way I do" seems to be a wrong message). Need teaching academies for medium and small churches. |
| 40. Offer options for Good Friday and other day time services during the week |
| 41. Opportunities for more training of our church leaders in rural communities to help give new experience to worship would be great. |
| 42. Our church will need to find something musical for the teens or children to do in order to keep them in the church and to make them a vital part of the congregation. I believe music will be the place for their involvement just because many of the children are from inner city communities and they have lots of energy and they love music of all kinds. Whatever hymnal is being developed should take into account that some non-African American churches are beginning to grapple with how to involve African American children in the life of their congregations and our non African American musicians do not always know how to do this. Reading music is a blessing, but also a hindrance, too, when it comes to spontaneity and courage to try something different. |
| 43. Our song choices are limited by the present Methodist hymnal; therefore we use songs conducive to our culture. |
| 44. Paper back does not wear well and makes book seem less important than UM Hymnal |
| 45. Pastor needs to give Communion to Sick and Shut In, not just those in the hospital, but home visits. A secretary could also be a great asset to our Church. That way the Pastor will be able to handle more in church and community and the members will not feel neglected. They will also know in advance when she will be out, instead of walking in church to find someone there. That is where an Assistant Pastor is great and not just a Lay Leader all the time. |
| 46. Praise God for this work and the new resources that will be produced. |
| 47. Pray for our church to rebuild our membership and fellowship again. |
| 48. Shorten the survey or condense the questions |
| 49. survey form did not allow forms left blank when none of answers applied...survey assumes racial/ethnic background |
| 50. Takes money. The young adults would love us to grow in this area. |
| 51. Thank you |
| 52. Thank you for making this survey |
| 53. THANK YOU! |
| 54. Thank You!! |
| 55. Thanks for offering the opportunity to share. |
| 56. thanks for the survey opportunity |
| 57. Thanks for this survey. |
| 58. The Methodist Hymnal should be more inclusive when reprinted of Black music. |
| 59. The song history of the black race has been buried almost by all churches and our mostly black congregations are now headed to the grave yard with the rest and we dare to talk about black history. |
| 60. The type and quality of music makes all the difference in the life of the worship experience that will greatly assist in growing a vibrant congregation, but spiritually and numerically. |
| 61. The UMH needs to be updated. |
| 62. This is a very productive and energetic Church. I would love to see the use of more types of music, but I trust that this will come very soon!!! |
| 63. This survey helped me to appreciate our worship services and how fortunate we are to have such a dedicated minister as Rev. Charles F. Bates and his Lay Leaders. |
| 64. This survey is far too long and involved. It requires having a hymnal at one's disposal. I wonder how many will take the time to complete it. |
| 65. This survey is too long. it does not encourage participation |
| 66. Visitors to the church love the AAHH as well as the members |
| 67. We are striving to add more in the area of worship, to God be the glory! |
| 68. We don't have enough songs that are upbeat for Pentecost |
| 69. We have embraced the new ideas for sharing worship through song and dance. |
| 70. We hope that all people working on any new UM Hymn materials will remember that we are a very diverse denomination and that many of our congregations don't necessarily fit pat labels. We can like gospel AND shape-note tunes AND traditional spirituals AND blaring brass choirs AND historically-informed performance of Handel with gut strings and low tuning--all in the same congregation. (Sometimes even the same service!) |
| 71. We need a lot of improvement. A workshop on worship music and planning would be appreciated. |
| 72. We need some type of ongoing caucus/fellowship specifically for all musicians/music directors serving in AA UMC congregations. These events could serve as training/familiarizing musicians in UMC music traditions. In this writer's opinion we are marginalized by FUMMWA |
| 73. We should constantly reach for fresh innovative ways to incorporate the past, present, and the future in our worship. It should be |

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| | alive and growing and seasoned with our heritage. |
| 74. | We should maintain music that is supportive of our culture in our United Methodist ministry. Culture and History is an important aspect of our forefathers and should be instilled in the generations to come. |
| 75. | We welcome a change to our present united Methodist hymnal. |
| 76. | When you decide to put a new hymnal together, do a general survey by age category with specific questions geared to that category. Then send them out to all the connectional churches and have them returned to you by a certain time. Ask the people what they want in the services. After all, it is they who support the church and the services should give them what they need to be fulfilled until they once again come into the sanctuary for another service. We need to not forget the old ways, but not stay trapped in them. The world has changed from the time of the founding fathers and if we as a body are to survive, we must change with it. Contrary to what some believe, we are in competition for peoples souls and unfortunately, the church is losing. The Word says for us not to be BOUND by tradition. It also tells us to be transformed by the renewing of our minds. If we are to do God's will in a manner that is pleasing to Him, we must find the ways to reach all His children before it is too late. |
| 77. | Why not just support the African American Heritage Hymnal rather than re-creating the wheel? |
| 78. | Would like more African and Caribbean liturgy available. |
| 79. | Yes, this survey was too long and took up too much time to complete. Writing a list of songs by memory was difficult. Make it shorter, please the next time. Thank you. |