



Church Divinity School of the Pacific

“Lost in Wonder, Love and Praise”

Customary for CDSP Chapel Worship
August 28, 2017

Adopted by the Faculty of CDSP, August 2017

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Preamble

*“In corporate worship, we unite ourselves with others
to acknowledge the holiness of God, to hear God’s Word, to offer prayer,
and to celebrate the sacraments.”
(The Catechism, BCP pg. 857)*

The seminary chapel is both a place of worship and a laboratory for learning. When we have occasions to lead we enter the chapel environment with a kind of attentiveness and commitment to serve others as a gift to enable and encourage *their* worship. When we have occasions to lead we prepare, we pay to what we are doing, we reflect on what we have offered, and we learn from our experience. To some extent, when we are leading we commit to a level of responsibility that impacts our own worship and reduces the extent to which we lose ourselves in the worship experience.

Even so, the chapel is a place where all of us can go to be fed in scripture and sacrament, where we can pray with others, and where we can truly worship.

Part of the goal of this customary is to equip the CDSP community to serve as well as we can when we are leading, and to learn to trust others when we are not leading so that we can enter fully into the experience of worship, fully into the experience of being raised and transported by what others provide.

Worshipping and learning create a bit of a tension. But it is a tension that leaders learn to live with. It is a tension that does not end as one moves on to other venues and settings. Being attentive to responsibility, attentive to a better way is the gift leaders give the community. Leaders must also learn how to release control and entrust themselves to others. Leaders must learn to appreciate what others do and what others offer. Only then can leaders take advantage of opportunities for their own true worship. Only then can leaders discover delight in being part of a community.

Expectations

For MDiv and CAS Students

Students seeking a Master of Divinity or Certificate in Anglican Studies are preparing for professional leadership roles within the church, and likely as ordained leaders. Participation and leadership in worship is part of the formation that CDSP offers, and commitment to learning in this formative practice is expected of students. One of the most important features of a residential seminary experience is worshipping with the seminary community.

Residential students are expected to arrange their schedules to be able to attend the Community celebrations of Eucharist on Tuesday morning and Thursday evening, and are also expected to determine a weekly pattern of active participation in CDSP's common prayer in order to contribute to the prayer life of the community and to sustain their own spiritual lives. The shape of this pattern will emerge out of conversations between the student and the advisor and additional conversations that take place in the formation groups. MDiv and CAS students are assigned to various leadership and support roles for our worship life (e.g., officiating at daily offices, acolyting in Eucharist, assisting sacristans with setup and cleanup). These assignments are to be counted as obligations for the sake of the community as well as a contribution to personal formation. (See "[Schedules for Liturgical Roles](#)" about scheduling and ways to prevent assignments that conflict with class schedules or personal commitments.)

For MTS Students

Students seeking a Master of Theological Studies are committed to a wide range of study in order to integrate interests and expertise in other fields with theological inquiry and discipleship. Part of the formation offered by the seminary is participation in worship with a community. MTS students may opt in to taking roles in the leadership of the chapel's worship, but this is not required as it is for MDiv and CAS students.

MTS students in residence are expected to arrange their schedules to be able to attend the Community celebrations of Eucharist on Tuesday morning and Thursday evening. Beyond this, each student determines a weekly pattern of participation in CDSP's common prayer, having conversations about it with one's advisor and formation group.

For those MTS students who choose to accept leading roles in the chapel's worship (e.g., officiating at daily offices, acolyting in Eucharist, assisting sacristans with setup and cleanup), these assignments are counted as obligations. (See "[Schedules for Liturgical Roles](#)" about scheduling and ways to prevent assignments that conflict with class schedules or personal commitments.)

For MA and CTS Students

Students in academic programs do not have a requirement to take turns in liturgical leadership and service. However, all residential students are expected to make attendance on Tuesday morning and Thursday evening a priority. Academic degree students may opt in to the schedule for assignment to leadership and support roles in the worship services. It may not be possible to provide opportunities for academic and certificate students to preach in the All Saints Chapel, but if one is interested a conversation with the Dean of Chapel is welcome. The one expectation of students who voluntarily accept roles in the chapel's worship leadership is that they participate fully and accept assignments with the same sense of obligations as is true for those in the professional education programs.

General Expectations

It is helpful to appreciate that every member of the community brings a variety of commitments, obligations, and circumstances into our life together. Even as we name a high expectation for chapel participation, our community life is enriched as each person takes responsibility for self without worrying about what others do. Our community life is diminished whenever one begins to judge a neighbor. We do agree to hold expectations for each other, but there are appropriate and helpful ways to manage these expectations in community.

A student's relationship with an advisor is one of the most helpful and important relationships in the seminary experience. In conversation with the advisor, one can share conflicts or obligations that may reduce or prevent chapel attendance on an intermittent or regular basis. Advisors may note frequent absence from chapel worship and raise a question about it in conversation with students. These conversations are not about judgment, success or failure, but reflect the commitment of the entire faculty and staff to each student's well-being, growth, and the creation of a basis for ministers in the church to thrive in their work.

Faculty and ordained staff have key leadership roles to play in our worship, serving frequently as presiders and homilists and occasionally as officiants and lectors. Support staff may take leading roles in worship with the permission of their supervisors.

Our Context: A seminary of the Episcopal Church

CDSP is in relationship with the whole of the Episcopal Church, in some level of conversation with all its bishops. While we have a history of leading liturgical renewal in our church, for participating fully in tests and trials for liturgy and music, we also have a responsibility to stay in respectful connection with others.

What does this mean to our chapel? It means that we do not lightly or readily ignore what has been accepted by the broad community of the Episcopal Church, nor do we assume that the broader church is in agreement with innovations and inventions that we may find comfortable and true.

In more basic terms, it means that we mostly keep to the rubrics as printed in the prayer book and to the Canons of the Episcopal Church that govern the practice of worship and the ranks of ministers. We mostly keep to the texts as they are printed in the books. We mostly observe the ceremonial rituals that the church has agreed to. When we choose to be innovative and experimental, we do it with enough consideration of theology, tradition and respect for the wider church that what we do can be defended and understood by others.

Many of us come from dioceses and contexts where much greater levels of innovation and experimentation are normal. By all means, let us learn and share from each other about what we bring from our rich experience. Even so, the fact that we may not adopt such practices as our own reflects the determination of the School, as a resource to the whole church, to prepare leaders familiar with the basics and with the common, so our leading roles in the future build upon the solid foundation we inherit.

The Chapel and Liturgical Education at CDSP: Planning Worship

The Chapel is a setting where we learn by preparing, doing, and reflecting. All three steps are vital to the learning process.

Daily Offices

Daily offices are led by students and occasionally by faculty, with one officiant and one lector for each service. These two are supported by our sacristans, our Assistant Professor of Church Music and Director of Chapel Music (Professor Emblom), and the Dean of Chapel (Dr. Gardner). The leadership duo begins with what is fixed (the rite for the week, the lections for the day); and then the officiant makes selections about how the service will be led, which canticles will be offered, which collects will be prayed, which concluding options will be used, and whether any hymns will be sung.

On Tuesday evenings, we have the presence of Professor Emblom, and we expect Tuesday Evening Prayer will be a sung service. The Officiant needs to communicate

with Professor Emblom about music by at least the Wednesday before the service (six days prior). In consultation with Professor Emblom, select the settings for leading the service and the canticles and hymns to be sung. Arrange for rehearsal time as needed.

Morning Eucharist, Tuesdays and Wednesdays

Tuesday morning Eucharist is often planned by its three key leaders – the preacher, the presiding priest, and the chapel musician. Decisions about the service are shared as early as possible with the Sacristan for the service (allowing at least 48 hours if the Sacristan needs to prepare a bulleting handout). Input from others with ideas or requests (e.g., may we pray for this, may we sing this hymn?) is welcome if conveyed far enough in advance. Wednesday morning eucharist does not normally have a chapel musician available, and it is usually planned with the presiding priest and Sacristan.

Community Eucharist on Thursday evening

Community Eucharist on most Thursday nights will be a service planned from a nearly blank sheet. The collaborative team of service ministers, a team which engages students, faculty, staff and occasionally an outside church leader, design all aspects of the Thursday service. The planning meetings are held on Wednesdays at 11:45, usually two weeks before the Thursday where the plans will be put into practice.

These planning meetings are part of the way we learn from each other and attendance is expected. If attendance is not possible, completion of a planning document that is sent around in advance is appropriate. As part of the learning process, the liturgical team meets in Gibbs Parlor for a quick review immediately after the Thursday services.

Open Format Worship

The schedule for services in the 2017-18 academic year includes three occasions each week for Open Format Worship. These are meant to be occasions when a pair of leaders may craft a worship service that is innovative, borrowed from other traditions, or builds upon spiritual practices like contemplation, *lectio divina*, or meditative prayers, to name a few practices introduced in previous open format occasions. It is entirely acceptable for a planning team to choose from our pattern of regular services, and they are welcome to recruit a priest to preside at a form of Eucharistic service. *If a Eucharistic Service is not from rites published in common prayer resources by churches of the Anglican Communion, the Dean of Chapel needs to be consulted for approval at least two weeks in advance.*

Rehearsals

A key part of serving others is carrying out leading roles with confidence and letting the ceremonial aspects of worship flow. Nearly all services have a walk through and rehearsal one-half hour before the service begins, and rehearsal participants are

expected to be on time and ready to pay attention. Since the top priority for our time in chapel is to worship, all rehearsals inside the chapel end when the bell is rung ten minutes before the service is to begin. Worshippers may then use the chapel for personal preparation or private prayer before services, without the distraction of the bustle and conversations that rehearsals require. The worshipping party may certainly continue their conversation and preparation outside of the chapel.

Finally, the Dean of Chapel serves to assist with practical learning and keeps the worship practices of the chapel organized and coordinated. The Dean or lead sacristan leads reflection sessions after our larger worship services. Along with the team of sacristans, the Dean of Chapel and Sacristans can offer support for practice and opportunities to reflect on questions and the many options available for leading worship.

Learning and Goals

A student’s advisor has a primary role in helping to shape the expectations and plans for each student. Discuss and clarify expectations around chapel participation and leadership in the first semester of study.

The Foundations for Ministry course introduces practical guidelines for conducting Daily Offices and offers an instructive experience in leading a service. Students will not be assigned to officiate in chapel until they have completed the Foundations course. (Exceptions may be made for transfer students and students who bring prior professional experience in worship leadership.)

The Chapel Schedule

For the 2017-18 academic year, the Worship Committee and Faculty have adopted a schedule for worship that offers three opportunities for worship drawn from resources other than our authorized texts, three services of Holy Communion, and four occasions for daily offices.

Monday	Tuesday	Wednesday	Thursday	Friday
8:30 AM Open Format	8:30 AM Community Eucharist	8:30 AM Simple Eucharist	8:30 AM Morning Prayer	8:30 AM Morning Prayer
5:30 PM Open Format	5:30 PM Sung Evening Prayer	5:30 PM Open Format	5:45 PM Community Eucharist	5:30 PM Evening Prayer

Rites Used in Worship

One of the goals of the school is to equip people with familiarity and at least some practice with all the authorized rites for worship. We will rotate through a schedule that gives us experience with Rite One, Rite Two and Enriching our Worship. Each of us may prefer one form to another, but all of us will have practice enough to be able to enter a setting and adapt to the patterns of worship that are true for that setting.

While our regularly scheduled services will remain connected to the kinds of service the Episcopal Church has authorized through its conventions and Standing Commission on Liturgy and Music, the flexible possibilities for the open-format occasions permit the introduction for forms of worship that are from outside of the church's generally published resources. The only restriction we maintain is against any practice that would contradict core theological claims of the Episcopal church about the nature of humanity, God, or the sacraments.

Rite One employs patterns of speech, vocabulary and cadence that may be unfamiliar. It will be worth the time it takes to read through the prayers and responses out loud and often enough to get a grip on some of the tongue-twisters in these texts, drawn as they are from the speech patterns of the 16th Century.

Schedules for Liturgical Roles - Ministry Scheduler Pro

Each semester students and faculty may have several assignments for leading liturgical roles. These assignments are coordinated through a cloud-based scheduling tool: Ministry Scheduler Pro.

Like many software tools, time spent learning how to use the tool will make it more helpful down the road. There are robust online teaching tools for this software, including a wide variety of videos on its use. When logging in for the first time, click the Help tab and spend five minutes with the "how to" information. This will be time well spent.

The shorthand address for getting to the scheduler is rota.CDSP.edu.

- Your login name will be the name used with your CDSP email address. For example, the email address RGARDNER@CDSP.EDU prompts the login name RGARDNER.
- Your password was initially assigned by the Dean of Chapel. Contact the Dean for the initial password assigned, or at the prompt type anything and then

respond to the “Forgot Password?” or “Change Password” prompt on the screen. No one can look up your password for you.

The scheduling software has some helpful features. It sends reminders a few days before a service to all who have assignments. It makes requests for subs or swaps available to everybody at once. It invites volunteers to take roles not previously assigned. It makes it possible for individuals to communicate days or times when they are not available.

Because the software provides a way to indicate in advance that one is not available for a time or date, *once an individual is scheduled, that person remains responsible for filling the role, even if a sub or swap request has been entered.* Neglecting to set up a profile for availability by the deadline given is not an excuse. Failure to recruit a replacement or to show up for an assignment counts as a No-Show in the records, and your advisor will be informed about the missed service.

In addition to its scheduling features, we are also using the program to create a library of resources (like the semester calendar, the table of readings and propers selected, recipes for the chapel bread, how to iron linens, and PDF copies of liturgical tools). To access this library:

1. Log in.
2. Choose the tab at the top of the page for “My Schedule” or “Full Schedules,” select a service with a blue hyperlink, and click on the link.
3. On the right side of the page that opens you will see the list of the resources available.

Assignments for Liturgical Leadership Roles

There are a lot of church members who could not describe how many people it takes to make a worship service seem smooth, beautiful and thoughtful. Even in a small chapel gathering like we host, there are many people who make the service work well. We intend that by the time a student graduates from CDSPP, the graduate will recognize what a collaborative effort and good teamwork a well-ordered service requires.

We assign people to roles in worship, trying to give all our community members the variety of roles we rely on. There are leadership roles, and there are supportive roles, and students are generally given a share of each kind of service.

Roles

- The Dean and President is responsible for what happens in the chapel and has final say over rites used, practices permitted, and guests invited.

- The Dean of Chapel oversees the day to day conduct of the chapel on behalf of the Dean and President and is responsible for scheduling, planning, and supporting the worship life based in the chapel. The Dean of Chapel oversees the work of the Sacristans.
- The Sacristans are student workers who tend to the support of worship by crafting programs, creating leader books for Eucharistic presiders, keeping the chapel ready for worship, preparing in advance for each service, and leading rehearsals before services.
- Presiding at Eucharist is limited to those ordained to such service.
- The Chapel Musician is a durably assigned role, assigned to the Director of Chapel Music. The Chapel Musician has final say over musical selections and is typically the musician that provides the instrumental support for singing.
- Deacons of the table or gospel are ordained as deacons. We do not invite presbyters to act as deacons in our services, although they perform assisting functions in the absence of a deacon. Where a rubric specifies “celebrant or deacon,” the celebrant keeps that function unless a deacon is present.
- Preachers are invited from among our faculty and staff, from the wider church or GTU community, and from the students of the school. Senior M.Div. and CAS students will be scheduled for their Senior Sermon. Students not in their final year may volunteer to preach in the Wednesday morning Eucharist or as part of an open format service.
- Lay Assistants serve to support the presider at communion services. In addition, the lay assistant usually offers the Prayers of the People. For Tuesday and Thursday Eucharist services, the assistant composes the prayers we offer, and the assistant may compose prayers for any other service of Holy Eucharist.
- Lectors practice the readings in advance and read the scripture or other texts aloud in the service.
- Officiants determine how to conduct a daily office, typically in conversation with the lector (and always with the musician for Tuesday’s sung Evening Prayer), and then lead the congregation through the service.
- Sacristan/MC students prepare the printed forms of the worship materials, prepare orders of service as needed, and typically they will conduct the rehearsal and the review that occurs after Thursday Eucharist.
- Schola singers prepare and rehearse for singing in the service, offering anthems or providing support for the singing of the congregation.
- Acolytes - Crucifers and Torch Bearers - lead processions and lend pomp and dignity to certain actions like reading the Gospel. They typically assist with giving communion to the people.
- Thurifers take care of preparing the thurible and leading the procession with incense. Depending on the design of the service they may also assist with censuring the gospel book and censuring the congregation at the offertory. At the

end of the service the thurifer cleans the equipment and safely disposes of the hot coals in a way that eliminates the chance for fire or burns.

- Assistant Sacristans arrive early to help with set up and preparation, marking the readings in the bible, posting hymn numbers, lighting candles, welcoming people into the chapel, and taking up a collection in the service. When the service ends, they help with cleaning vessels and tidying the chapel for the next service.
- Worship Leaders for Open Format occasions collaborate and agree on the kind of service to offer. Worship Leaders collect the needed materials, recruit additional ministers, produce printed materials if appropriate, and communicate with the sacristans about the kind of support they need.

Preaching in the All Saints Chapel

The Dean of Chapel works with the Dean and President and the faculty to incorporate people who represent the wider church as presiders and preachers in our chapel. Whenever possible there will be leaders that represent as much of the church's broader diversity as possible. Nearly all Thursday preaching assignments will be distributed to faculty members and these established church leaders.

However, our other worship gatherings will provide numerous opportunities for students to preach among their peers and faculty. Tuesdays are generally reserved for faculty, senior students and guest preachers. Thursdays are reserved for faculty and guest preachers. On many Wednesdays, the preaching role is left open for volunteers to offer to preach, and any Open Format service may be designed to include a sermon from one of the service planners or a person they recruit. Students volunteering to preach must arrange a peer reflection session with three to five students who will reflect on the sermon together after the service.

Senior students will be scheduled for a Senior Sermon, with arrangements for the sermon to be video recorded and reviewed with their advisor.

For all preachers, these guidelines are appropriate.

- Chapel sermons, except for Community Eucharist, should be seven to ten minutes long. If working with a manuscript that is usually three to four pages of double spaced, 12pt text with margins of at least one inch. Community Eucharist sermons may stretch to fifteen minutes in length.
- Keep in mind that the community gathered for Eucharist is diverse, and not all are academic scholars in matters of church and scripture. Do not assume that others will know what you did not know before coming to seminary. Do not assume that all aspire to ordination or academic study or Anglican piety.

- Preachers are welcome to assist in planning the liturgy for their occasion to give the homily, but never at the last minute. Planning for music, for particular prayers or elements of the service, are finalized by one week before hand.
- Pray for one another as members of the body prepare to preach, and show up to hear your classmates and faculty offer the fruit of their ministry and their wrestling with the Good News for today.

Professor Emerita of Homiletics Linda Clader offers these words of wisdom:

It is reasonable to anticipate a certain amount of anxiety as you prepare to preach to peers and professors. Trust me – even experienced preachers will admit that this is not exactly a “normal” place to preach! Nevertheless, as much as possible I hope that you will be able to stay focused on your calling to proclaim the Word of God to the world. All of us – staff, students, faculty, visitors – are hungry for a word of hope and the challenge to align our lives with the vision of God’s Way. We are not expecting you to come across as the model of perfect understanding – for none of us can claim that. Nor are we hoping to be dazzled by tight construction or a polished delivery. We are simply looking for the unique gift that only you can give us – an expression of your own prayerful attention to the Word of God, offered to us as a gift in faith. That’s all; that’s plenty!

Learning from the experience of preaching

It often seems that preaching is the work of an individual, but that misses the important role that a consistent community plays in shaping the work of a preacher. One who preaches regularly and consistently in a particular community benefits from the feedback received and by observing the evidence of effectiveness in shaping the culture and spirituality in that community. Here in a chapel that invites many preachers to proclaim the gospel, we need to contrive the connections between preaching and impact with greater attention and intention. We have to intentionally create conversations and reflections in ways that may be less necessary in a ministry setting like a congregation.

When students volunteer to preach in the All Saints Chapel (except for the Senior Sermon), please follow this pattern of practices.

First, as preacher, invite two or three people to spend an hour with you in the week before preaching. Provide others with the scripture and collect you will be working with. Invite them to reflect with you on how the scripture, current events, context, and themes (like a commemoration) suggest possibilities for preaching. A great question to share with each other: What is good news I need to hold onto from these texts?

Second, also invite two or three people you trust to hear your preaching and then meet with you afterward, sometime within the next three days. These can be the same people who met with you before your sermon, or you can ask a new group for their

time. Ask this group for their feedback in ways that will be helpful to you. Good questions to invite helpful feedback are:

- What, in your words, was my sermon about?
- How did my offering deepen your sense of Good News?
- How did I convey confidence and authority as a preacher?
- How did I contribute to your own wondering or creative imagination?
- Is there one thing I could have done to be a more effective preacher?

These practices are not just for the seminary student. They can be valuable practices for the seasoned preacher and the community the preacher serves. It shares the investment in the gospel work with others; and it creates an open-handed, open-minded participation in one of the most important elements of leading a church community. In some ways, it turns preaching into an organizing act, equipping others to reinforce and deepen the impact of the message in your setting.

The Senior Sermon

As you prepare for your homily, please meet with your advisor one to two weeks before you are scheduled to preach. Read the Propers before you meet with your advisor; and if you are preaching on a commemoration, read the material in *Holy Women, Holy Men*. Your advisor will reflect with you on the scripture and help you think about preaching in the seminary context. Your advisor will pray for you as you prepare, and you might ask your formation group to do so as well.

You may have significant input on liturgical planning on the day you preach. Remember, communication with Professor Emblom about music for a Tuesday Eucharist must be accomplished by the Wednesday beforehand. That is also a good time table for having completed conversations with the Presiding minister about the liturgy.

- When the service is over, plan to greet people as they leave the chapel. Don't disappear into the sacristy!
- We will be making a video recording of your homily. Check in with the videographer (see the directory at the end of this customary) a day or two before the service to confirm that you are preaching. After the service, arrange with the videographer to make the recording available for you to access or download. We encourage you to have your sermon and video posted on the CDSP website, but you can refuse to do so for any reason. Provide your written text to the Sacristans so they can post it to our Facebook page.
- After you preach, meet with your advisor to review your homily, both what went well and what you might do differently next time. Before you meet with

your advisor, view your sermon recording, and make it available to your advisor if you'd like to view it together.

The Daily Office

When Morning Prayer is offered at 8:30 its key ministers, an officiant and lector, will be assigned in advance. The service is supported by a sacristan, and by the first few weeks of each semester the patterns are learned and known by those who participate and those who lead.

Like Morning Prayer, the officiants and lectors are scheduled for their roles in the 5:30 Evening Prayer services. Tuesday Evening Prayer includes music, and the officiant and people chant many of the prayers and responses. These services give the experience of singing together and chanting in a prayerful way.

Readings and the lectionary

With our pattern of alternating Morning Prayer and Eucharist it is difficult to use lectionaries that depend on day-by-day patterns of reading. CDSP has crafted its own lectionary pattern that preserves a pattern of daily readings. In the morning services, we rely on the daily Eucharistic lectionary published in *Holy Women, Holy Men*. While the readings are shorter than the Daily Office lectionary texts, we will have a consistent reading through the gospels and an additional biblical text. Students are encouraged to use the option for the longer psalm made available in the Morning Lectionary.

In the evening, we will rely on the *Book of Common Prayer* Daily Office Lectionary except for our Community Eucharist on Thursday. For the Autumn Semester at least there will be two readings, one from the Hebrew Scriptures and one from the Christian epistles or writings. The gospel readings begin to overlap with our morning lectionary at the end of the semester, and using the other texts of the Christian testament avoids repetition of the same reading within a few days.

The Liturgical Calendar and Propers for the Day

Our daily worship relies on a lectionary we have assembled from two resources. We do not observe all the commemorations that are possible.

The Worship Committee sets out a calendar for Propers and Commemorations each semester. The Committee limits the number of commemorations to those that will be most meaningful to the community and most likely to offer a chance to learn about the wider church and diverse ministry. The Collects for these lesser commemorations may be used as a Collect of the Day in the office, but the readings from the commemoration do not replace the readings for the Daily Office. When the church observes a "Red

Letter Day," one of its major feasts, there will be a set of readings in the Daily Office Lectionary for that observance.

In 2015 the General Convention of the Episcopal Church expanded the numbers of and options for commemorations of individuals. Not only does the new publication, *A Great Cloud of Witnesses*, provide for many more people to be remembered in our services, it also expands options for how to remember individuals who may have been part of our commemorations for many years.

For example, while *Lesser Feasts and Fasts* offered two readings, a psalm and a Collect for Gregory the Great, *A Great Cloud of Witnesses* provides for that set as well as expanding options to remember Gregory with sets of readings and prayers for the common observance of him as a Theologian and Teacher, as a Pastor, in harmony with the Reign of Christ, and in general for his service to the Ministry (II). Within each of these Common sets, *A Great Cloud of Witnesses* makes numerous selections of readings and Collects available.

Planning teams for a Eucharistic service are welcome to take advantage of these expanded options. A simple set is preselected, but the options for many alternative possibilities are there. The final choice about which option to choose rests with the planning team.

The Worship Committee will do its best to schedule worship services in Spanish and with a 12-Step Eucharistic Service each semester.

How to Lead a Daily Office: Morning Prayer

When we use Morning Prayer in the All Saints Chapel, either as a scheduled service or as a perfectly acceptable option for an open format morning, the officiant, lector and sacristan meet at 8:00 to review and rehearse the service. Vestments are optional for Morning Prayer but are typically not used.

The officiant and lector lead the service, following the guidelines for the rotation of our worship through Rite One, Rite Two and EOW, posted in the Semester Calendar. Morning prayer includes two readings from the CDSP lectionary.

Officiant

- Offers an opening sentence
- Invites people to the page number where their participation begins
- May, or not, invite a confession (no confessions are used in Easter)
- Invites all to the Invitatory (being specific about use of an antiphon or not)

Lector

- Invites people into the psalm giving book resource and page number

- Invites people to participate with clear but succinct directions
 - *Antiphonal* reading is when one side of the chapel reads, and then the other side reads, and so on.
 - *Responsive* reading is when the lector alone offers a verse and all answer with the next verse, and so on.
 - Reading in *unison* has all voices read the whole of the selection together.
 - To chant the psalms, the Lector or Cantor sings the first verse alone to give the tone and mode to others, and then the congregation picks up the pattern from there (chanting antiphonally, responsively, or in unison).
 - Given the literary structure of the psalms, please let the same voice complete the whole verse, rather than alternating voices at the asterisk.
 - If the selection includes more than one psalm or a skip in verses, the chapel congregations reads the psalm verses without a break or pause or “reset” when moving to the next psalm or selection.
- Reads a lesson and returns to the lector’s desk

Officiant

- Invites all to stand and offer a canticle

Lector

- Reads a lesson and returns to the lector’s desk

Officiant

- Invites all to stand and offer a canticle
- Invites all to the Apostle’s Creed, often giving the page number
- Continues with the Salutation (God or The Lord be with you) and the Lord’s Prayer, clearly pausing for the first comma in the traditional version or reading continuously the first line (Our Father in heaven) in the contemporary version
- Continues with suffrage prayers
- Offers Collects
 - For the Day, which would be either the collect for the week or for the day’s commemoration
 - An additional collect from the Morning Prayer service
 - A final Collect for Mission from the Morning Prayer Service
- May invite a hymn to be sung
- May invite intercessory prayer from those present, offering at least the cycles of prayer the school keeps, ending with an appropriate collect for intercessions or from the Additional Prayers section of the BCP
- Invites the completion of the prayers with The General Thanksgiving or the Prayer of St. Chrysostom (Chris’•us•tum)
- Completes with the acclamation of blessing and a grace

It is our custom to have the candles next to the bible lit. It is the officiant's choice about having silence after one or both readings, or as part of the time for intercessions. There is not silence after the psalms or after a canticle.

How to Lead Sung Evening Prayer

Evening Prayer follows essentially the same pattern as described for Morning Prayer. The CDSP lectionary provides for two readings to be offered in the evening.

On Tuesday we sing the service, using the chant tones and patterns from our musical resources. Those who have not sung in public before may find singing a service a bit nerve-wracking, but there are settings that rely on a monotone chant. However, learning the simple tones of chanting and practicing them will increase comfort and so also increase the confidence for leading others in chanted prayer.

The most important aspect for leading a sung service is preparation with the chapel musician. Consult with the Director of Chapel music at least a week before the occasion on which you will lead the service. Collaborate about the setting, canticles and hymns to use. Arrange time to practice and rehearse so that you can be confident and clear in your leading.

The Episcopal Church is blessed with a rich heritage of musical proficiency, and such proficiency is almost always present in the community of CDSP. Many students arrive with high abilities in singing, reading music, and ability to play instruments. Those who need help with singing may find that help is widely available outside of the available hours for meeting with the Professor of Music. Ask, and it is likely that help will be found.

Planning for Holy Eucharist

The community frequently shares in the service of Holy Eucharist, most consistently on Tuesday morning and Thursday afternoon. Please negotiate with field education supervisors and others so that you can be available to attend most Tuesday and Thursday communion services.

As a rule, we use our authorized resources for communion services — *The Book of Common Prayer* (Rites One and Two) and the Supplemental Texts from *Enriching Our Worship*. With approval from the Worship Committee there are also occasions when we may use other rites and resources from the Anglican Communion or from churches that

share full communion with ours.¹ With the collaborative oversight of the Dean and President and the Dean of Chapel the creation of a liturgy based on “An Order for celebrating the Holy Eucharist” may be prepared.

Community Eucharist on most Thursday nights will be a service planned from a blank page. The collaborative team of service ministers, engaging students, faculty, staff and occasionally an outside church leader, designs all aspects of the Thursday service. The planning meetings are held on Wednesdays at 11:45, usually two weeks before the Thursday where the plans will be put into practice.

Tuesday Eucharist and other midweek Eucharist services are planned by the Presider and Preacher.

The various forms for conducting Eucharistic worship have their own sets of rubrics about what is required or permitted. Notice, even as a worshipper in the pew, how the rubrics suggest that the worship leaders *shall* or *may* do something, and in some cases create options for design (*if not previously said, then this is said here*). Amplified rubrical instructions are part of an introduction to most sections of the Book of Common Prayer, titled “Concerning the Service.” (Rubrics are the italicized directions throughout the service. They were originally printed in red ink, or *rubrica* in Latin.)

Our custom is to make it possible for all present to participate in communion, offering wafers made without gluten and juice without fermentation to produce alcohol along with bread and wine.

Postures and Gestures

We are a broad-church seminary, not known for adhering to any particular ceremonial style or constrictions on what makes our gatherings worshipful. We are comfortable with practices that are more ceremonial and devotional as well as with practices that are less ceremonial and devotional in gestures or actions. A generous guideline is to follow the lead of the Presider and, as far as is possible, to act like a cohesive team in the conduct of the worship.

This guideline does not need to extend into the congregation gathered, although congregants may follow the presider’s lead if they wish. But at the table it is appropriate to pick up on the lead being set. Those at the altar look harmonious if all are bowing, crossing themselves, or not crossing themselves at the same time. It is good to sort out in rehearsal whether the Presider will ask an assisting minister to raise a

¹ It will only be appropriate to use another church’s rites if we happen to have a minister of that church body as our presiding minister. For example, using the Lutheran *Book of Worship* is appropriate if a Lutheran pastor is present to preside at the table.

vessel, and whether the Presider will add an action like a genuflection at some point in the prayers and offering.

It may also be helpful, in the reflection after a service, to ask about why the Presider did a certain thing a certain way. Our experienced clergy have usually adopted a style that reflects a set of beliefs about sacramental theology, and we may learn something valuable through conversation.

Since we often do not have the benefit of a prayer bench for worship leaders in the communion services, kneeling may be a difficult posture for some. If kneeling at appropriate points in the service, like for a confession, is manageable, please do so. If, however, kneeling would create either clumsiness or crisis, stand even though others are kneeling.

Alternative Liturgies and Open Format Services

Our seminary is blessed with connections to many parts of the wider church, and we are enriched to have worship services that may be used elsewhere in the church introduced here. We are also blessed with creative individuals, working with new models for how to engage others and extend the ministry of the church into new communities. This is a vitally important continuation of the church's history, and there are numerous adaptations of the church to a culture, thus uniting both a Christian understanding and a cultural practice as one.

It is a goal for the chapel to incorporate several liturgical offerings each year that connect us with the cultural breadth of the church and with important forms of pastoral ministry. For example, it is our goal to have services in languages other than English, services that have been constructed within communities connected to distinctive cultures or heritage, and services that reflect important commitments of the church to recovery from addiction and recovery from trauma or abuse. Our open format services lend themselves easily to these options, but their incorporation into our larger Eucharistic gatherings on Tuesdays and Thursday are also appropriate.

Adding a special focus or practice for a Tuesday or Thursday Eucharist requires a broader involvement of the community through its Worship Committee. The Committee meets monthly, and proposals need to be crafted several weeks in advance of the date. A template for making such proposals is provided at the end of this document.

Open format services imply that. The lead ministers assigned for an open format service are free to design a worship experience that does not rely on our authorized resources like the *Book of Common Prayer* or the supplemental texts. However, it is entirely reasonable for the lead ministers to choose a familiar practice or rely on a

service drawn from the prayer book. In order to offer a service of communion, the lead ministers are responsible for recruiting the presider.

Please note this: if a service is built on the worship practices of a community outside of the published liturgies of the Anglican Churches you must get the approval of the Dean of Chapel. To be safe, give the Dean at least several days for a decision. It is possible that the Dean and President will also need to be consulted before permission is granted.

Holy Eucharist with Prayers for Healing/Anointing

The church's primary healing sacraments are Baptism and Holy Eucharist. In cases where a person is ill and desires specific prayers for healing, it will be appropriate to ask the community to participate in prayers with laying on hands and anointing. The appropriate minister for anointing will be one of the priests of the community, ordained for such a sacramental role. It has become a common practice for our church's clergy to invite others to join in the healing prayers by extending their own hands and touch to the person for whom prayers are offered.

There are customs that have become somewhat common in the church which seem to confuse the clear intention of anointing as a sacramental act for healing definable illness in the body of the person being anointed. The practice of being anointed on behalf of someone else is one such custom, and we do not teach or support such a practice in our chapel. Similarly, receiving anointing is not an act of devotion, piety or contrition in general. The sacrament of anointing is for a specific need for healing which should be recognizable or describable. While Holy Communion is available as a sustaining sacrament over the life of a faithful person, sacramental anointing is meant to be an intermittent and occasional gift when needed.

Any individual may request healing prayers and anointing, and a time and setting can be arranged. The individual asking can clarify whether the occasion includes an invitation for others present to participate, and the individual and priest can have a confidential conversation about the extent of disclosure that is comfortable for the individual.

A regularly scheduled service of Eucharist with Healing Prayers will be offered on the first Wednesday of each month unless it needs to be rescheduled for a wider conflict.

Customs and Practices: Incense, Intinction, and Food

It is an important goal to make the chapel accessible and available for all our community members, especially when attendance is expected. Some of us cannot tolerate glutinous bread, alcohol, or abundant smoke. Our common goal is to make it

possible for all to participate fully in worship while still offering the fullness of liturgical art and practice as part of our experience together.

Bread and Wine: At all communion services we will provide the option for bread made without glutinous flour, often in the form of rice crackers or corn tortillas readily available in local markets. Students bake bread for the chapel, but all our home recipes include some wheat flour. Those desiring the gluten free wafers are invited to reach into the pyx with their own fingers, extracting and eating the wafer so that it is not touched by one who is handling wheat flour bread.

Similarly, at all communion services we offer an option for grape juice that is alcohol free. It is available in the ceramic chalices.

Intinction: There are a variety of reasons that a person may be unable to eat a piece of bread or drink from the cup. The seminary affirms the tradition that the one bread and the common cup are important signs of our communion in the body of Christ. However, it is helpful to remember that all the benefits of Communion are received, even though one or both elements of the Sacrament are not received with the mouth (BCP, page 457).

If one chooses to receive the blessing of bread or cup without eating or drinking, one may stand respectfully with arms folded across the chest, with hands resting near the shoulders. The minister then holds the element up and speaks the words of communion – The body of Christ, the bread of heaven, or, The blood of Christ, the cup of salvation. The person then moves on as if having received the element physically.

Alternately, one may leave the bread in the palm of the hand, allow the chalice minister to take and dip it in the cup, and then give the bread and wine together to the communicant, usually placing them into the open mouth.

Incense: The visible rise of smoke and enchanting fragrance from incense is an ancient and very powerful sign of devotion for many Episcopalians. We struggle with its use at CDSP because our chapel is so small that those who occasionally have difficulty breathing find the airborne particulate challenging. In an attempt to live with the tension this creates, the Worship Committee adopted these guidelines in 2016.

We will let the community know in advance when the use of incense is planned.

We will limit the use of incense to a few occasions each year.

We will be modest with the amount of incense inside the chapel, removing the smoking thurible from the chapel at the end of processions or after other ceremonial use.

We are testing varieties of incense outside of official worship services to see if there is a product that is less troubling for those who have expressed that its use is difficult for them.

When incense is used with a thurible, the thurifer follows the guidelines published in Patrick Malloy's *Celebrating the Eucharist: A practical ceremonial guide*. The thurible is managed subtly and with natural movements of swinging in stride or above the elements of the table. Elaborations such as circular swings of the thurible in a loop or above the shoulders draw attention to the minister rather than the sign of the incense and are not permitted at any time in our chapel.

Vestments

Arrange with one of the sacristans to have a fitting for our vestments. Once fitted your size is recorded in a chart in the sacristy so that you can find the vestments that fit without much fuss. On occasion, we have too many same sized people for the number of vestments. If your size is not available, it is better to go a size up than a size down.

If you own your own vestments, we recommend that you keep them in your own closet and bring them as needed. Our closets are quite full, and it is difficult to find room for personal vestments.

Daily Offices

Vestments for the officiant and lector are cassock and surplice. An ordained minister is entitled to wear a tippet (the black scarf), and an ordained Episcopalian ought to consider the tippet obligatory. This is the attire also known as Choir Dress.

Eucharist

The Presider typically wears an alb, stole and chasuble for Eucharistic services. Except in very warm weather, this will be the norm for the chapel. In warm weather the chasuble may be omitted.

Those ordained in churches other than the Episcopal Church are welcome to wear any religious gowns or vestments true to their own tradition. Alternately, they may wear a cassock and surplice with a tippet.

Unless what is described above applies, the preacher, lay assistant, and deacon wear an alb. Ordained Episcopalians wear a stole according to their office. Priests may assist in diaconal roles when no deacon is present, reading the gospel and setting the table. However, priests do not wear their stole in the style of a deacon at any time.

Acolytes – crucifers, torch bearers, and sacristans – wear cassock and surplice.

Festive Occasions

On certain festive occasions like graduation, convocation, or a celebration of an event, the simple Choir Dress may be embellished with academic hoods or copes. Hoods and copes are not worn together.

Exceptions

There are occasions when less formal attire than described above may be appropriate. The only guideline to offer for such occasions is to have an agreement in planning with others and have the worship leading team dress to be consistent with the decision. A reason for the choices should include reference to a theological or behavioral goal that makes sense.

Language and Common Prayer

The Protestant Reformation was significantly energized by the desire to make the language of worship and scripture accessible to all the people, and in our church calendar we commemorate several individuals who dedicated themselves to leading the church into the languages of their day. In our time, we continue to review our use of language in worship so that we expand the metaphors we use for God and we embrace the fullness of humanity in our descriptions of who we are as we pray and gather.

At the time of the Protestant Reformation the influence of patriarchal thinking and masculine-presumptive expression was the norm. By the twentieth century, though, Sunday School teachers had to explain to their classes that “man” referred to all people, and that an expression like “for us men and our salvation” really included everybody. Such necessary explanations no longer appeal to many in the church, and yet some forms of that masculine-presumptive language remain in the official liturgies of the Episcopal Church. *Enriching our Worship* is meant to provide worship that pays greater attention to expanding the images and metaphors for God and seeks to include all humanity in its references to the people of the church and the world.

Any significant revision of language in an authorized service requires consultation with and permission from the Dean of the Chapel. However, subtle modifications that do not draw attention to conflicts with the language of the liturgy but conform to the sensibilities of the person speaking are welcome. The subtle shift in Rite One from “for us men and our salvation” to “for us and our salvation” is perfectly appropriate. The subtle shift in the Rite One confession from “maker of all things, judge of all men:” to “maker of all things, judge of all:” is perfectly appropriate for both Presider and congregant. However, the greater stretch to change “who gave thy only Son” to “who gave thy only Child” is a step further than an individual can take without the benefit of conversation with the wider community, starting with the Dean of Chapel.

Liturgical Music

Director of Chapel Music

Responsibility for liturgical music is usually delegated to the Director of Chapel Music/Assistant Professor of Church Music, who works with the presiders, officiants, preachers and planners involved in leading and planning worship. While the Director of Chapel music holds responsibility for music in the chapel, the greater good is served when the Director gets to collaborate with, teach, advise, and reflect with students on musical selections and possibilities. The Director serves primarily as a teacher of church music, not a gatekeeper for the chapel.

The Director and the Dean of the Chapel, together with the Worship Committee and sacristans, strive to cultivate and model the relationship of mutual understanding and respect necessary in parishes between clergy and musicians. The Director's responsibilities include membership in the Worship Committee, consultation with the Dean of the Chapel and sacristans, rehearsing and directing the *Schola Cantorum*, and working with the leaders of worship on Tuesdays for planning and incorporating music into the services. Music for services where the musical Director is not present will need to be arranged through the Dean of the Chapel, other faculty, or student musicians.

Schola Cantorum

Schola Cantorum is an official singing group comprised of students, spouses and partners, faculty and staff. *Schola* generally sings at the Thursday evening Community Eucharist and at other times as arranged. Its members may also be available to serve as cantors at Evening Prayer and at other unaccompanied services.

Norman Mealy Scholarship Student

The Church Divinity School is honored to have a resource for scholarship grants named in honor of Norman Mealy, Professor of Church Music from 1952-1987 and at the Graduate Theological Union from 1976-1987. Dr. Mealy also served as choirmaster at St. Mark's, Berkeley, from 1948-1962.

The Norman Mealy Music Scholarship is intended to encourage skilled musicians, interested in church music, to attend CDSP and thus ultimately enrich the musical life of the church - both goals close to Norm's concerns. When awarded, the scholarship helps to pay the tuition of a gifted CDSP student organist or musician who serves as an assistant to the Director of Chapel Music.

Musical Offering and Enrichment by other Individuals and Groups

Students (and others connected to the community) are welcome to offer musical talents and gifts to enrich and enhance our gatherings in chapel. Whether the gift is to help

lead singing or to contribute instrumental support to accompany organ or piano, or to offer a musical performance in conjunction with worship, please connect with the Director of Chapel Music in advance. The call about whether the offering is suitable or will work is the Director's to make.

In services that do not have the benefit of the Director's presence, the leader of the service is welcome to invite singing together without accompaniment. If the leader is not a confident song leader, she or he is welcome to ask for that help to be given by another.

Institutional Support for Student-organized Music

There are multiple copies of several different sources for liturgical music here at CDSP, in addition to three annual licenses for legal copying of congregational music. In addition, we encourage the use of music in languages other than English and commend to the student body the wealth of new liturgical music being composed in the Bay Area.

A Word about Copyrights

Copyrights (the right to copy something) protect the intellectual and creative offerings of writers, composers, poets and musical arrangers. Those who depend on remuneration for the time spent to compose hymns, songs or texts rely on copyrights to assure compensation for their work.

CDSP subscribes to several copyright licensing organizations which streamline the process for using and reprinting copyrighted music. Songs or music that are not covered by these license organizations require a fair amount of extra work and occasionally require a fee for use. If the Sacristan, Director of Music or Dean of Chapel cannot secure copyright permissions for something to be used or printed, it will not be printed.

For those who prepare programs or leaflets for our worship, please consult with one of our Sacristans for how to reprint music with appropriate attributions to the authors, composers and licensed permission.

Copyrights extend to commercial videos and audio recordings as well. Most commercial videos open with a warning that they are for home use only. Use of more than an excerpt from a movie or TV video requires a copyright license, which may be obtained for each use of a movie or TV show, or a blanket license may also be purchased on an annual basis.

How Liturgical Options are Chosen and Decisions are Made

The Worship Committee

The Worship Committee is a faculty advisory committee. The committee consists of faculty, staff and students, including elected class representatives and sacristans. Meetings are open to the community. The Worship Committee functions as a clearinghouse for issues related to chapel worship and a means for direct involvement in the overall liturgical life of the school through the chosen representatives. The minutes of these meetings are published in the Blue Sheet. The Committee normally meets on the first Wednesday of each month at 3PM.

The Dean of Chapel

The Dean of the Chapel, on behalf of the Dean and President, has responsibility for the shaping of liturgy in the chapel, the celebrations of feasts and seasons, the arrangement of the liturgical space, the coordination of music and liturgy, oversight of the student sacristans, and responsibility for the preparation and execution of all liturgies within the chapel. In addition, the Dean of Chapel is responsible for training and preparing liturgical ministers through workshops, rehearsals, reflections, helpful critique and consultations.

Sacristans

The sacristans are M.Div. students appointed and employed by the Dean of the Chapel with the approval of the Dean and President of CDSP. They are paid and are given authority to coordinate liturgies, direct rehearsals, assist with workshops, coordinate and construct the Rota, maintain the sacristy and all the liturgical items that are used in various liturgies. One student functions as the Head Sacristan, assuming more responsibilities, coordinating sacristy communications, and acting as MC at designated large liturgies, including Baccalaureate. The sacristans are commissioned for their service at the beginning of the new school year, and their service may last until the time of their own graduation.

Key Worship Leaders and Contact Information

CDSP President and Dean:

The Very Rev. Mark Richardson, Ph.D. mrichardson@cdsp.edu 510-204-0733

Dean of the Chapel:

The Rev. Dr. Randal Gardner rgardner@cdsp.edu 858-527-5395

Director of Chapel Music:

Professor George Emblom GAEmblom@aol.com 510-204-0726

Sacristans:

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Isaiah "Shaneequa" Brokenleg ibrokenleg@ses.cdsp.edu
Elizabeth Claire Atkins eatkins@ses.cdsp.edu 510-204-0741

Interim Chair of Worship Committee:

The Rev. Dr. Randal Gardner

Faculty Liaison with the Worship Committee:

Professor Caroline McCall cmccall@cdsp.edu