

## It's all about the Money!

Why does your church take an offering? Is it to get the money or to worship God? Are electronic funds transfers the equivalent of Old and New Testament offerings?

Some churches don't even receive an offering in public worship preferring it to be collected in a receptacle in the back or by mail.

Others treat the offering as merely a time to get the money; announcements or some other unrelated activity get done during the offering time. Beyond a short prayer (only sometimes), there is no reference to the offering as an integral part of our corporate worship.

An act of corporate worship.

An act of fellowship - what we can do together even when abilities to give differ.

A model for children and others.

Do we "take" an offering" or "give" one? Be careful how we speak.

How do we demonstrate our giving is an act of worship?

Certainly the attitudes of our hearts are key, but our actions are the only windows into our hearts.

Receiving the offerings and presenting the offerings with reference to them as a gift to our Lord and his kingdom work is important.

How can we use ETFs or periodic checks and still participate in the corporate aspect of giving as worship?

Provide cards/envelopes that worshipers place in the offering receptacle as symbolic of their ETF.

Encourage donors to participate by additionally giving a few dollars in cash each week that will be used for benevolence.

The ETF might actually be a better system for “first fruits” giving than the “left over” giving of so many; It is still a matter of the heart not the amount or method of the giving.

### “Passing the Plate”

After America ended state support of churches in the early 19th century, the collection of "tithes and offerings" became a standard feature of Sunday morning worship.

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<http://www.christianitytoday.com/ch/thepastinthepresent/storybehind/passingtheplate.html?start=1>

As instrumentalists play or a soloist sings, as ushers file slowly down the aisles, congregants give money as an act of worship and to support the ministry of the church. If the people don't give, then the pastor goes unpaid, the building never gets built, and the missionaries stay home. When Christians go to church, most expect the collection of an offering as much as they expect preaching, singing, and prayer. Unlike preaching, singing, and prayer, however, the weekly offering did not become a fixture in American worship services until the late 19th century.

Colonial American churches did not depend on voluntary, weekly giving from their members. Instead, as had been the case in Europe, the government established churches, sanctioning certain congregations and supporting them financially. Most New England colonies established Congregational churches, while the Southern colonies along with New York, New Jersey, and Maryland established the Anglican Church. Most of the colonies could not imagine a state without an established church. A prosperous society depended on having citizens of good character, and the people expected churches to create virtuous citizens. Since churches served the public good, it made sense to fund them through public taxes and fees—such as poll and property taxes—rather than voluntary offerings.

Public funding of American churches did not cease immediately after the American Revolution. While the Establishment Clause of the First Amendment prohibited Congress from establishing a national church, the states still supported churches through taxes. In the years following the Revolution, men like Thomas Jefferson, James Madison, and John Leland fought against religious establishment in Virginia. Isaac Backus and other Baptist ministers led the charge in New England. Only in 1833, when Massachusetts rescinded its religious tax, was every state church in the Union officially disestablished.

### On their own

Religious disestablishment, which historian James Hudnut-Beumler calls "the largest instance of privatization in all of American history," forever changed the way American churches did business. Churches and pastors could no longer look to the government for money. They had to come up with new ways to raise the funds they needed in order to survive and thrive in the free market of 19th-century American religion.

Churches used a variety of methods to raise money. For example, while some Christians today act like they own the pew they occupy each Sunday, many Christians in the 1800s actually did own their pew (or at least rented it). Some churches rented pews by auction each year, while others sold them to pay for the building and then taxed the value of the pew for annual revenue. The most expensive seats were in the front, and the cheap seats were in the back. Free seats were available in the back or the balcony, but a free pew carried a social stigma.

Other groups, such as the Baptists and Methodists, often preferred to use a subscription book, which listed the total funds needed in the front. A church would pass the book around, and the members would record how much they pledged to contribute that year. Some churches used free-will offerings in the early 1800s. Churches collected them only occasionally—maybe at Thanksgiving or Communion—to support missions or the poor, not to pay for regular church expenses.

## A biblical mandate

As pastors and other Christian leaders sought to motivate people to give, they increasingly looked to the Bible for support. Now that the government no longer compelled giving through taxes and fees, many rediscovered the depth of biblical teaching concerning money and stewardship. Some, like Parsons Cook, pointed to [1 Corinthians 16:1-2](#) as "a rule which binds all to the principle of setting apart, every Sabbath, or at least [regularly], a portion of their income ... for charitable uses." Others, like Charles Finney, taught that God was "the owner of all" and that the believer "should hold all at the disposal of God, and employ all for the glory of God." Hudnut-Beumler explains that after the Civil War, the idea of "the tithe" as God's minimum standard became popular. Pastors exhorted believers to bring their tithes and offerings into the "storehouse" ([Malachi 3:10](#))—the local church—as an act of worship and commitment to God.

In the late 19th century, people had come to see giving as a biblical mandate, a spiritual matter, and an act of worship. Therefore, it made sense to incorporate the collection of offerings into Sunday morning worship alongside preaching, singing, and prayer. By 1900, most American churches took up weekly offerings. A dedicatory prayer or the doxology normally preceded the collection. Members enclosed their money in preprinted, two-sided envelopes. By this point, churches depended on these weekly offerings for most of their funding.

The weekly offering has remained the chief method of church funding for over one hundred years. Today, more and more churches are making online giving available; nevertheless, it is hard to imagine that the weekly offering plate will ever lose its privileged place in American worship.

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<http://www.reformedworship.org/article/june-2011/scripture-reading-offering>

**Q. I'm curious about how different churches practice giving/tithing/offering? We are looking at instituting a change in that area, and we really desire to do it well. There's a lot of fuzziness about where to do it and how to do it. Any ideas?**

**A.** First, it's important to understand the offering as a liturgical act. A recent trend in churches is to simply have a box in the back of the church for people to give their offerings after the service or during the week. Another trend is to have offerings automatically withdrawn from your bank account. These churches do not want to be seen as "money-grubbers"—but are they presenting a biblical view of the offering?

Biblically the offering is an act of worship that takes place specifically within the worship service. Every single time worship is mentioned in the New Testament, the offering is one of the items on the liturgical "to-do list." It's mentioned more often than preaching! Add to this the overwhelming amount of instruction given to offerings in the Old Testament, and it becomes clear that God cares about how we give. Therefore the offering should be part of our worship service and is worth doing well.

In the New Testament the offering seemed to be tied directly to the communion liturgy. Gifts were brought forward after the Word, and some of the gifts—the bread and wine—were set aside for use in communion. The rest of the gifts were immediately taken to those in need. My congregation mimics this early practice by beginning our weekly communion liturgy with the words "Sisters and brothers in Christ, the gospel tells us that on the first day of the week, the same day on which our Lord rose from the dead, he appeared to the disciples in the place where they were gathered and was made known to them in the breaking of bread. Come, then, to the joyful feast of the Lord. Let us prepare the table with the offerings of our life and labor." After that, people come forward and place their offerings in the baskets at the communion table. Then we sing a song or the doxology, while some members bring forward the bread and wine for the communion—often home-baked bread.

This practice ties together the communion table—Jesus' gift to us—with our own giving to Jesus' work in the world. It also emphasizes the profound mystery that Jesus comes to us in bread and wine that we make with our own hands. Jesus himself is the gift, but he allows us to take part in incarnating that gift with the common stuff of life on a weekly basis. Walking forward with our gifts emphasizes that the offering is a liturgical act (the work of the people) rather than merely a "collection." Obviously, many congregations don't celebrate the Lord's Supper every week, but the principle is the same and could be implemented whenever the sacrament is celebrated.

Periodically we hear murmurs from people who feel uncomfortable with public displays of giving. Some Asian churches, for example, take very seriously the admonition that "one hand shouldn't know what the other is doing," and some of our members felt like they were

showboating their giving. Providing offering envelopes as an option seems to have diminished this concern somewhat.

In my Pentecostal upbringing, one of my favorite things in our services was the offering—which basically combined the passing of the peace and the offering into an extended period of shaking hands, singing, and walking or dancing forward to the offering bowls. I’ve often thought that this “cheerful giver” model has a lot of merit.

## Money and Worship

<http://www.gci.org/church/ministry/money>

Are offerings in church an unpleasant mixing of God and Mammon? Perhaps sometimes they have been — but they don't need to be. In fact, an offering *should* be an act of worship to God, motivated by a heart that pleases God.

Paul says very little about worship practices of the early church. In fact, he rarely uses the ordinary Greek words for *worship* in connection with the newly developing Christian communities. But he does take a Greek word for *worship* used throughout the Greek Old Testament, and he uses it for offerings. He was referring to a collection for famine relief (Rom. 15:27; 2 Cor. 9:12). This seemingly ordinary service to the saints was actually an act of worship.

The same is true for offerings gathered for the support of the gospel and the church. These are also a type of worship, and are treated as such by thousands of churches around the world. Most churches include an offering as part of the weekly worship service. As we know, God does not need any of our service — it is we who need to give it. He does not need our money, but we need to be generous. Offerings are one way to express our generosity, to express our devotion to God in an act of worship.

Some ministers have been a bit embarrassed about offerings, and have relegated them to some corner of the room as if they really didn't belong. We believe this is a mistake, perhaps reflecting a lack of understanding of the worship nature of the offerings.

Pastors should emphasize that the offering is an act of worship. It is not the *only* way that we worship God, but it is important. In *every* aspect of our lives, we should be submissive to our Lord and Savior. Offerings are part of the picture.

Offerings may be in the first part of worship services, or after the sermon. Either way, it is appropriate to have a short message explaining that the offering is an opportunity for worship. It is also appropriate to have a prayer about the offering, asking God to accept it and to bless it and guide its use. The prayer sets the offering in its correct context, as part of our relationship with our loving Creator and Savior.

## Offertory Prayers for Worship Leaders

<http://library.generousgiving.org/page.asp?sec=90&page=240>

Pastors and ushers, do you feel as if you say the same thing every week at offering time? The offertory prayer is no mere formality, but an opportunity for worship and learning. Take advantage of our list of stewardship prayers gathered from church prayer books old and new. You can even supplement these stewardship prayers with [hymns](#) or, better yet, with [key Bible verses on generous giving](#) and begin writing your own scriptural offertory prayers.

1. Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we beseech thee, faithful stewards of thy great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.<sup>1</sup>
2. O merciful Creator, whose hand is open wide to satisfy the needs of every living creature: Make us, we beseech thee, ever thankful for thy loving providence; and grant that we, remembering the account that we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. Amen.<sup>2</sup>
3. We dedicate this money, Lord, for the work of the church, and we ask you to use all that we have and are in your service. Amen.<sup>3</sup>
4. Everything in heaven and earth comes from you, Lord. We give you only what is yours. May you be praised forever and ever. Amen.<sup>4</sup>
5. Lord Jesus Christ, you were rich. Yet for our sakes, you became poor, so that through your poverty we might become rich. Accept this collection as a token of gratitude for all you have done. Amen.<sup>5</sup>
6. Help us who have received so freely from you to give as freely in our turn, and so have the pleasure of giving as well as the happiness of receiving. Amen.<sup>6</sup>
7. By means of these gifts, Lord, we express our longing that all men should acknowledge and obey you. Amen.<sup>7</sup>
8. Father, every good gift comes from you. You give generously without refusing or reproaching anyone. May our gifts assist the preaching of the gospel, so that men may be remade in your likeness. Amen.<sup>8</sup>

9. As we bring this offering, Father, we acknowledge that the money we do not bring is yours as well. Help us to use it as may best further your purpose and benefit our fellow men. Amen.<sup>9</sup>
10. Father, Creator, everything on earth is yours. We have nothing that can make you richer, for it all comes from you in the first place. But what we have, we bring: the acknowledgement that we live thanks to you, and that without you we have nothing and can do nothing. Father, Redeemer, everything on earth is doubly yours. Though it belonged to you in the first place, men treated it as theirs, refusing to recognize your rights. But you sent your Son to claim what ought never to have been denied you; and he paid the world's ransom with his life. Amen.<sup>10</sup>
11. Lord, it's so easy for us to hold on tightly to the money we earn. Help us to realize that you alone gave us the ability to do our jobs and to earn the money that we do. Help us to be open-handed in our giving to show our thanks to you. Bless these gifts. Amen.<sup>11</sup>
12. Only You, Lord, know whether our offering is generous or only another way we show our selfish nature. Forgive us when we do not give generously or when we lack supporting your work in our world. Amen.<sup>12</sup>
13. Creator God, we know that you have made everything in this world. You have been so generous to us every day. We pray that this church will show our generosity in giving back to you what is already yours. Amen.<sup>13</sup>
14. Our Father, we thank you for this place we have to worship you. We so easily take for granted the church building, the staff that keeps the church running smoothly, the lights and plumbing and all the other things it takes to hold our worship services each week. Help us to realize that while it may not be what we consider to be an exciting cause, it is one that is important to your cause. Bless this offering. Amen.<sup>14</sup>
15. Lord, may we always give our gifts to you as a thank offering for the magnificent gift of Jesus that you so generously gave to us. In Jesus' name, Amen.<sup>15</sup>
16. Give us, Lord, a heart that gladly gives. Even as you gave your all for us, so may we give our all to you. May we not give out of our abundance, but out of our poverty. In Christ, Amen.<sup>16</sup>
17. Father, make giving a blessing and not a burden. As we reflect more and more on all you have given us, make us eager and willing givers of all the gifts you have poured down on us. Make each one of us grateful. In Christ, Amen.<sup>17</sup>
18. Touch our hearts, Father, with your love so that we may urgently plead for the privilege of sharing our resources with others. May your grace shown to us in Jesus Christ make us generous givers. Amen.<sup>18</sup>
19. Lord God, giving is for all ages. As parents may we raise our children to give. May we teach them to give of themselves and of the resources you have so graciously provided. In Jesus' name, Amen.<sup>19</sup>

20. Father, may we not rob ourselves of your riches by robbing you of what is rightfully yours. Make us generous givers and so fill us with the abundance of your goodness. In Christ, Amen.<sup>20</sup>
21. All gifts are thine, O God, and of thine own have we given thee. By the leading of thy Spirit may we render to thee that which thou most desirest, even our whole heart and mind and will, in loving and grateful service. (The Rodborough Bede Book)<sup>21</sup>
22. O God, who hast so greatly loved us and mercifully redeemed us, give us grace, that in everything we may yield ourselves, our wills, and our works, a continual thank offering unto thee, through Jesus Christ our Lord. Amen.<sup>22</sup>
23. O God, most merciful and gracious, of whose bounty we have all received, we beseech thee to accept this offering of thy people. Remember in thy love those who have brought it, and those for whom it is given. And so follow it with thy blessing that it may promote peace and good will among men, and advance the kingdom of our Lord and Savior Jesus Christ. Amen.<sup>23</sup>
24. O God, of whose bounty we have all received, accept this offering of the people, and so follow it with thy blessing that it may promote peace and good will among men, and advance the kingdom of our Lord and Savior Jesus Christ. Amen.<sup>24</sup>
25. O God, the fountain of all good, we bring to thee our gifts, according as thou has prospered us. Enable us with our earthly things to give thee the love of our hearts and the service of our lives. Let thy favor, which is life, and thy loving-kindness, which is better than life, be upon us now and always. Through Jesus Christ our Lord, Amen.<sup>25</sup>
26. Almighty God, our heavenly Father, who hast not spared thine own Son, but delivered him up for us all, and who with him hast freely given us all things, receive these offerings which we bring and dedicate to thee, and enable us with all our gifts so to yield ourselves to thee that with body, soul, and spirit we may truly and freely serve thee, and in they service find our deepest joy. Through Jesus Christ our Lord, Amen.<sup>26</sup>
27. O Lord our God, the giver of all good, we beseech thee to behold in these our gifts the earnest of our consecration to they service, and grant that now and at all times our gratitude to thee may be as great as our need for thy mercy. Through Jesus Christ our Lord, Amen.<sup>27</sup>
28. O Lord our God, the king of all the earth, accept of thine infinite goodness the offerings of thy people, which in obedience to thy commandment and in honor of thy name, we give and dedicate to thee, and grant unto us that the same, being devoted to thy service, may be used for thy glory. Through Jesus Christ our Lord, Amen.<sup>28</sup>
29. O God, who needest not to be enriched with any gifts that we may bring, yet who lovest the cheerful giver, receive these our offerings which we present before thee, and with them ourselves, our souls and our bodies, a living sacrifice, holy and acceptable to thee. Through Jesus Christ our Lord, Amen.<sup>29</sup>

30. O Lord our God, who givest liberally and upbraidest not, teach us to give cheerfully of our substance for thy cause and kingdom. Let thy blessing be upon our offerings, and grant us to know the joy of those who give with their whole heart. Through Jesus Christ our Lord, Amen.<sup>30</sup>
31. O Lord, giver of life and source of freedom, we know that all we have received is from your hand. Gracious and Loving Father, you call us to be stewards of your abundance, the caretakers of all you have entrusted to us. Help us to always use your gifts wisely and teach us to share them generously. Send the Holy Spirit to work through us, bringing your message to those we serve. May our faithful stewardship bear witness to the love of Jesus Christ in our lives. We pray with grateful hearts, in Jesus' name. Amen.<sup>31</sup>
32. Loving God, we come to you in thanksgiving, knowing that all we are and all we have is a gift from you. In faith and love, help us to do your will. We are listening, Lord God. Speak your words into the depths of our souls, that we may hear you clearly. We offer to you this day all the facets of our lives, whether it be at home, at work, or at school – to be patient, to be merciful, to be generous, to be holy. Give us the wisdom and insight to understand your will for us and the fervor to carry out our good intentions. We offer our gifts of time, talent and possessions to you as a true act of faith, to reflect our love for you and our neighbor. Help us to reach out to others as you our God have reached out to us. Amen.<sup>32</sup>
33. Teach us, O God, how to glorify thee in our offerings, and how to enrich the life of the world with the overflow of goodness from the cup of blessing which thou hast filled so bountifully. And this we ask in Jesus' name. Amen.<sup>33</sup>
34. Take thou what we here offer, O God, and may it be multiplied, as was the bread when he blessed and brake it who was himself the bread of life. Multiply that portion of our goods which we retain for our own use if thou seest we may be trusted as thy stewards. Our prayer is in the master's name. Amen.<sup>34</sup>
35. We bring thee these gifts, our Father. They were all thine before we called them ours. All things come from thee. Thou hast the sovereign right to command them. Thou hast commanded our strength. We yield obedience to thy perfect will, through Jesus Christ our Lord. Amen.<sup>35</sup>
36. O God, whose we are and whom we serve, grant, we pray, that these offerings may have both the nature and the value of worship. Our prayers, our hymns, our songs, our hearing of thy Word, our very silence in meditation are parts of our worship. Shall we not praise thee also with our gifts? We offer them in the name of Jesus, our Lord. Amen.<sup>36</sup>
37. Give sight to any who may be blinded by luxury and deliverance to any who may be bound by want, that the rich may be rich in good works and the poor may have an inheritance of those who abound in faith. Through Jesus Christ our Lord, Amen.<sup>37</sup>
38. Take, Lord, and receive all my freedom, my memory, my intelligence, and my will—all that I have and possess. You, Lord, have given those things to me. I now give them back

to you, Lord. All belongs to you. Dispose of these gifts according to your will. I ask only for your love and your grace, for they are enough for me. (Ignatius Loyola, 1491-1556)<sup>38</sup>

39. Lord of all things, I offer myself to you. I offer not only my labor, but also my affections and emotions. I am willing to defy my own sensitivities and desires in your service, with your grace and favor. (Ignatius Loyola, 1491-1556)<sup>39</sup>
40. Dearest Lord, teach me to be generous. Teach me to serve you as you deserve; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to seek reward, save that of knowing that I do your will. (Ignatius Loyola, 1491-1556)<sup>40</sup>
41. Thou hast given so much to me. Give one thing more, a grateful heart. (George Herbert, 1593-1633)<sup>41</sup>
42. Eternal God, my sovereign Lord, I acknowledge all I am, all I have, is yours. Give me such a sense of your infinite goodness that I may return to you all possible love and obedience. (John Wesley, 1703-1791)<sup>42</sup>
43. Lord Jesus, I give thee my body, my soul, my substance, my fame, my friends, my liberty, and my life. Dispose of me, and of all that is mine, as it seemeth best to thee, and to the glory of thy blessed name. (John Cosin, 1594-1672)<sup>43</sup>
44. Lord, shall we delay any longer our offering to you of all that we have and all that we are? Shall we keep back any longer the complete gift of our free will, which we cling to so stubbornly? Shall we refuse to stretch out our will on the wood of your cross, to transfix it with the thorns and lance that pierced you? Let our will be swallowed up in the fire of your perfect, loving will. Let our will burn for all eternity as a sacrifice to you. (Francis of Sales, 1567-1622)<sup>44</sup>
45. Lord, give me grace to use this world so as not to abuse it. Lord, grant that I may never go beyond or defraud my brother in any matter, for thou art the avenger of all such. (Thomas Ken, 1637-1711)<sup>45</sup>
46. Here I am, Lord – body, heart, and soul. Grant that with your love, I may be big enough to reach the world, and small enough to be at one with you. (Mother Teresa, 1910-1997)<sup>46</sup>
47. Lord Jesus, I give thee my hands to do thy work. I give thee my feet to go thy way. I give thee my eyes to see as thou seest. I give thee my tongue to speak thy words. I give thee my mind that thou mayest think in me. I give thee my spirit that thou mayest pray in me. Above all, I give thee my heart that thou mayest love in me thy Father, and all mankind. I give thee my whole self that thou mayest grow in me, so that it is thee, Lord Jesus, who live and work and pray in me. (Lancelot Andrewes, 1555-1626)<sup>47</sup>
48. Stir us up to offer thee, O Lord, our bodies, our souls, our spirits, in all we love and all we learn, in all we plan and all we do, to offer our labors, our pleasures, our sorrows to thee; to work through them for thy kingdom, to live as those who are not our own, but

bought with thy blood, fed with thy body; thine from our birth-hour, thine now, and thine forever and ever. (Charles Kingsley, 1819-1875)<sup>48</sup>

49. O Jesus, fill me with thy love now, and I beseech thee, accept me, and use me a little for thy glory. O do, do, I beseech thee, accept me and my service, and take thou all the glory. (David Livingstone, 1813-1873)<sup>49</sup>

50. My Father, I abandon myself to you. Do with me as you will. Whatever you may do with me I thank you. I am prepared for anything. I accept everything, provided your will is fulfilled in me and in all creatures. I ask for nothing more, my God. I place my soul in your hands. I give it to you, my God, with all the love of my heart, because I love you. And for me it is a necessity of love, this gift of myself, this placing of myself in your hands without reserve in boundless confidence, because you are my Father. (Charles de Foucauld, 1858-1916)<sup>50</sup>

51. I am giving thee worship with my whole life,  
I am giving thee assent with my whole power,  
I am giving thee praise with my whole tongue,  
I am giving thee honor with my whole utterance,  
I am giving thee reverence with my whole understanding,  
I am giving thee offering with my whole thought,  
I am giving thee praise with my whole fervor,  
I am giving thee humility in the blood of the lamb,  
I am giving thee love with my whole devotion,  
I am giving thee kneeling with my whole desire,  
I am giving thee love with my whole heart,  
I am giving thee affection with my whole sense,  
I am giving thee my existence with my whole mind,  
I am giving thee my soul, O God of all gods.  
(Early Scottish Prayer)<sup>51</sup>

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<sup>1</sup> Thanksgiving Day Collect, *The Book of Common Prayer: And Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David: According to the Use of the Episcopal Church* (New York: The Church Hymnal Corp., 1979), 194/246.

<sup>2</sup> Collect for Stewardship of Creation, collect no. 3 for use on Rogation Days, *The Book of Common Prayer*, 208/259.

<sup>3</sup> Caryl Micklem, ed., *Contemporary Prayers for Public Worship* (Grand Rapids: Eerdmans, 1967), 66.

<sup>4</sup> Micklem, 66.

<sup>5</sup> Micklem, 66.

<sup>6</sup> Micklem, 66.

<sup>7</sup> Micklem, 67.

<sup>8</sup> Micklem, 67.

- <sup>9</sup> Micklem, 67.
- <sup>10</sup> Micklem, 67.
- <sup>11</sup> Barnabas Foundation, “Sample Offering Prayers” (Tinley Park, IL: Barnabas Foundation, 2003); available from <http://www.barnabasfoundation.com:8080/index.jsp?pageID=386>.
- <sup>12</sup> Barnabas Foundation.
- <sup>13</sup> Barnabas Foundation.
- <sup>14</sup> Barnabas Foundation.
- <sup>15</sup> Barnabas Foundation.
- <sup>16</sup> Barnabas Foundation.
- <sup>17</sup> Barnabas Foundation.
- <sup>18</sup> Barnabas Foundation.
- <sup>19</sup> Barnabas Foundation.
- <sup>20</sup> Barnabas Foundation.
- <sup>21</sup> *The Complete Book of Christian Prayer* (New York: Continuum, 1997), 58.
- <sup>22</sup> Attributed to *Westminster Directory of Worship*, 1647.
- <sup>23</sup> Presbyterian Church USA, *The Book of Common Worship* (Philadelphia: Presbyterian Board of Christian Education, 1928, 1906), 7.
- <sup>24</sup> Presbyterian Church USA, *The Book of Common Worship* (Philadelphia: Board of Christian Education of the PCUSA, 1946), 345.
- <sup>25</sup> Presbyterian Church USA (1946), 345.
- <sup>26</sup> Presbyterian Church USA (1946), 345.
- <sup>27</sup> Presbyterian Church USA (1946), 345.
- <sup>28</sup> Presbyterian Church USA (1946), 346.
- <sup>29</sup> Presbyterian Church USA (1946), 346.
- <sup>30</sup> Presbyterian Church USA (1946), 346.
- <sup>31</sup> Archdiocese of St. Louis, “Stewardship Prayers” (St. Louis: Archdiocese of St. Louis, 2003); available from <http://www.archstl.org/stewardship/whatis/prayers.html>.
- <sup>32</sup> Archdiocese of St. Louis.
- <sup>33</sup> Charles C. Albertson, ed., *The Minister’s Book of Prayers* (New York: Revell, 1941), 20.
- <sup>34</sup> Albertson, 20.
- <sup>35</sup> Albertson, 21.
- <sup>36</sup> Albertson, 21.
- <sup>37</sup> Albertson, 21-2.
- <sup>38</sup> Robert Van de Weyer, ed., *The HarperCollins Book of Prayers* (Edison, NJ: Castle Books, 1993), 206.
- <sup>39</sup> Van de Weyer, 206.
- <sup>40</sup> Van de Weyer, 206.
- <sup>41</sup> *The Complete Book of Christian Prayer*, 213.
- <sup>42</sup> Horton Davies, ed., *The Communion of Saints: Prayers of the Famous* (Grand Rapids: Eerdmans, 1990), 7.

<sup>43</sup> Van de Weyer, 111.

<sup>44</sup> Van de Weyer, 153-4.

<sup>45</sup> Van de Weyer, 227.

<sup>46</sup> Van de Weyer, 352.

<sup>47</sup> *The Complete Book of Christian Prayer*, 49.

<sup>48</sup> *The Complete Book of Christian Prayer*, 56.

<sup>49</sup> *The Complete Book of Christian Prayer*, 56.

<sup>50</sup> *The Complete Book of Christian Prayer*, 52.

<sup>51</sup> *The Complete Book of Christian Prayer*, 48.