



*Marquand Chapel*

*Guidelines for Worship*

**2005-2006**



Christian Worship is about meeting God in scripture, in bread and wine, in prayer, in praise, and in one another. It is about love. It is about gathering and dwelling in God's love and it both informs and reflects the ways in which we each are called to a life of Christian action – caring, healing, prophesying, teaching, and the myriad other justice-making ways of God's realm.

Christian worship in an ecumenical setting is especially about love. We need to be open, patient and generous as we strive to: find ways of worshipping together, share the best of our own traditions, learn about other people's traditions, and discern the patterns that we hold and create in common.

No one group or denomination dominates worship in Marquand. The chapel is here for all and it is important that as wide a range of people as possible are involved in leading services so that the worship styles of all the denominations and groups on campus and in New Haven can be learnt from, developed and enjoyed.

These guidelines are offered as an aid to all members of the community in planning and participating in ecumenical worship services in Marquand Chapel.

## *Chapel Ministers*

Matthew Haugen  
Elizabeth Lerohl  
Emily Scott  
Kaji Spellman  
Kelly Van Andel

## *Organists*

Stephen Fraser  
Colin Lynch

## *Marquand Choir Directors*

Marisa Green  
Daniel Koh

## *Gospel Choir Director*

Mark Miller

## *Chapel Administrative Assistant*

Jean Lowe

## *Senior Lecturer in the Practice of Sacred Music*

Patrick Evans

## *Dean of Chapel*

Siobhán Garrigan

## *Evaluation*

Chapel is a work-in-progress and so evaluation is just as important as planning and leading and participating. Two days per semester there will be a chapel discussion table in the Common Room where the Dean of Chapel or a member of Student Council's Worship Committee will host a conversation about worship in Marquand. This conversation will seek to learn about liturgy by going beyond subjective tastes to ask searching questions about how an ecumenical school does worship.

Such learning is vital for the development of both the worship program and the curriculum at YDS, so please consider coming along when you can. We will also invite people from the various caucuses on campus and people picked at random from the face-book. We want to know how the whole community responds to worship: those who go to Marquand and those who do not.

If you can't make this round-table discussion but have comments or ideas, please email Siobhán or another member of Worship Committee. Members include: Siobhán Garrigan (chair), Bob Wilson, Patrick Evans, Bryan Spinks, Martin Jean, and Kristen Leslie.

## *Welcome*

Worship in Marquand Chapel is a time set apart every morning when the community gathers to pray and give praise to God. It is planned and led by the students, faculty, administrators, and staff of Yale Divinity School and is ecumenical in its mission. A different person or group of people leads each day. The Chapel Ministers work with everyone who leads worship in order to balance the chapel's twofold mission as a place where liturgy is learned and as a spiritually nourishing point on campus.

One of the main ways we achieve this balance is by inviting worship leaders to draw deeply on their own denominations' liturgical traditions while, at the same time, orienting these to make them accessible to as many people in this community as possible. This occasionally means that some liturgies cannot be adapted for an ecumenical setting and planners are advised to draw on an alternative aspect of their tradition.

The Chapel Ministers will work with you in some detail to help you to construct a service which is appropriate to the needs of the particular assembly to whom you will be ministering here. Some of these needs include the following:

## *Timing*

Worship is at 10:30am. From Monday through Thursday, it is thirty minutes long and on Fridays it is forty-five minutes; we must stick faithfully to this time-frame so that the whole community can continue its fellowship over coffee in the Common Room before returning to class or office at 11:30am. Liturgies

therefore have to be carefully 'timed' in the planning stages and closely monitored in chapel, with adjustments made by the leaders if necessary. For example, if a sermon has lasted for 20 minutes instead of the proposed 10, the presiders might consider abbreviating actions after the sermon, such as final prayers and/or hymns.

Because worship is only thirty minutes long, it is important not to address more concerns than can be processed in the time available. This means that: a) services should not be over-loaded; and b) highly emotional or contentious issues should be handled with extreme sensitivity.

## *Schedule*

In general we follow a two-week schedule alternating leadership between student groups, faculty, and the chapel team. However, Wednesdays are always Sung Morning Prayer and Fridays, Eucharist. The rhythm of worship in chapel is based on the liturgical year and seeks to minister to the needs of people as they pass through the academic year. From time to time, worship leaders also involve the so-called 'secular' feasts, such as Holocaust Memorial Day or Martin Luther King Day: please talk to us well in advance if you have an idea for such a service.

Please note that, because so many groups want to plan and lead worship, you must advise the chapel team well in advance if you have a particular date in mind. Also, because we want to make time for as many people as possible to be involved, we try to insure that no single group leads worship twice in a short space of time.

be a group of people from different backgrounds who come together to lead worship (e.g.: the chapel team itself). These liturgies might look at a particular symbol, such as water, or they might address a particular theme, such as non-violence or racism. It is important that the focus of such services remains prayer, prophecy and praise, so that worship remains worshipful and does not become a 'soap box'.

Yet other services will reflect our attempts to pray with and grow in friendship with people of other faiths in our community, and relations are active with Jews, Buddhists and Muslims.

## *Etiquette*

A few notes on etiquette: please move right into the space and refrain from sitting in the seats closest to the door – if these are filled, there is no place for late-comers or the less able-bodied to sit. Please move into the center of the pews (for the same reasons).

Please do not talk to faculty or administrators about work-related issues on their way to or from, or in, chapel – we try to create a time and space that is sacred for all. Please leave your coats and book bags on the rack in the narthex, rather than on the seats. And please don't chat in the narthex if the service is starting inside – unless you want the whole chapel to hear you!

Come with an open disposition and come often: chapel is different every day and the only way to get the full picture of such a diverse community's liturgy program is to worship together often.

## *Imagination*

People here, as in all assemblies, engage in worship through their senses: touch, taste, sight, hearing and smell. Please think of ways in which you might appeal to the bodily senses of the people you are ministering to here. As a community of scholars and administrators, we tend to live in our heads and too many words will dampen the wonder of God's presence in worship.

Think of how you use the whole space: from when people arrive at the Narthex through to when they leave. Think of the smells in the space, the art or color or imagery on view, and the seating arrangements. Think of the sounds you will make, in voice, in music, in silence. Be imaginative: it is through our imaginations that we are able to worship.

Try to create worship that fosters as much congregational participation as possible.
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## *Inter-denominational Liturgies*

Although we encourage all worship planners to draw on their liturgical heritage, not all services are strictly denominationally characterized. Sometimes we draw on our unique resources as a multi-denominational community to create liturgies that explore what is shared in Christian traditions. Such services are often (but not exclusively) organized by groups who gather around a common identity or cause, rather than around a common denomination (for example the Women's Center, the Black Seminarians, the GLBT Coalition or the Yale Committee for Social Justice). They may also just

## *Fridays*

On Fridays, for Eucharist, we provide a loaf of bread, wine and grape juice (which must always be offered). We are equipped to serve communion with either a ceramic set of 1 large jug, 3 large cups and 2 plates or a silver set of three individual cup-holders (with glass cups) and 3 serving plates. We have white linen tablecloths and small cloths and we have candles and candlesticks. If you require other items (such as vestments or a cruet set), please provide them yourself.

We hope that chapel will be denominationally educational and so we ask each group responsible for Friday's Eucharist to include a short paragraph at the end of the bulletin which describes their particular denomination's approach to communion. We also ask that the presider be ordained or authorized to celebrate communion according to the polity of her or his own denomination.

## *Bulletins*

It is customary to produce a bulletin for each service. This is an important tool in making unfamiliar liturgical structures accessible to a diverse assembly. Usually in the bulletins we place an asterisk next to those parts of the service where the congregation should stand if they are so able (and please remember that not everyone is so able) and we ask you to include a couple of sentences at the end which describe a little about the liturgical roots of the practices you choose to lead. The Chapel Team will work with you on the production of the bulletin and will ask you for a final draft three days prior to the service.

## *Music*

We need to sing! The Chapel Ministers will liaise between you and the musicians in order to choose music which ministers to this community. As resident musicians, we have an organist available every day and a choir which sings on Wednesdays and Fridays. We are also blessed with a Gospel Choir and a female *a cappella* group, the Sacramental Winers. We aim to have a wide range of liturgical music represented in chapel and so we invite offers of special music, congregational accompaniment or praise-giving in song – please volunteer. We have copyright licenses for church music; so if you wish to suggest the use of a congregational hymn or psalm that is not in either the United Methodist Hymnal or the New Hymnal for Colleges and Schools (the hymn books currently in our pews), we can photocopy it.

## *Scripture*

Because music may need to be rehearsed some time in advance, we encourage worship leaders to work with the Revised Common Daily Lectionary and use the texts suggested for each day. It is also useful to consult a lectionary so that the community has the chance to engage with the full range of biblical texts, and also so that preachers minister to *this* congregation at *this* time (and don't just pull a sermon from the file). The chapel ministers can advise you of the lectionary texts for a particular day (or see [www.satucket.com/lectionary/](http://www.satucket.com/lectionary/)).

If you do not use lectionary texts, please let us know your text selection at least two weeks in advance (so that the music can be planned). Please note that the NRSV Bible is in the pews.

## *Language*

In Marquand Chapel, it is necessary to be attentive to language. This is a community where there is great diversity in people's prayer practices and language is central to Christian prayer. Making sure that as many other worshippers as possible are called into prayer and praise is vital, so we ask you to be careful how you use militaristic imagery, metaphors that elide blackness with evil, and phrases that say disability is sinful.

In particular, we ask you to be careful in your use of gendered language for both God and humankind. Naming God as Lord, Father, Master, King and He, is scriptural and a significant part of much Christian worship; but Christian scriptures and traditions also name God in feminine and non-gendered ways. Naming God only with masculine nouns and pronouns can create the sense that divinity is characterized by maleness, and not by femaleness, and this can both limit our knowledge of God and, potentially, negatively affect our view of men and women, made in God's image. Additionally, for similar reasons, please do not refer to all humankind as 'man' or 'mankind' in chapel.

So if you are from a tradition that uses authorized texts, we ask you to use the most inclusive forms available and pay extra attentions to the way you name God and humankind in sermons, hymns, and prayers. If you are from a tradition of free prayer, we ask you also to remain authentic in your prayer practices but to use wherever possible a range of names and metaphors for God. Assistance in developing inclusive language for Marquand will be offered by the chapel dean and ministers.