



## Worship Handbook 2011-12



# Contents

<b>Contents .....</b>	<b>2</b>
<b>Worship at St Michael's .....</b>	<b>4</b>
<b>Four perspectives on worship .....</b>	<b>4</b>
Growing as disciples.....	4
Growing as a community .....	4
Growing into ministry .....	5
Growing into the traditions of worship.....	5
The four are one.....	5
<b>Principles of worship.....</b>	<b>5</b>
Rhythm and stability .....	5
Familiar traditions and creative innovation .....	5
Worship and Community – The importance of listening .....	6
<b>College Chapel during term .....</b>	<b>7</b>
<b>Worship pattern and expectations .....</b>	<b>7</b>
Weekly timetable .....	7
Rites to be used for the Eucharist .....	7
Expectations of attendance .....	7
<b>Morning and Evening Prayer .....</b>	<b>8</b>
The Office.....	8
Basic guidelines for saying the office .....	8
Standing / sitting / kneeling .....	8
Psalms and canticles .....	8
The Lord's Prayer .....	9
Lectionary .....	9
Calendar .....	9
Celebrating Holiness: Feast Days.....	9
Hymns.....	9
Liturgical dress.....	9
Intercessions at the Office .....	10
Silence at the Office.....	10
Monday Evening Worship .....	<b>Error! Bookmark not defined.</b>
Tuesday Evening Worship .....	10
<b>The Eucharist .....</b>	<b>10</b>
<b>Eucharistic Celebrations.....</b>	<b>10</b>
The President (Celebrant).....	11
The Server/Assistant.....	11
The Deacon .....	11
Intercessions.....	11
<b>Chapel Practice .....</b>	<b>12</b>

**Policies and procedures.....13**  
    **Participation in the Eucharist ..... 13**  
    **Inclusive language.....14**  
    **Bi-lingual worship.....14**  
    **The Psalms .....14**  
    **Biblical Readings .....15**  
    **Feedback on the leading of worship .....15**  
        Preparing and leading worship – feedback form ..... 16

# Worship at St Michael's

The deep purpose of worship is not to evangelize, nor to teach, nor to engender fellowship, but to be in touch with the living God.'

Michael Perham *New Handbook of Pastoral Liturgy*, SPCK, p.4

As Michael Perham says above, the purpose of worship is to be in touch with the living God. So worship takes us to the heart of our lives as Christians, and of our corporate life as a Christian community dedicated to the task of theological education and ministerial formation. The following perspectives on worship may help to understand more of what is going on when we worship together as those preparing for Christian ministry.

## Four perspectives on worship

We are trying to do a number of different things in our pattern of worship at St Michael's and so it may be helpful, by way of introduction to this handbook, to think about our worship from a number of different perspectives. There are doubtless other perspectives, but here are four:

### **Growing as disciples**

Each individual member of the Community should find that the worship life of the College enables their spiritual growth; they should be able to follow a pattern of worship which will give them deep roots in the Church's traditions of prayer and worship, finding rhythms which will nourish and sustain them throughout their ministry. It is important that this is not simply what is done in Chapel but that some of our prayer life is maintained personally.

Individual members of the community should also expect to find some worship challenging, even difficult. This is important for two reasons: it facilitates critical reflection on worship and learning from other traditions; it is also a valid experience of worship in itself – the encounter with otherness in worship can be a vehicle to encounter the divine Other who challenges and won't be pinned down.

### **Growing as a community**

Worship is central to the formation of our community of theological learning. Worship in Chapel is far from being merely a convenient context in which individuals are able to worship. We participate in different forms of worship not just to keep other people happy or to make sure everyone is catered for, but because of the sort of community we are. As a diverse community of people reflecting different Christian traditions and denominations, our worship should express this. Just as we need space to be who we are as individuals before God, the same is true as a community: having acts of worship in which some people are uncomfortable is part of being who we are corporately before God.

## **Growing into ministry**

Some people begin training with considerable experience of leading worship; others have very little. Although not the primary purpose, worship in Chapel provides opportunities for people to have experience of leading worship in a variety of styles and roles within a safe and (hopefully) non-threatening environment where people can make mistakes. For those who don't have particular need of this training opportunity, the variety of worship styles gives students the chance to try new things and be a bit experimental and creative. See the policy in section four on receiving feedback on worship.

## **Growing into the traditions of worship**

The rich diet of regular worship should mean that those preparing for liturgical ministry in the churches are steeped in the languages and traditions of worship of the churches for which people are trained at St Michael's. This is limited to a certain extent by the need to steep people in the varied liturgical traditions of the Church in Wales, Methodist Church, and Church of England with all their internal diversity and in both English and Welsh. Yet, rather than seeing ourselves as failing in what we offer from this perspective, we can see ourselves as having the opportunity to become liturgically multi-lingual.

## **The four are one**

What unites the four perspectives? Quite simply, the fact that whenever we gather for worship, we gather as a community of Christian disciples to worship the God who calls us into life and calls us into community. When we worship in spirit and in truth, the perspectives disappear and we are caught up into the life of God, Father, Son and Holy Spirit, and sent out to share in God's mission of love in our world.

# Principles of worship

## **Rhythm and stability**

The Christian Church has long taught the wisdom that a sense of rhythm or *stabilitas* is important in the shaping of our prayer lives. It is this wisdom that lies behind the corporate saying of the Daily Office, particularly in the regularity of our collective Morning Prayer.

## **Familiar traditions and creative innovation**

As well as the value of rhythm, the Christian Church in nearly all of its manifestations has come to value familiar traditions and forms of worship. This may include traditions of hymnody – as in the Wesleyan hymns of Methodism – and the more liturgical traditions of Anglicanism. It is important that our patterns of worship nourish us in such familiar traditions, which are 'familiar' not only in the sense of being well-known, but also in the sense of being 'of the family'.

It is also important, however, that forms of worship do not stagnate, but are open to being renewed and refreshed and that they engage with an ever-changing cultural context. Theological College provides a good environment for exploring new and diverse forms of worship and this should be part of your experience of St Michael's.

So we seek to keep a balance between the familiar traditions and creative innovation, both of which will be crucial resources for future ministry.

### **Worship and Community – The importance of listening**

When we worship together, it is not just to provide an opportunity for individuals to connect with God. Rather, we are being formed as the community of God's people, and this is something which should find expression in the manner of our worship together. When singing hymns and songs of praise, or when saying psalms and canticles together, we express our community by listening to the voices of others and trying to blend ours with theirs so that worship is a genuinely corporate experience.

# College Chapel during term

## Worship pattern and expectations

In exploring flexible patterns of worship appropriate to the needs of a diverse community the college seeks to remain faithful to the formation that has shaped generations of ministers whilst acknowledging that college life is varied and demanding. Further, contemporary society and personal expectations in relationships and family life make very varied demands on students and staff. Students are encouraged to reflect carefully on their vocational commitment to shared worship as a primary rule of life underpinning all other aspects of a shared communal experience and to discuss this with their tutor.

### **The weekly timetable & Rites to be used for the Eucharist**

Details of the worship pattern for the current year are available separately and have been circulated with the induction pack.

### **Expectations of attendance**

The opportunity we have to worship together daily is a great privilege and is the mainstay of our life together as a Christian community. Methodist student ministers agree a weekly pattern of participation in this worship with the Methodist Tutor. The normal expectation of Anglican ordinands is that they are present in Chapel for morning worship from Monday to Friday and evening worship from Monday to Thursday. There are some for whom this level of participation is not possible, usually because of personal family circumstances. In such instances a pattern of attendance is agreed with the personal tutor who will liaise with the Dean of Residential Training. Wherever possible, however, full participation is the normal expectation and those not present should seek to join in prayer wherever they are, as close as possible to the set time of worship; equally, those present in chapel are encouraged to prayerfully support those unable to be present.

Tutorial staff are fully part of the worshipping community of the College, but it should be understood that some staff are p/t and honorary and some have wider responsibilities that take them out of College on a regular basis. They too should be kept in prayer when they aren't present.

For those who have their placement where they maintain their family home, and who stay in College during the week, the usual expectation is that they will be in College from Monday morning Chapel. They are expected to stay until after worship on

Thursday evening, except in exceptional circumstances and after negotiation with the tutor, either verbally or via e-mail. Those not present on Friday morning should pray the office, where possible at the same time as the College is praying the office in Chapel and using the same form of the office.

Your participation in Chapel worship will be discussed with your tutor at beginning and end of term tutorials. In order to make the most of this discussion you are encouraged to keep a log of your attendance.

All ordinands and student ministers are required to participate in the preparation and leading of worship in Chapel. All should have served/assisted at communion several times during their training and all Anglican students, if they have not done so before coming to College, should have led (preferably) sung Evensong at least once, either in Chapel or in a placement parish.

All students have individual assessment and help as required in their leading of worship. Aspects of this dimension of ministry will be covered specifically in the first year of the Core Skills for Ministry programme. Specialist guidance in voice-production will be arranged during the year.

## Morning and Evening Prayer

### **The Office**

The sense of rhythm in our saying of the Office is maintained by our use of the same order of Morning Prayer each day, with a shortened form on Mondays when it is followed by the Eucharist and on Thursdays when a member of staff leads the office and offers a short meditation. Time at Theological College gives a unique opportunity to experience the nourishing and sustaining regularity of this sort of prayer. The form we currently use at St Michael's is Church in Wales *Daily Prayer* (2009).

### **Basic guidelines for saying the office**

These guidelines are not intended to be constraining, but to give the freedom of knowing what we're doing.

#### Standing / sitting / kneeling

Our normal practice is to stand from the beginning of the Office to the Psalm, which is said seated (but may be sung, standing), and to stand for the Benedictus. We remain seated (or kneeling for the prayers if we prefer) for the rest of the Office, unless there is a hymn for which we also stand.

#### Psalms and canticles

All psalms and canticles are usually said antiphonally from one side of the chapel to the other, with the leader's side beginning, except for the Gospel Canticle (i.e. Benedictus at Morning Prayer) which is said together. However, for increased possibilities of bilingual worship alternative approaches to canticles using antiphons as responses may be explored. The use of the full range of canticles available is encouraged. When saying psalms and canticles together we keep a pause in the middle of each verse at the asterisk, of the length of one decent breath.

### The Lord's Prayer

This will often be one of the prayers we say in Welsh (usually the traditional form). When the English version is used it can be either the traditional or modern form. We will use the Church in Wales / Methodist version of the modern Lord's prayer in English (i.e. 'save us from the time of trial.')

### Lectionary

We use the psalms and readings from the New Calendar and Lectionary as printed in the Church in Wales Almanac. The Church in Wales Collect is also used.

### Calendar

The following, adapted from the Church in Wales instruction on the calendar, acts as the guide for our normal practice in Chapel.

**The classification of the Calendar into five groups** does not indicate the importance but priority. When two holy days fall on the same day, the feast with the lower number takes precedence. **Holy days in groups I and II** should always be celebrated and those in group II which are moved may be celebrated on any convenient day before the next Sunday. **Festivals and commemorations in groups III - V** are optional.

**Groups I, II and III:** The Eucharist and Daily Offices are of the day, normally with lectionary provision. The collect used is that of the day. The liturgical colour should reflect the Holy Day.

**Groups IV and V:** The Daily Offices are of the ordinary day or season, but the collect should normally be that of the day. At weekday celebrations of Holy Days in Groups IV and V the Daily Eucharist readings are used. The liturgical colour is of the season.

None of this is intended to be legalistic: it is simply a way of striking a balance of maintaining continuity of scriptural reading and an appropriate celebration of the Christian Year.

### Celebrating Holiness: Feast Days

If you're officiating at the office on a day designated as a feast day, you are encouraged to include the short biographical details from the book Celebrating Holiness (available in the sacristy).

### Hymns

Perhaps a hymn at every office would be too much, but do think about including one every now and again, particularly some of the traditional Office hymns. Other forms of song might also be explored: the singing of a canticle, a responsorial psalm or the use of a Taize chant between intercessions, for example. A word of caution, however, if you're introducing something with which the majority of people will be unfamiliar, run through it with those present before the Office begins or, preferably, arrange for it to be looked at in Chapel practice the previous week. You should also try not to introduce more than one 'new' item at any one celebration.

### Liturgical dress

Anglican ordinands are asked to wear cassocks when officiating at Morning Prayer, and a cassock and surplice or cotta when officiating at Evensong. If you are serving at the

Eucharist during the week, then it is up to you whether you choose to robe or not. Servers and Deacon are normally to robe for the Wednesday evening Eucharist.

Methodist student ministers are asked to dress appropriately for one leading the Christian people in worship. So, for example, if you are leading an informal service of the Word with a staff preacher on a Monday evening, you will probably be informally dressed. If you are introducing a visiting preacher on a formal occasion, you should be dressed as you would be to lead Sunday worship with a congregation.

### Intercessions at the Office

*Short* intercessions may be offered by the officiant at Morning Prayer – making use of the termly cycle of prayer - but always make sure there is plenty of space for silent prayer: there should be 5 minutes of silence in every Morning Prayer. Don't forget that fuller intercessions will be offered at the Eucharist on most days. Prayers for the sick and for Church leaders should be offered at the Eucharist rather than during Morning Prayer.

### Silence at the Office

A period of corporate silence of no less than five minutes is to be held during each of the morning offices (this can be between Morning Prayer and the Eucharist where relevant). Those leading the office are discouraged from eating into this silence by extending periods of spoken intercession or adding something into the office. The five minutes of corporate silence are a priority.

### Evensong

Evensong (1662 and 1984) is an important part of the Anglican liturgical heritage and it is important to be familiar with it as well as to have experience of leading it. It can provide an opportunity to sing Evensong for those who need this experience. Students planning this service will have to make sure what they plan is an appropriate liturgical context for a visiting preacher when one is scheduled. The student leading should liaise with the visiting preacher about theme, readings and liturgical format. The student leading is responsible for initiating this liaison and should also arrange to meet and greet the preacher. When it is a member of staff preaching the student planning the worship should liaise with the staff member.

### Tuesday Evening Worship

Tutorial groups meet for an hour on Tuesday evenings. The majority of this time will be given over to a shared practice of reflection, but this will begin with a short act of worship of not more than 15 minutes.

## The Eucharist

### **Eucharistic Celebrations.**

As used most commonly in ecumenical discussions, 'The Eucharist' is our preferred term for what is elsewhere spoken of as 'The Mass', 'Holy Communion', 'The Sacrament' and 'The Lord's Supper'.

The Eucharist is celebrated on Monday, Tuesday, Wednesday, Thursday, and Friday during term time, and on the Sundays at the beginning and end of each term. Both Wednesday and Thursday evening's Eucharists and the Sunday celebrations are corporate celebrations and all ordinands and student ministers are expected to be present. Families are especially encouraged to attend the Thursday evening and Sunday celebrations. The former aim to be all-age in format; the latter generally have a Sunday School provided. Other celebrations during the week are offered so as to provide those whose spirituality includes a daily Eucharist with an opportunity to make their communion; and on Tuesdays the celebration is in Welsh. On Saturdays, students who wish to make their communion are encouraged to go to the Cathedral or another local Parish.

The Liturgy followed is according to the rotation below, which applies to the Eucharist on Monday, Wednesday, Thursday and Friday. The Tuesday evening Eucharist follows the Church in Wales 2004 order.

Autumn: C in W 2004 until reading week, then Common Worship.

Spring: C in W 2004 (2 weeks), 1662 (2 weeks), C in W 1984 (1 week), Common Worship (3 wks), then C in W 2004.

Summer: C in W 2004

An exception to this pattern is that Methodist Worship is scheduled on specific Wednesday evenings during the course of the year and the opening of term service in the Spring term is a Methodist Covenant service.

#### The President (Celebrant)

All ordained ministers within the community – and some from outside - preside at the Eucharist. A list of those presiding at weekday Eucharists is publicised at the start of each term. The presidents for the beginning and end of term services are listed on the Worship Rota for the term. There are occasions when some members of the community find that they are unable to recognize the Eucharistic ministry of the person presiding. See the [policy](#) below to cover this situation.

#### The Server/Assistant

The server reads the Epistle or Old Testament reading, leads the intercessions (unless there is a Deacon), serves at the offertory and administers the chalice.

#### The Deacon

At the Wednesday evening Eucharist or at other services where a student takes the liturgical role of the Deacon, they read the Gospel and prepare and lead intercessions as well as laying up the altar (assisted by the server) and administering a chalice.

#### Intercessions

The 'tone' of these intercessions differs slightly from those offered at the office. It is good for them to reflect the readings and theme of the celebration and they should be informed by the needs of the world and include opportunity to remember those who are sick and those who have recently died, always making use of the list of those who have asked for our prayers. When praying for the Church please make use of the Anglican Cycle of Prayer and/or the Methodist Prayer Handbook available in the sacristy.

## Chapel Practice

This is on Monday evenings between 4.40 and 4.55. It offers the opportunity to practice new music or liturgy and Welsh language music or liturgy, helping to ensure that our offering of worship is as good as it can be. It's also an opportunity to broaden our musical and liturgical horizons.

Chapel practice is run by the music coordinator who is also happy to advise on choice of music. All music should be with the music coordinator **at least a week** before it is due to be used in Chapel.

# Policies and procedures

## Participation in the Eucharist

### **Policy on Eucharistic participation**

It is important in this matter to begin from first principles. The primary normative principle of the College is that all duly ordained ministers preside at the Eucharist and that all receive. A second principle is the importance of conscience.

The Church in Wales has agreed to ordain women to the priesthood, and this is part of the constitution of the Church in Wales. St Michael's College is the Provincial College of the Church in Wales and also has entered into an ecumenical agreement with the Methodist Church in Wales on the training of students for ministry.

Nevertheless, the Church in Wales recognizes that there are those who cannot accept the Eucharistic presidency of women, non-Anglican clergy, or both. The Church in Wales affirms those from such traditions as being candidates for ministry, and therefore full members of the College community. This policy has been written to enable the ongoing life of the College community in line with the values that underpin our life together.

As a diverse College community, then, we recognize that there may be occasions where some members of the community are not, in all conscience, able to receive Communion at a celebration of the Eucharist presided over by someone whose orders they cannot recognize. In the case of compulsory services, those members of the community are expected to be present and simply not receive Communion. The intention of this approach is to strengthen our identity as a worshipping community, whilst acknowledging the real pains of our divisions. We hope that a spirit of generosity and mutual integrity will inform the acceptance of this situation. No announcements will be made about the fact that some may not feel able to receive communion. If the assembly has moved to a semi-circle around the altar prior to Communion, then those not receiving are encouraged to join the circle and simply keep their hands by their sides and head bowed to indicate that they don't wish to receive. Given the nature of the reason of their choosing not to receive Communion it would seem logical not to receive a blessing either.

Where it is known that a student is unable to accept the Eucharistic ministry of the person presiding, they will not be scheduled to act as deacon on such occasions. If, on the four-weekly rota, someone finds themselves down to serve for someone whose orders they are unable to recognise they may – if unable to carry out the role fully - seek to arrange a swap.

## Inclusive language

Contemporary liturgy employs language which is fully inclusive. This liturgical principle is one that we encourage in all College worship. Together, we are a community of men and women in training for ordained ministry, and as an expression of our taking seriously God's inclusive call to each one of us, exclusive language (for example 'for us men', or 'let us pray for all men according to their need', or 'mankind') is not acceptable. The 'agenda' behind this is not one of political correctness, but an honest acceptance that the meaning behind words quite simply changes over time. We therefore ask you to be especially careful in your use of language and make it as inclusive as possible (if you need assistance with this then please ask any member of staff). The 1984 BCP is quite easily made inclusive, whilst it would be overly convoluted to try and 'inclusivise' the 1662 BCP. Intercessions should always employ inclusive language, and in as much as readings are to be taken from the NRSV or Y Beibl Cymraeg Newydd – Argraff Ddiwigiedig, they too will be inclusive.

## Bi-lingual worship

There is a Welsh language Eucharist each week in the College Chapel. As well as this, some Welsh should be used in every act of College worship, whether it be a part of the liturgy or a reading. In particular, the Church in Wales office being used regularly for our worship provides possibilities for different forms of bi-lingual usage. During the Autumn term we will systematically increase the use of Welsh in Wednesday Morning Prayer until the whole Office apart from psalms and readings are in Welsh (with prayers optionally so).

## The Psalms

Our College practice is to say the bracketed verses in the Psalms known as the 'cursing verses'. If you find this difficult, then talk with your tutor or another member of the College community about ways of interpreting these verses in our worship. The Gloria is only recited at the end of a set of psalms and not after each individual psalm.

## Biblical Readings

Readings are normally to be read from the New Revised Standard Version of the Holy Bible or Y Beibl Cymraeg Newydd – Argraff Ddiwigiedig, such as the one on the lectern in Chapel. Other versions may sometimes be used to serve a particular liturgical purpose.

Readings are to be introduced in the following, simplified way:

e.g. 1 Sam 12.1 – 12.10

A Reading from the first book of Samuel Chapter 12

(i.e. no need to say verse one as the reading commences at the first verse)

e.g. 1 Sam 13.5 - 13.9

A Reading from the first book of Samuel Chapter 13, beginning at verse five

(That is to say, there is only a need to state the verse at which the reading starts when the reading begins in the middle of a chapter and no need to state at which verse the reading ends: simplicity is key).

Readings should be ended in the manner indicated in the rite being used.

When announcing lessons, avoid saying “This morning’s lesson” or “our second reading is taken”. Simply use the formula as set out above: simplicity and clarity is key.

If reading in Welsh, you will need to give time for non-Welsh speakers to find the passage in the English pew Bibles.

## Feedback on the leading of worship

The primary purpose of our common worship is precisely to worship: ‘to be in touch with the living God.’ However, as already noted, our worship also provides opportunities to develop in the ministry of preparing and leading worship; so feedback is valuable and important. So that people leading do not feel they are always under scrutiny our policy is that students should request at least one example of feedback on worship during each term. This can happen in College worship or on placement and a form which may be useful is copied here.



7. Any other comments on the delivery, manner or style of leading worship?
  
  
  
  
  
  
  
  
  
  
8. In what ways does the style of liturgical leadership enable worship and prayer?
  
  
  
  
  
  
  
  
  
  
9. Do you have any comments on the theology expressed in the worship?
  
  
  
  
  
  
  
  
  
  
10. How might the planning and leading of the worship have been improved? Are there particular areas for development?