

Worship on the Non Residential Course

*"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 (2000) A New Handbook of Pastoral Liturgy London : SPCK p. 4).

Our Pattern of Prayer

Worship on the non-residential course happens in placement churches, at home, even in the car on the way to work! Ministry students are encouraged to work out a pattern of daily prayer (as appropriate to their denomination) alongside a conviction that the whole of life is prayer and the offering of ourselves to God.

Some candidates for ministry will be able to find local churches to share a pattern of daily prayer. Others, because of their work and family commitments will find this harder. However, personal tutors can be a resource to support students in finding a routine which is both manageable and sustaining.

This Church in Wales's page has several good resources for daily prayer
<http://www.churchinwales.org.uk/faith/prayer/>

One recommendation is the ecumenical daily podcast <http://www.pray-as-you-go.org/> which is aimed at busy people.

Methodist students are given each year a copy of the annual prayer handbook which contains a daily cycle of prayers remembering both the work and witness of the church in the UK and across the world. You are encouraged to use this or the services in the Methodist Worship Book.

Spiritual Directors

Training is often an intense period of spiritual exploration and growth. You may find that a Spiritual Director is especially helpful to you (and some Anglican dioceses recommend finding one as a matter of course) in this process. The tutors at St Michael's provide pastoral support, however they are part of the system of assessing your suitability for ministry and they feed in to the reporting process. A spiritual director however would give you confidential spiritual and pastoral support, and would not play a part at all in the discernment process. For Anglicans - your Warden of Ordinands or Readers will be able to give you the name of the person in your diocese who will be able to advise you on finding someone appropriate or if you would like to explore this further. Methodists who would like a Spiritual Director should talk to the oversight tutor.

Worship during the Course

Our times of worship together are not strictly part of formal assessment for ministry. However, they do play a vital role in formation for future ministry, and as one of the

major skills we are teaching on the course is how to lead worship and preach, we do have a responsibility as tutors to model as well as encourage 'good practice'.

Worship undergirds the academic component of the course – students each take turns along with tutors in the different centres, in leading an act of worship before each evening session. In Cardiff, students join with the residential community.

Residentials enable students and staff to worship together and this is a very important experience of being a worshipping community of ministerial formation. We also recognise that our formational communities include our home and placement Parishes and Circuits.

Please ask any member of the Non Residential Team or your tutors if you have any concerns about worship at residentials, as a participant or as a worship leader. Part of the learning about this core skill will come from new experiences, and tutors are more than happy to discuss in detail with you how to plan and deliver an act of worship and to reflect with you after the service on the experience itself.

We hope that worship you will experience on the course will inspire and nourish you, and, as Perham says, help us experience corporately, the living God. It may well also disturb, stimulate and stir you up in some way. Reflecting on negative as well as positive experiences will be an important point of growth for us all during our time together.

Our Principles

We are also fellow learners in the art of leading worship. However, there are certain principles that we believe are important within our context:

We:

- are a course that trains Methodists and Anglicans from a variety of traditions and worship styles, and this is reflected in the forms of worship we use.
- are a bilingual course, training ministry students in Wales.
- are all learning what makes for good worship, and how to be a good worship leader.
- have a balance between using the daily office and more experimental forms of worship.
- value our traditions whilst wanting to make worship attractive and relevant to our context.
- seek to be generous and respectful of each other.
- train men and women for a variety of lay and ordained ministries within the Church in Wales and the Methodist Church - ordained men and women from both traditions also preside at the Eucharist during our worship. (There is a fuller statement on policy in Eucharistic participation in the St Michael's Chapel Handbook, available from the College).

What is good practice in leading or contributing to worship?

Including everyone

It is important to be careful that our language includes rather than excludes different types of people. One way for example of respecting each other's differences is for

our worship to use Welsh as well as English. Another way is to remember to include women as well as men in the intercessions e.g. praying for all 'people' rather than all 'men'.

All recently published liturgy uses what is now called 'inclusive' language, (language that doesn't assume that the male is the norm nor that male terms automatically include females) and therefore we ask that the intercessions and the Bible readings also follow this principle. The versions of the Bible that we use for reading the lessons in our worship is the **New Revised Standard Version** which can be found on line at <http://www.devotions.net/bible/00bible.htm> or the **Beibl Cymraeg Newydd Diwygiedig** (2004). If you want to use another version of the Bible for a specific reason please have a word with one of the tutors before the service. However, as a general rule, these are the versions to be used in every act of worship on the course.

Bilingual worship

It is good practice to stick to one language for sections of the worship rather than change too often, which can be confusing for everyone! If you are reading the lesson in Welsh, introduce it in English too (and if you don't speak Welsh remember to always bring an English Bible with you so that you can follow). It can be helpful to give headings in English when you are leading intercessions in Welsh. And finally – remember the Welsh learners and take things slowly to allow them to join in for example with the Lord's Prayer.

Introducing the readings

Introducing and ending readings needs to be unobtrusive. For Anglicans the easiest way to keep it simple is to follow the instructions (rubrics) in the prayer books themselves and use the title of the books as written in the Bible. The modern language prayer books use the following as introductions:

A reading from....

and

At the end (Pause) This is the word of the Lord or Hear what the Spirit is saying to the Church: **Thanks be to God.**

In Welsh

Darlleniad o...

*I orffen (Saib) Dyma air yr Arglwydd / Gwrandewch ar yr hyn y mae'r Ysbryd yn ei ddweud wrth yr Eglwys. **I Dduw y bo'r diolch.***

To reflect our less formal liturgical tradition, Methodists should say whatever they feel comfortable with or stick simply to saying "A reading from ..." with no words following the reading.

When announcing lessons, it is good practice to avoid saying "This morning's lesson" (which is superfluous) or "our second reading is taken from" (when it is not

taken anywhere!) Simplicity and clarity is key. Within the daily offices please do stick to the introductions and endings as stated in whichever prayer book you are using.

Intercessions

The set of intercession topics found in The Holy Eucharist 2004 book is a good pattern to follow:

1. The world wide Church, the local church and its leaders
2. The people at the service or those who belong to the Church.
3. The needs of the world.
4. People in trouble with a variety of problems and needs.
5. Those who have died.
6. *And for Anglicans:* Thanksgiving for those who have been example of faith (saints).

When preparing your prayers try and pick up the theme of the biblical readings for the day. Again, simplicity and clarity is important. During Morning and Evening Prayer the officiant leads the prayers and there is more freedom here to be more thematic. However, remembering the needs of the world, the Church and community as well as our own needs is always good practice.

Forms of Worship

We expect students to lead services that are appropriate to their denomination.

For Anglican students in the different centres we suggest that, to keep a balance of worship forms, that services alternate between using a Church in Wales daily office and a more experimental form, or another form of evening worship.

For Methodists we suggest that you use a variety of material drawn from a range of resources to create contextually specific and relevant worship. Please talk to the Methodist Oversight Tutor about this.

During residentials, if possible, worship should contain at least one act of Methodist worship, and one act of experimental worship.

The Daily Prayer book of the Church in Wales and the Order for the Holy Eucharist as well as other liturgies can be bought and / or downloaded from the following sites:

<http://www.churchinwales.org.uk/publications/shop/>

<http://www.churchinwales.org.uk/publications/downloads/#d>

Using Anglican Morning and Evening Prayer on the course

During the course we will be worshipping primarily on weekdays. Traditionally, a shorter office is used (e.g. without the introduction and confession). Different venues will call for different styles – for example in the more formal chapel setting it would be appropriate to stand during parts of the service, but in the more informal classroom

setting it would make sense to participate more informally e.g. in a circle and remaining seated. As a rule, it is usual to say canticles all together (with the leader leading with the first verse) and for psalms to be said alternately between the leader and group, or different sides of the room. It is important to choose canticles that are appropriate to the theme and season of the day.

Please do bear the following things in mind. On the course we:

use the New Revised Standard Version or the Beibl Cymraeg Newydd Diwygiedig for our Bible readings,
use inclusive language for intercessions / prayers,
stick to the rubrics of whichever book we are using when introducing and ending readings,
are bilingual and acknowledge our different traditions and denominations,
use the shorter office (e.g. no confession) when saying morning and evening prayer.

A final word

If all the above seems rather prescriptive, remember that if it seems sometimes right to break the `rules' of our own particular tradition in worship, then it is important to have some idea of what that tradition is in the first place. When you are in ministry we would rather you broke the `rules' from the position of knowledge rather than by mistake!

Feedback on the leading of worship

The primary purpose of our common worship is 'to be in touch with the living God.' However, as those who are developing a ministry of leading worship, it is good to get constructive feedback from our peers, tutors and congregations. After leading an act of worship on the course please approach one of the tutors for feedback, using this form (or your own questions). This can be slotted into your portfolio, as evidence of your reflections. Please don't be discouraged if there are negative or what you consider to be critical comments. It is natural to feel nervous and diffident, however, God and the Church deserve worship leaders who are always willing to improve their practice and perform this significant and awesome role to the best of our ability.

Preparing and leading worship – feedback form

not all of these bullet points need comment, however they can provide a general structure for feedback on an act of worship.

- Comment on the 'liturgical presence' of the leader. How did the style of the worship leader enable worship? Did anything detract from worship? How audible and clear were they?
- At what points did people seem particularly engaged in worship? What worked well / didn't seem to work very well?

- How well prepared was this act of worship? Did the officiant make good choices in terms of the optional material e.g. music, canticles, prayers?
- Comment on the structure and flow of worship.
- Was the way the worship was led appropriate in terms of its formality / informality?
- Comment on the participation of others leading at different points (e.g. readings, intercessions). How effective was this?
- Were the non liturgical parts (e.g. notices, welcome) clear, appropriate and effective?
- If this was a more experimental act of worship, comment on the use of symbols, furniture and use of space, and of the effectiveness of the liturgy generally.
- What could have been done differently in the planning or delivery of this act of worship?
- What are the strengths of the officiant as a worship leader?