



ATHROFA **PADARN** SANT  
ST **PADARN'S** INSTITUTE

# Formation for Licensed Ministry Worship Handbook 2020-21



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## Worship is Central

Worship is central to who we are as people, to our calling as disciples, to our community life and to our service of God in our world. For most of us it can be profound and deeply moving, a place of encounter with the living God, of honesty, of transformation. Alongside all this, we also need to remember that worship is not about us, our own desires and preferences but is fundamentally about God, giving him the glory. These two aspects – what worship does for and to us and the fact that worship is about God - need not be seen in conflict. It is both 'our duty' and 'our joy'.

Although we will have several formational worship communities during our time of training including our placement, an important aspect will be our worship together in



*And all of us,  
with unveiled faces,  
seeing the glory of the Lord  
as though reflected in a mirror,  
are being transformed  
into the same image  
from one degree of glory  
to another;  
for this comes from the Lord,  
the Spirit.*

*2 Corinthians 3:18*

the full-time community and at residential. It is where our **community** comes together and are even joined together. Worship draws us in and draws us together for the purpose of sending us out envisioned, empowered and encouraged.

### The Challenge

All of us in the St Padarn's FLM community come from different worship expectations, styles and traditions and will be called to minister in a variety of contexts in the future. One of the criteria we are training you for is:

*Candidates are generous in their respect for the breadth and diversity of belief and practice within the Church in Wales.*

Our worshipping life together is an important place to demonstrate this generosity. Therefore, there are two important principles which apply to our life together within St Padarn's:

- **'grace not law'**
- and **'it's not about me'**.

### Grace not Law

*The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Galatians 5:22,23).*

So many people have been damaged by a legalistic approach to worship and feeling not 'good enough' because they don't understand the 'rules'. At St Padarn's we seek to treat each other with love, kindness and respect. Crucial to this is removing the sense that there is a 'standard'

against which we can measure each other – who are we to judge one another? It is vital that we create and sustain a culture where individuals do not feel that they are being watched or judged for not conforming to the ‘correct’ pattern/style of worship. Even ‘friendly’ jokes can create a culture of insecurity and distrust. At St Padarn’s, the sense of overall pattern and direction in our worship is held through meeting regularly to talk about our worship and to plan it together, both in the full-time community and to a lesser extent at residential for everyone.

## It’s Not about Me

When we come to lead worship, our focus is on the ‘congregation’, the community we are leading, what will offer glory to God and sustain and feed them as individuals and as a community. Naturally we will draw on what God has given us. We may also want to experiment, to try things which are new to us, to pick up ideas from others. But we do so authentically, as something we are doing for the benefit of the community, not because we think we ought to, or because we want to ‘uphold’ a particular approach.

## Worship in a Training Institution

The Church in Wales is a place of great variety, and its worship is changing. It holds together the inheritance of faith and the changing world in which it serves. Particularly now, when you will serve in ministry/mission areas not in lone churches, the greatest training you can have is to get used to focusing on that question – what will offer glory to God and sustain and feed this particular community on this particular occasion?

Since St Padarn’s is a Church in Wales institution and the vast majority of the ‘congregation’ within a St Padarn’s service will be from within the Church in Wales, any answer to the question ‘how do I lead worship so as to offer glory to God and sustain and feed this particular community?’ will be shaped by, and draw on, our tradition and patterns of worship within the Church in Wales. But our reason for doing that is not that ‘as an ordinand I *must* use these forms’ or even ‘as a trainee minister I *must* get used to these forms,’ but ‘this is the worship I believe will help this congregation worship God’. Grace not law; it’s not about me.

Most of us also find it hard to worship while leading worship. This is really not much different from the difficulty of leading worship when knowing you will get feedback. As priests and ministers we will always be leading worship, while being conscious of other things too – often how it is being ‘received’ looms large. So, as you lead or contribute in worship within St Padarn’s, you will build up your experience of how to handle the tension between worshipping and being conscious of how it is being received. Feedback from tutors will always be encouraging and will help you find ways to continue to improve. We are all learning – tutors themselves may also benefit from feedback!

## General Principles

We worship together at residentials, and although they do not offer a lot of opportunity for you to lead or contribute, there are general principles at play as we offer this ministry to one another.

### Language

We are a bilingual community, being formed as ministers for a bilingual church serving a bilingual nation. Our worship needs to reflect this.

As a rough pattern one might expect that every service includes elements in both Welsh and English. However, we operate under grace not law. At residentials most of our services will be bilingual, and in the full-time community it is expected that each week will have a balance of languages.

All our candidates are offered a free online course in order to learn Welsh. However, if you don't speak any Welsh at all, there will normally be a translation of what is being said in the sheet or on powerpoint, though you should also get used to some of the most common liturgical elements ('Lord hear our prayer', 'In the name of the Father, Son and Holy Spirit') sometimes not being translated Welsh is a phonetic language (unlike English) so don't be nervous of responding or singing in Welsh even if you are a complete learner. You probably sound ok!

### What to Wear?

The diversity of worship 'styles' and practices in the Church in Wales extends also to liturgical dress. While it is normal in the Church in Wales to robe when leading services, particularly at a main service on a Sunday, there is significant scope for diversity depending upon the occasion and the practitioner. Choral Evensong, parish prayers, all-age worship, etc. each demand a unique approach.

There is therefore no St Padarn's liturgical 'dress code'. Like every other aspect of worship – the gestures we make, the songs we choose and so on, liturgical dress thus requires intentionality and discernment in order to serve the needs of the congregation in their common worship of God.

While worship at St Padarn's, whether in the chapel at SPI Cardiff or at residentials, is primarily for the worship of God and the edification of the community, it is also a safe space to try new things and to grow in confidence as ministers. For many, 'robing' is a new, uncomfortable, experience as they enter training. If that is you, it may very well be worth robing on occasion in order to become familiar and comfortable with liturgical dress. For those well accustomed to robing and unfamiliar with leading worship in any other manner, it may similarly be worth leading on occasion in less formal attire. As most candidates will go on to serve in increasingly diverse ministry/mission areas, a level of adaptability and confidence leading worship in different contexts will be of great service to you in your future ministry.

## Accessibility

As part of our commitment to serving the worshipping needs of the community, it is important that all services be accessible to members of the congregation with dyslexia, visual and/or hearing impairments, and other learning differences. The use of a microphone and large print and off-white backgrounds in service sheets/slides will help to ensure a more inclusive worship experience. Julie Davies can be consulted regarding this -she will be aware of which particular needs members of the community have at any particular time.

## Inclusive Language

The vast majority of modern hymn books, modern biblical translations and modern liturgies use language that is inclusive, that is, language which doesn't assume, in speaking about humanity, that men are the 'norm'. It is important that our worship includes everyone and values everyone so please take care not to alienate different groups by using language which excludes or makes assumptions that are unhelpful.

## Variety

'Grace not law', and 'it's not about me' are very important. During residentials we will normally have a variety of ordinary offices and some worship that's more creative. There are so few 'slots' that most part-time candidates will not have the opportunity to lead worship at



*Grace not law*

*It's not about me*

residentials, although we hope you will be getting plenty of opportunity on placement. The temptation then is to turn every service into something special and extraordinary. However, we would ask you to stick to the balance that has been struck in how the worship has been arranged. Sometimes an ordinary 'no frills' morning prayer can be far more meaningful than any other kind of service and is a good example of 'it's not about me' and about creating a space in

which the congregation can truly worship the living God. Normally at residentials, each day will have an ordinary Church in Wales standard office, and one more creative service, as well as Eucharistic services.

Each diocese in turn, under the guidance of a tutor, will plan and lead the worship at residentials. It would be good for members of the part-time community to be more involved than full-time members. You will be expected to be responsible for everything - devising or identifying liturgy, making sure that everyone has copies or that they are available on powerpoint, music and musicians and so on (even access to the worship area if this is an issue). Lyn Davies has access to the files of liturgies previously used on residentials.

We will sometimes use the lectionary readings, and sometimes use readings which are appropriate to the theme of the weekend.

## Daily Office

Here are guidelines for when we come together as a community, either on residential or in the full-time programme.

The discipline of morning and evening prayer is a way of placing each day within a context of praise, petition, and contemplation. It is a means of orienting ourselves continually to God – meditating upon his word, giving thanks for the gifts that we have received from him, and entrusting to God our daily cares and concerns. For this reason, morning and evening prayer hold a special place in the daily worship of the Church in Wales. Until the 1950s, the 1662 *Book of Common Prayer* (1664 in Welsh) was *the* norm for morning and evening prayer in the Church in Wales. Today, however, there is a great variety of liturgical material in use across the province – from the 1984 and 2009 Morning and Evening Prayer books produced by the Church in Wales, to the Church of England's *Daily Prayer* (2005), to material produced by the Iona Community, etc. This range of liturgical material allows for greater diversity in worship and more adaptability to particular contexts and circumstances. But it can also lead to less familiarity with a set pattern of worship and more confusion about how to structure a service.

While chapel at St Padarn's is a great space to experiment with liturgical resources and to learn how to structure a service that is attentive to one's particular context and congregation, it is also helpful to have a common framework within which we can all easily navigate and from which we can then experiment. We therefore recommend that candidates learn to comfortably inhabit the Church in Wales's most recent (2009) Daily Prayer services.

The general structure for morning and evening prayer can be found on pp. 12-13 in the 2009 Daily Prayer book (the green book), with additional notes on pp. 14-17.

It is available online at:

<https://s3.amazonaws.com/cinw/wp-content/uploads/2014/08/Daily-Prayer2009.pdf>The general structure for morning prayer is as follows:

### I. The Introduction

- You *may* begin with **(A) Prayers of Penitence** (pp. 18-21), but formal confession/absolution is not necessary for every service of morning/evening prayer, and in fact would be unusual at a weekday office. You may also decide not to include Prayers of Penitence if, for instance, if confession/absolution is included in another service that day.
- Choose *one of the following* Introductions to morning prayer: **(B) Opening Versicles and Responses and Invitatory Cantic** (pp. 20-23), **(C) Morning Acclimation of Christ** (22-25) or **(D) A Simple Introduction to Morning Prayer** (24-27).

### II. The Ministry of the Word

- If you're using two readings, use *Pattern 1* on pp. 26-31.
- If you're using one reading, use *Pattern 2* on pp. 32-35.
- The psalms can be found on pp. 304-649.

- The Creed may follow the reading(s), but it is not necessary except on Sundays and particular Holy Days.

### III. The Prayers

- Suitable prayers may be found in *Appendix V* (pp.216-33) or extemporaneous prayers may be offered.
- The prayers conclude with the Lord's Prayer followed by the collects (short general prayers).
- Often the particular collect for that day/week is said, followed by the collect for peace and/or the third collect on pp. 64-67. Particular collects for the day/week can be found in *The New Calendar and the Collects* (2003).

### IV. The Conclusion

- Seasonal dismissals can be found in *Appendix II* (pp. 76-137), otherwise you may conclude with one of the dismissals on pp. 38-41 (the dismissals on pp.42-43 are generally reserved for priests).

**\* A note on antiphons/canticles:** morning prayer generally includes one or more canticles, (short 'songs' usually taken from scripture). A collection of canticles can be found in Appendix 3 on pp. 138-213. When using an accompanying antiphon (short sentence said before and after the canticle), the order is: Antiphon, Canticle, Doxology (Glory to the Father, and to the Son...), Antiphon.

**\*\* A note on seasonal material:** Seasonal material (to be used in Advent, Christmas, Epiphany, etc.) can be found in *Appendix II* (pp. 76-137). This includes:

- An opening **Sentence** to begin the service
- An **Opening Prayer of Blessing** to be included in the **Introduction**
- Recommended **antiphons** and **canticles** to be used at the end of the **Introduction** immediately before **The Ministry of the Word**
- A final **dismissal**

**\*\*\* A note on use in chapel:** Given all the variations included in the 2009 Daily Prayer book, the book is a wonderful resource for putting together an order of service, but it can be rather clumsy to use 'straight from the book.'. A number of services are already printed and available in chapel. You can also access these orders of service on moodle.

Time for examples! The following is a service of morning prayer for use in Advent:

## Example 1

### THE INTRODUCTION

*[Stand]*

"Repent, for the Kingdom of heaven is at hand"  
Matthew 3:2

*A seasonal opening sentence which was taken from the seasonal material in Appendix II on p. 77.*



O Lord, open our lips,  
**And our mouth shall proclaim your praise.**

*(B) Opening Versicles and Responses*

We sing to you, O Lord, and bless your name,  
**And tell of your salvation from day to day.**

**Glory to the Father, and to the Son, and to the Holy Spirit;  
As it was in the beginning, is now, and shall be for ever. Amen.**

Worship the Lord.  
**All praise to his name.**

You are blessed, Sovereign God, Lord of all!  
In your tender compassion  
the dawn from on high breaks upon us,  
to dispel the lingering shadows of night.  
As we look for your coming among us,  
open our eyes to behold your presence  
and strengthen our hands to do your will,  
that the world may rejoice to give you praise.  
**Blessed be God for ever.**

*An opening prayer of blessing which  
was taken from seasonal material in  
Appendix II on p. 77.*

**Ant:** All the ends of the earth  
**shall see the salvation of our God.**

*Advent antiphon/canticle taken from seasonal  
material in Appendix II on pp. 77, 81.*

1 How lovely on the mountains :  
are the feet of those who bring good news.

2 Who announce peace, who proclaim salvation :  
who say to Zion 'Your God reigns.'

3 Listen! Your watchmen lift up their voices :  
together they shout for joy;

4 For with their own eyes they see :  
the return of the Lord to Zion.

5 Break forth together into singing you ruins of Jerusalem :  
for the Lord has comforted his people.

6 The Lord has bared his holy arm :  
before the eyes of all the nations;

7 and all the ends of the earth shall see :  
the salvation of our God.

**Glory to the Father, and to the Son, and to the Holy Spirit;  
As it was in the beginning, is now, and shall be for ever. Amen.**

**Ant:** All the ends of the earth  
**shall see the salvation of our God.**

## THE MINISTRY OF THE WORD

### Psalmody

*Each psalm ends with:*

**Glory to the Father, and / to the / Son:  
And / to the / Holy / Spirit;  
As it was in the be / ginning, is / now:  
And shall be for / ever. / A / men.**

*Pattern 1, with two readings*

*[Sit]*

*Psalms found on pp. 304-649*

## Old Testament Reading

*Before the reading:*

A reading from ...

*After the reading*

Here ends the Old Testament Reading.

*Silence*

### Gospel Canticle

*[Stand]*

Ant: Happy are those who are invited

**to the wedding banquet of the Lamb.**

*Advent antiphon taken from Appendix II*

Blessed be the Lord the / God of / Israel \*  
for he has come to his / people · and /set them /free.

The Lord has raised up for us a / mighty / Saviour \*  
born of the / house of his / servant / David.

Through his holy prophets God promised of old  
to / save us · from our / enemies \*  
from the / hands of / all who / hate us.

To show / mercy · to our / forebears \*  
and to re/member · his / holy / covenant.

This was the oath God swore to our / father Abraham \*  
to set us / free · from the / hands of · our / enemies,

Free to worship him / without fear \*

*The Benedictus, Zechariah's song of  
thanksgiving (Lk 1:68-79), is  
generally used as the Gospel  
Canticle for morning prayer*

holy and righteous before him / all the / days of our life.

And you, child, shall be called the prophet / of the Most / High \*  
for you will go before the / Lord to prepare his / way,

To give his people knowledge / of sal/vation:  
by the for/giveness of / their sins.

In the tender compassion / of our God \*  
the dawn from on / high shall / break up/on us,

To shine on those who dwell in darkness  
and the / shadow of / death \*  
and to guide our feet / into the / way of / peace.

**Glory to the Father, and / to the / Son,  
and / to the / Holy / Spirit;  
As it was in the be/ginning, is / now,  
and shall / be for / ever. / A/men.**

Ant: Happy are those who are invited  
**to the wedding banquet of the Lamb.**

### **New Testament Reading [Sit]**

*Before the reading:*  
A reading from ...

*After the reading*  
Here ends the New Testament Reading.

*Silence*

### **THE PRAYERS**

*[Sit/kneel]*

#### **Intercessions**

*Response:*

Lord, in your mercy  
**hear our prayer.**

OR

Lord, hear us  
**Lord, graciously hear us.**

As our Saviour taught us, we boldly pray:

**Our Father, who art in heaven, hallowed be thy name;**

**thy kingdom come; thy will be done;**

**on earth as it is in heaven. Give us this day our daily bread.**

**And forgive us our trespasses, as we forgive those who trespass against us.**

**And lead us not into temptation; but deliver us from evil.**

**For thine is the kingdom, the power and the glory,  
for ever and ever. Amen**

***Collect for Advent 1***

Almighty God, give us grace  
to cast away the works of darkness  
and to put on the armour of light,  
now in the time of this mortal life,  
in which your Son Jesus Christ came to us in great humility;  
that on the last day, when he shall come again in his glorious majesty  
to judge the living and the dead, we may rise to the life immortal;  
through him who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever.

*Collect for the First Sunday of  
Advent, taken from The New  
Calendar and the Collects (2003)*

***Collect for peace:***

O God, the author of peace and lover of concord,  
To know you is eternal life,  
To serve you is perfect freedom:  
Defend us in all assaults of our enemies,  
That we, surely trusting in your protection,  
May not fear the power of any adversaries;  
Through Jesus Christ our Lord. **Amen.**

***Collect for grace:***

Eternal God and Father,  
by your power we are created  
and by your love we are redeemed:  
guide and strengthen us by your Spirit,  
that we may give ourselves to you  
in love and service of one another;  
through Jesus Christ our Lord. **Amen.**

**THE CONCLUSION**

May God the Father  
who loved the world so much he sent his only Son,  
give us grace to prepare for eternal life. **Amen**

May God the Son,  
who comes to us as Redeemer and Judge,  
show us the path from darkness to light. **Amen.**

May God the Holy Spirit,  
by whom the Virgin Mary conceived the Christ,  
help us to bear the fruits of holiness. **Amen.**

***[Stand]***

*Advent dismissal taken from  
seasonal material in Appendix II on  
p. 81*

The Lord be with you.

**And also with you.**

Let us bless the Lord.

**Thanks be to God.**

Here is an explanation of how to navigate through the simpler structure, and with a worked example of a morning prayer during ordinary time.

## Example 2

Starting with the simple introduction p.24/25

Lord Open our lips etc..... and then over the page to p.26/27.

Then pattern 2 with one reading p.32/33

Psalm

Reading (only one, maybe the NT?)

Gospel Canticle p.32/33 and over the page

No affirmation of faith (unless it is a Holy Day) (p.34/35)

Prayers p.36/37

*There is scope in the prayers to follow an intercessions structure or to use collect style / favourite prayers, extemporary or even silent prayer or any other creative way of praying for the day ahead, the world and the Church.*

Lord's Prayer (still on p. 36/37)

The Collects p. 38/39

*Curiously there is no requirement to use the collect of the day unless it is a holy day and we use one or two of the prayers on this page.*

Then an ending p.38/39 onwards.

Here is a version of the above in full:

### ***A Simple Introduction to Morning Prayer***

O Lord, open our lips,

**And our mouth shall proclaim your praise.**

**Glory to the Father, and to the Son,  
and to the Holy Spirit;  
as it was in the beginning, is now,  
and shall be for ever. Amen.**

*Silent prayer/reflection on the coming day.*

Early in the morning  
my prayer comes before you.  
Lord, have mercy.  
**Lord, have mercy.**

You speak in my heart and say  
'Seek my face';  
your face, Lord, will I seek.  
Christ, have mercy.  
**Christ, have mercy.**

Let the words of my mouth and the meditation of my heart  
be acceptable in your sight, O Lord,  
my strength and my redeemer.  
Lord, have mercy.  
**Lord, have mercy.**

***Psalm ending with***

**Glory to the Father, and / to the / Son :  
and / to the / Holy / Spirit;  
as it was in the be/ginning, is / now :  
and shall be for / ever. / A-/men.**

Reading

*Before the reading*

A reading from ...

*After the reading*

This is the word of the Lord.

**Thanks be to God.**

Silence

***The Gospel Canticle: Benedictus Dominus Deus Israel***

*[Stand]*

- 1 Blessed be the Lord the / God of / Israel :  
for he has come to his / people and / set them / free.
- 2 The Lord has raised up for us a / mighty / Saviour :  
born of the / house of his / servant / David.
- 3 Through his holy prophets God promised of old •  
to save us / from our / enemies :  
from the / hands of / all who / hate us.
- 4 To show mercy / to our / forebears :  
and to re/member his / holy / covenant.
- 5 This was the oath God swore to our / father / Abraham :  
to set us free from the / hands / of our / enemies,
- 6 Free to worship him / without / fear :  
holy and righteous before him / all the / days of our / life.
- 7 And you, child, shall be called  
the prophet of the / Most / High :  
for you will go before the / Lord • to pre/pare his / way,
- 8 To give his people knowledge / of sal/vation :  
by the for/giveness / of their / sins.
- 9 In the tender compassion / of our / God :  
the dawn from on / high shall / break up/on us,
- 10 To shine on those who dwell in darkness •  
and the / shadow of / death :  
and to guide our feet / into the / way of / peace.

**Glory to the Father, and / to the / Son :  
and / to the / Holy / Spirit;  
as it was in the be/ginning, is / now :  
and shall be for / ever. / A-men.**

**THE PRAYERS**

*There is freedom here, though the rubric says:*

*At Morning Prayer, prayers are offered for the day and its tasks, for the world and its needs and for the Church and its life.*

*The prayers in Appendix v, the Litany (Appendix vi), or other suitable prayers, are used.*

*The Lord's Prayer introduced with:*

Let us pray with confidence to the Father:

**Our Father in heaven ...**

*The third collect, for grace.*

O Lord and heavenly Father, almighty and everlasting God,  
we thank you for bringing us safely  
to the beginning of this new day:  
defend us by your mighty power  
that we may be kept free from all sin  
and safe from every danger;  
and enable us in everything  
to do only what is right in your eyes;  
through Jesus Christ our Lord. **Amen.**

The Lord be with you.

**And also with you.**

Let us bless the Lord.

**Thanks be to God**

## Rubrics are our Friends

A final note on rubrics – the Church in Wales prayer books have very full instructions (called 'rubrics') before each order of service and throughout the service. Usually they are in italics. If you familiarise yourself with these, they will help you understand what 'should' happen at different points in the service, even in how to introduce readings and lead prayer, and this will help you gain confidence. Anything outside the rubrics in the prayer books is local custom or tradition, even if churches can claim that the right way to do x is .....

Knowing the rubrics will help you navigate your way around how to put services together and what 'action' is meant to enhance the service. Likewise inserting rubrics in a service sheet when you are expecting your congregation to do something helps them feel comfortable and confident and they can then relax and focus on worshipping.



As those training for ministry we would encourage you to buy your own copies of the service books (or have access to your own copies). If you develop a working familiarity with the service books you will have confidence that as you encourage and train others in reading scripture, leading intercessions and other aspects of leading worship you will at least know what is meant to happen and when!

## Resources

Orders of service and other liturgical resources published by the Church in Wales can be accessed through the Church in Wales's website: <http://www.churchinwales.org.uk/>. The St Padarn's library also contains a number of helpful resources; feel free to consult the librarian, Anna Williams, or the learning resources assistant, Holly Terrington for assistance. Finally, there is a database of past chapel services to be accessed through Moodle.

## Worship in the Full-time Community

### Organising Worship

The full-time community of candidates is split into worship groups. Each group is responsible for all of the worship on a given week. The week before your worship week, the whole group will meet with a member of the tutorial staff to think and talk together about worship in general, and to design the following week's worship. This is not about divvying up the services between people. Of course, in the end someone will have to lead a service, others read etc., but it's about working together. You may think of a theme for the week, you may want to consider balance across the week, you will want to think about where the community is up to and what will be going on that week. You will also need to think about who will ensure chapel is set up for the services, and about the music. It is important to correspond with musicians (typically a member of the fulltime community) well in advance of the service to ensure a smooth and collaborative process.

During your worship week, you will need to work together. You may find it useful to meet on the Wednesday of your week for a final check. It is also important to pray together throughout the week (perhaps just before services).

In the following week the whole group will meet again with the member of the worship team, on Wednesday, for feedback, and also to reflect more generally on the week and to think about how things might be taken forward in the future.

The member of the worship team is there to help you work together, to challenge, provoke and support, to supply resources and ideas, and to give honest, constructive feedback.

The rotas are arranged so that different times your group leads worship you will be supported by a different member of the worship team, so you hear different voices and gain from different people's wisdom.

## Our Pattern of Worship

Our pattern of worship as a community will vary and develop across the year.

In the mornings (Thursday and Friday) we seek to continue to use the lectionary readings for morning prayer. This allows us to gain from the continuous reading of scripture which the lectionary provides us across the week and across the weeks.

In our daytime and evening services we are more flexible about themes and readings. Because of the variety of our 'diet' in the daytime and evening, there is little to be achieved by occasionally using the lectionary readings for evening prayer since we wouldn't be getting continuous readings of scripture – we would receive them as fairly random. This also allows more space for innovation, all-age and designing worship for the occasion.

While lockdown prevents us from gathering together 'in person,' we will still have an opportunity to meet virtually for worship. The pattern for worship in lockdown is:

<b>Wed 11.00am -12:00pm</b>	<b>Opening Worship</b> (through Zoom with a sermon from a member of staff)
<b>Wed 5.00pm – 5:30</b>	<b>Evening Worship</b> (through Zoom)
<b>Thu 8.30am – 9.00</b>	<b>Morning Prayer</b> (through Zoom)
<b>Thu 5.00pm – 5.30</b>	<b>Evening Worship</b> (through Zoom)
<b>Fri 8.00am – 8.30</b>	<b>Morning Prayer</b> (a pre-recorded service featuring a 2-3 minute reflection from a candidate)
<b>Fri 11.30am – 12.00pm</b>	<b>Closing Worship</b> (through Zoom)

The pattern for worship once we are able to gather again at the Cardiff site is:

### **Wed 11.45am – 1pm      Community Eucharist**

This is the major gathering and service of our week together, and would normally involve music, a sermon (from a staff member or a visitor) and finish with news and notices. The presider would normally be a staff member.

### **Wed 5.15 – 6 pm      All-age worship**

We hope that the families within our community join us for this service. This could be Eucharistic some, but not all, of the time. It is followed by 'family night' dinner.

### **Thu 7.45 – 8.15 am      Morning prayer**

This may upon occasion include a quiet Eucharist in the style more of a parish 'daily/mid-week Eucharist' (compared to the 'Sunday Eucharist' style of the Wednesday 11am service).

### **Thu 5.30 – 6pm      Evening Prayer**

An opportunity to gather together for prayer, scripture reading, and worship, this service could take many forms: Evensong, Taizé worship, alternative service of evening prayer, praise and worship, etc.

### **Friday 7.45 – 8.15am Morning prayer**

This should include a short (2-3 minute) reflection by a candidate – that is a different form from that of the sermon, but one which can be very valuable.

### **Friday 12.15 – 12.30pm Closing worship**

This short service brings our week together to a close. It is a chance to pray together, to reflect on what has happened over the last few days, and to 'take our leave'.

All our services would normally take place in the Chapel, but there is nothing to stop a group experimenting about locations, or how Chapel is set up. Place, space and architecture have a powerful influence on our worship.

## Attendance

We are together as a community for little more than two days a week. **Therefore, all candidates are expected to be at all worship in our Wednesday – Friday pattern and to participate fully in it.** 'Grace not law' – so we don't keep a register, tick people off, or want people to feel awkward if upon rare exception there is an act of worship they can't make.

However, it would be a serious matter if a candidate started to withdraw from our community life by regularly absenting themselves from a particular part of our worship or just became lax. If you do find yourself with issues about fully participating in our worship, please speak to Jordan.

Regular absences will be discussed with you and they may need to be noted on in your final report to the bishop, as will all unauthorised absences.

## Use of Chapel

Chapel is dedicated to be a place of prayer and worship for St Padarn's candidates and their immediate family. It is available 24/7 for prayer and worship. It is a place to connect with God individually and to grow together as a community in Christ. The space is *for you*; you are warmly invited to make creative use of the chapel as you see fit – silent reflection, prayer groups, singing/liturgical practice, communal praise and worship, etc.

Upon occasion the chapel may be used by others as part of our ministry of welcome and hospitality. We will try to convey a clear notice in good time indicating this, so you know in advance if for any reason chapel will not be available for your use in prayer and worship.

Clearly, we need to share this space among us, though in practice we shouldn't have any difficulty in doing this. We all want to support each other in our growth in prayer and spirituality and can easily be sensitive to other people using the chapel when we also wish to

do so. A helpful pointer is that we can use the space as we want when we are there – lie on the floor in meditation, play loud music, chant etc. – but should do nothing to dominate or change the space for others when we are not there.

Part of this also means that it's not appropriate for those who are not St Padarn's staff or candidates and immediate family to use the chapel, except for officially organised services to which they are invited. If candidates were to use the chapel for events involving people from outside, that would change the nature and availability of the space for others. If there are particular things you would want to organise including people from outside St Padarn's, do just speak with Jordan, but the presumption is that the chapel is dedicated as a place of prayer and worship for St Padarn's candidates and their immediate family.

Prayer and worship is at the heart of our formation and community. This policy aims to ensure it is always available and accessible for us all.