

Arts of Worship

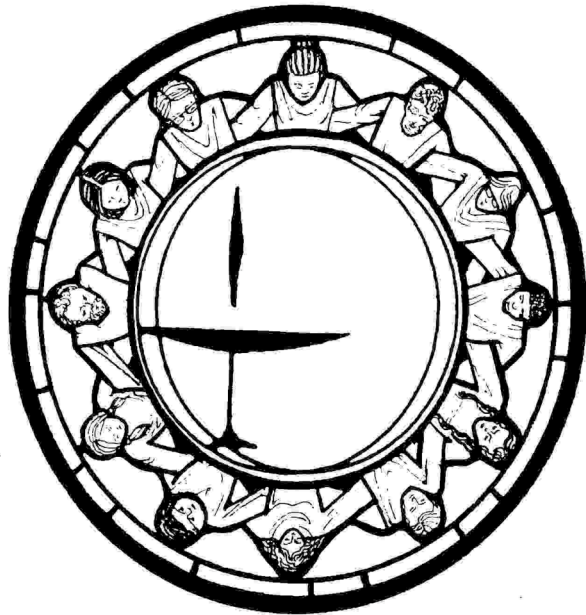
Worship Design And Service Leading at The First Unitarian Church of Hamilton

(Updated: November 2010)

This document was created by previous worship committees and ministers and has evolved and been updated over the years. Thanks to all who have contributed to this living document.

WORSHIP in my life....

When I was a child....



When I feel doubt, fear, or

Now that I'm an adult....

The Arts of Worship

Do you know how far back it goes?
Is there some atom of your being that can remember?
Some part of you that pulses to an ancient rhythm—
Some desire to bend your back to the warmth of a fire—
Something that draws you into the circle
And makes you wonder why, and how and when?

It has been with us since the beginning,
This wonderment, this praise.
It began in the beauty of the sun's dying rays
Reflected in our mind's eye
The wild roar of the waves
To our listening ears
And swelled to word and song and ceremony.
It is the sound of two voices rising together in the dark
It is a community gathered to mourn or celebrate
It is one soul pondering a star-filled sky.

Do you know what work you do?
It is holy, ancient, alive
It is the work of the people
And always has been.

May we do it well, and with joy.

WHAT BARACK OBAMA HAS TO SAY ABOUT SPEAKING AT CHURCH

BELIEF NET: You spoke at Martin Luther King's Ebenezer Baptist Church this week and speak regularly at other churches. Is there a difference in speaking from a pulpit versus from behind a podium or at a political rally? Do you have a different set of responsibilities?

BARACK OBAMA: When I'm speaking behind a pulpit, I'm in church. And what that means is that it's during a religious service. I'm there, mindful that the primary reason for being in church is to worship. And so I'm going to constrain myself in speaking on purely political issues and am more likely to broaden the theme to address broader issues—values and our ideals, how we can come together to solve the problems that we face as a nation and in the world. But I'm very sensitive to respecting the role that the church service plays and not wanting to abuse the privilege of addressing a congregation.

- Interview with Barack Obama by Dan Gilgoff from Beliefnet.com

DO'S AND DONT'S IN LEADING WORSHIP FROM THE UUA:

- Don't feel it's necessary to reinvent the wheel. Originality in worship is no special virtue. Familiar language, like an old shoe, soothes and reassures.
- Don't put anybody down, including yourself. Do take care of your congregation. They are really yours; they have placed themselves in your care for an hour. Some are hurting. Some are angry. Some need sympathy, others to be challenged, others just to laugh or cry. Try to make worship a safe place for them all.
- Do over-rehearse. Don't try to wing it until you've been doing this every week for, say, ten years. Maybe not even then.
- Don't draw attention to yourself. The message counts, not the messenger. Do, however, share something of yourself in worship. If you can, try to say something that costs you something to say.
- Do be brief. Each time you open your mouth to speak, two hundred others must keep theirs shut. Leave them asking for more, not wishing for less.

From: <http://www.uua.org/leaders/leaderslibrary/leaderslibrary/interconnections/44006.shtml>

“For Them, Through You”: Creating Sacred Worship Space

Worship – from the old English “worth-ship” meaning “that which is of greatest worth.” When we come together in worship, we come to affirm and celebrate what is of greatest worth to us—what we value the most.

Liturgy – means “the work of the people”

Components of Worship

<p style="text-align: center;">Music</p> <ul style="list-style-type: none"> • gathering • prelude and postlude • instrumentals • soloists • recordings • rhythm instruments 	<p style="text-align: center;">Movement/Touching</p> <ul style="list-style-type: none"> • procession/recession • dance • kiss of peace • holding hands • clapping • swaying 						
<p style="text-align: center;">Singing</p> <ul style="list-style-type: none"> • congregational • soloists • anthems • duets • choir • rounds • chants • recordings 	<p style="text-align: center;">Readings</p> <ul style="list-style-type: none"> • common • antiphonal • responsive • scriptural • affirmations • poetry/literature • non-fiction • journal excerpts 						
<p style="text-align: center;">Speaking</p> <ul style="list-style-type: none"> • welcome • announcements • joys and concerns • sharings • sermon/homily • panel presentations 	<p style="text-align: center;">Rituals</p> <ul style="list-style-type: none"> • candle, chalice lighting • rites of passage • incense/smudging • alter building • communions (fire, water, flower, poetry, bread, earth, fruit, etc) • honour new members, leaders, RE teachers, youth, special achievements 						
<p style="text-align: center;">Centering</p> <ul style="list-style-type: none"> • silence • prayer/meditation • bell/gong/Tibetan bowl • chimes 	<p style="text-align: center;">Drama</p> <ul style="list-style-type: none"> • play • dramatic readings • re-enactments 						
<p>Visuals/Aesthetics</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 33%;">setting colour/light/dark</td> <td style="width: 33%;">artwork/crafts</td> <td style="width: 33%;">hanging/banners</td> </tr> <tr> <td>flowers/natural objects</td> <td>alter</td> <td>windows/blinds</td> </tr> </table>		setting colour/light/dark	artwork/crafts	hanging/banners	flowers/natural objects	alter	windows/blinds
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The Flow of Worship

Presented by Rev. Dr. Arvid Straube
First UU of San Diego - April, 2007

WORSHIP: the origins of the word are in the ancient German/Anglo-Saxon words meaning “to consider that which has worth.”

UU hasn't always respected this heritage in worship, especially during the years when humanist thought was prevalent and there was a strong reaction against theism, especially in fellowship congregations. The somewhat cynical view of worship at that time was that it was a “lecture, a clarinet solo, and then a discussion” as opposed to a worship service. Some referred to this time as being represented by the “Central City Sewer System Syndrome” when “worship” seemed to become a time to get together and spout off about civic concerns or social issues, as opposed to considering life's bigger questions. The popular inclusion of the congregational “Talk Back” at that time often degenerated into an opportunity to show up the minister in a debate dominated by older, white men.

Our concept of UU worship has changed over the years, and while we still can be on the “heady” and intellectual side, we now embrace more of a sense of worship including opportunities to involve the heart and spirit as well as the mind. We want our worship services to address profound topics and themes, to address core issues that concern us as individuals, as communities, and as we are a part of the cosmos. We don't want to waste people's precious time, the time that they've invested in being at church. Some UUs continue to focus more on topics that are “interesting” as opposed to profound.

The roots of Western worship can be traced to Greek theater, with the psychological movement of elements and the use of ritual. There are also influences from early synagogue worship practices. Ritual elements reflect ancient mystery cult practices. Recalling the artistic elements of drama, worship is also an artistic endeavor in some ways, seeking to engage the senses as well as the intellect in the experience. Ideally, worship will involve all five senses, if even metaphorically. For example, in UU churches we don't burn incense, but we might use evocative language, examples, or illustration that lets worshippers imagine scent experiences. For the ancients, these sensory stimulants were used in their effort to alter consciousness as a part of ritual experience.

The term “liturgy” comes from the Latin term meaning “the work of the people.” The message here for us as worship planners is to include elements in the service that allow people to feel that they are participating in the worship process. Worship involves both literal and suggested “conversations” between the minister and the congregation; there is a constant exchange of energy in the service.

Religious traditions that include more liturgical elements, i.e., the “smells and bells,” use a variety of visual, auditory, olfactory, and other sensory cues. Our UU tradition comes out of the early New England Protestant traditions, which were pretty spare in their use of artwork, sacred objects, and so forth in their worship. These traditions were formed in reaction to issues around religious authority and they were concerned with eliminating hierarchical structures in their polity. For the Puritans, religious authority resided with the people of the congregation, and they called those who would be their preachers and teachers from among those within their religious community. The congregation decided who would be ordained and granted the authority to serve as a religious leader.

Ministers in that time were often selected because they had completed higher levels of education, and they chose to preach wearing their academic robes as an indication of their learning and preparation. Church services might last from 2 ½ to 4 hours, and include not only a lengthy sermon, but also prayer, reading of a Scripture lesson, and chanting of the Book of Psalms.

In our time, we continue to work at refining and defining our worship practices, as the needs and tastes of congregations change. However, there is an arc or flow to worship that has been discussed by various authors. We will review a summary of these practices prepared by Darrell Eubanks, outlined on the attached handout titled “The Movement of Worship.”

You’ll notice that worship, much like Greek drama, is “staged” in three “acts,” which were named adoration, diagnosis, and reconstruction by process theologian Henry Weiman, who was a UU writing in the early 20th century. Adoration, focused on a contemplation of the divine, serves to focus the congregation on the important, non-trivial reason we have gathered together. Diagnosis allows the exploration of an important aspect of the human condition, a problem, or a concern that needs to be addressed. There is also a need to share with people the “good news” involved in this aspect of life, the inspiration that allows us to hope that we will find new ways to live and resolve problems as we go back into the world. In the Reconstruction phase, the goal is to help people feel prepared to take the good news with them as they go back out into the world of their everyday lives.

The second column of the chart shares this liturgical structure in traditional language used in mainline Protestant denominations. Compare this with our own sample UU Order of Service, shown in the third column. There is an effort to call people together in the first act, to present an issue or substantive idea in the deepening experience of the second act, and to encourage a renewed sense of hope and preparation for living one’s life as the third act closes at the end of the worship experience.

When we consider making changes in a congregation’s established order of worship, here are some things we need to incorporate in the process:

- plan to use the new format for at least 3 months BEFORE changing it back OR changing it again. People find changes to be challenging and/or uncomfortable, and it takes awhile to make the adjustment.
- let people know about your plans to make changes ahead of time, so that they can prepare and get used to the idea.
- inform everyone involved in planning and preparing worship about the changes, so that they are also prepared to structure worship in the new format.

The Movement of Worship (Darrell Eubanks)

Weiman's Categories	Traditional Language	Our Order of Worship	Everyday Language
Adoration	Praise Gathering	Gathering Bell Kindling of the Flame Church Hymn Church Aspiration Welcome and Announcements Voluntary/Introit	Celebration Gathering & Centering
Diagnosis	Confession Teaching	Call to Worship Gathering Hymn Story for All Ages Children's Affirmation Children's Recessional Offering/Offertory Mediation Hymn Mediation Reading Music Sermon	Realization of Need/ Presentation of Problem Substantive Input Presentation of Solutions (What's the gospel?)
Reconstruction	Invitation Commitment	Closing Hymn Benediction Extinguishing the Flame Postlude	Renewed Purpose

Some Worship Considerations

Inclusivity Awareness can include:

- ☉ lay/ministerial/guest speaker participation
- ☉ intergenerational/adult focussed/child-centred/youth-focussed
- ☉ different kinds of music (often generational)
- ☉ differing sensibilities for sound/sight/tactile
- ☉ intellectual/emotive
- ☉ recent 'life events'/personal struggles
- ☉ "class" and socio-economic
- ☉ differently-abled
- ☉ male/female, different ages
- ☉ gay/lesbian/bisexual/transgender
- ☉ culture and ethnicity, theological beliefs
- ☉ participation/experiencing
- ☉ newcomers/long-timers/in-betweeners

Music in Worship, some thoughts:

- ♫ help teach new hymns by including them as part of the prelude or by playing them softly underneath a reading or a meditation a week or two before they are tried
- ♫ have hymn sings and carol sings before or after services
- ♫ special music Sundays are a HUGE draw if well publicized
- ♫ follow basic worship diagram on previous page with music as well—pay attention to mood and structure—use music effectively
- ♫ use music to connect readings or related passages
- ♫ gain a thorough knowledge of both hymnbooks; they are incredible!

Don't feel like 'Going Alone' ? Consider Forming a Worship Team

- * worship teams arise out of the belief that everyone has gifts or skills to offer
- * collaboration and cooperation (relationship) skills are enhanced
- * small groups offer a chance for greater personal connection
- * create a worship team from existing groups (eg., committees, RE, Shared Ministry)
- * Ask: "What gifts do we each bring that could contribute to worship?"
 - resources (books, poetry, literature, readings,)
 - musical skill, dramatic skills and talents
 - listening and questioning skills, organizational abilities
 - reading and performance skills, creative writing skills
 - aesthetics (artistic and flower arranging skills),
 - hospitality and welcoming skills, facilitation and leadership skills

Thinking about Balance

Consider the balance:

- of lay participation, minister-led guest speakers and special Sundays (e.g. music)
- of the type of sermon or subject; for example...
 - pastoral/healing—offers comfort
 - historical/educational—informs about our tradition
 - intellectual/philosophical—stimulates
 - spiritual/emotive—moving/connects to transcendent
 - prophetic/inspiring—inspires to action
 - functional (e.g. Canvass Sunday, USC Sunday, RE Sunday)
 - universal or contextual (services of particular interest to the members and services that apply to the larger community of the world)
 - intergenerational or adult oriented—appeals to families
 - participative or freeing—balance of participation

Consider the “Traditional” Church Year:

- 85% of UUs come out of other faiths (mostly liberal Christian) and bring their memories/expectations/baggage with them
- Religious holidays: Christmas, Easter, Solstices, Halloween, Hanukah, Yom Kippur, Succoth
- “Semi-religious” or secular holidays: Thanksgiving, New Years, Valentine’s Day, Flower Communion, Mother’s and Father’s Day, Opening and Closing Sundays etc.

Look for universal human themes, keeping the previous balances in mind:

Transience or Change	Death and Rebirth	Community
Unity in Diversity	Caring For Our Planet	Strength and Weakness
Illness or Disability	Love	Loneliness and Connection
Male/Female issues	Hope and Fear	etc., etc., etc.

A balanced year long offering encourages all: visitors and members, “one-time” attendees, or members who choose by speaker topic. Every service should have something for everyone. If a Speaker is coming who is not religiously or spiritually oriented (or explicitly Unitarian in any way), extra care must be taken with the spiritual content of the rest of the service. Ask the “visitor” question; would a visitor leave here today understanding the nature of Unitarianism?

All elements of the service are important—sometimes it’s the music, or the words or the singing of a hymn; sometimes it’s the silence, or the gathering of the community, sometimes you get what you came for in the reading or the meditation, or in the opening or closing words. Very popular Speakers provide an excellent opportunity to make the rest of the service as compelling as possible, and to make it illustrative of our UU values. They may have come to hear the Speaker, but the goal is to have them leave with a positive impression of our religion, not just the Speaker.

Use the “Five Person” rule. Imagine five very different people at the service:

1. A long time member
2. Someone who is grieving a loss
3. Someone who is celebrating a joy
4. A ‘first timer’
5. A new adherent/friend who is watching/wondering about becoming a member.

Try to design the service so that everyone is touched in some way
and goes home with something to keep.

Worship Guidelines

Worship comes from the Old English “worth-ship” or “worth-shape” meaning a time that honours, evokes or gives shape to that which is of greatest worth

All of our ministries are charged with the task of realizing our Unitarian Universalist Vision, Values, Purposes and Principles, and living our Church’s Mission Covenant into life. Church Services has the special responsibility of doing this within the framework of our communal worship experiences for children, youth and adults. The following guidelines were prepared for planning, conducting and evaluating worship at our church. All participants in worship are asked to familiarize themselves with these ideas, suggestions and guidelines.

- Worship services are intended to be a powerful expression of our **UU Values**. Participants must always be aware that they represent both the church and the religion when they speak, sing or contribute to a worship service.
- It is our shared **Goal** to have people leave feeling inspired, informed, healed, moved, challenged and motivated to act. We strive for a balance of all these.
- Our services are meant to reflect human **Diversity** in all ways – so that every person may see themselves reflected in our worship
- We use language that is both **Inclusive** and **Varied** to draw the widest possible circle with our words so that all may feel welcomed
- We speak in **Awareness of All** who may be present – long time members, newcomers, those experiencing sorrow, transition or joy, at all stages of life
- We speak with **Respect** for each other, our church community, and other communities of faith
- We strive for a **Balance** of beliefs, theologies and outlooks every Sunday. Thus if the sermon is preached from one point of view (eg. theistic) other elements of the service might reflect other perspectives (eg. a humanist or pagan meditation)
- We hope to achieve a **Creative Tension** between “comforting the afflicted” and “afflicting the comfortable” bringing both challenge and inspiration to each service
- When raising a **Prophetic** voice, speaking truth to power or challenging a status quo, we persuade with reason rather than rhetoric, inspiration not denigration
- Participation in worship, whether in word, song, sermon, ritual or is a **Privilege**, not a right - that carries with it great responsibility for the whole. At all times the **Health** of the community should be held in highest regard.
- Participants must be in **Right Relationship** to the community. The pulpit may never be used by anyone (minister, layperson or guest speaker) to wound or to air a conflict or share a personal grievance (i.e., as a “bully pulpit)
- The sharing of gifts in worship requires **Skills**, training, commitment, caring and sensitivity. Participants show **Commitment** to developing skills for this ministry.
- We strive to make all services a **Positive Reflection** of our church and religion.

It is our belief that if all participants in worship reflect thoughtfully on these guidelines, our worship ministry will be enhanced, strengthened, and deepened.

Ensuring Deep, Effective Meaningful Worship Services

Strategies that Support	Strategies that Detract
<ul style="list-style-type: none"> • Try it out, being careful to time the various elements. It is important to rehearse in the actual setting, speak the words aloud – how do they sound? Does the service fit the time allotted? Is there room for spontaneity, for accidents? • Speak thoughtfully, slightly slower than normally, and enunciate clearly. • Pay attention to current events – good worship doesn't happen in a vacuum. Make reference to current local, national and international events that are on the minds of congregants • Maintain some consistency in the pattern of worship even when the topics/elements change. • Keep in mind that people come to worship in different moods. Strive to honour these differences in the service. • Have some silence in every service, as meditation time, as “spacers”, to let things sink in. • Keep the focus on the service, not on you (especially if you ‘trip up’). If you make a mistake, hit a glitch. Move on rather than getting flustered and apologizing. Remember that 3 things go wrong in every service; forgive yourself and strive to do better next time! • Practice your ‘script’ in the sanctuary prior to the service (either days or hours before, whatever you need to feel at ease and comfortable in the role visualize yourself (and partner) at every step through the Service. If you do this, you will find that you make minor adjustments to the service that will ensure a smooth transition from section to section. • Go ahead and do it. Go with the spirit. Trust yourself; trust your community, be fully present. Take a deep breath and relax. • Send ‘em out on a high note; always give folks some hope to hold on to. 	<ul style="list-style-type: none"> • Running over time. Time the Service and plan to end 5 minutes before you need to. • Surprising the congregation with something new and different without preparation. • Being a “lone ranger” service leader. Liturgy belongs to the congregation and working with a group / committee ensures maximum participation/voices to be heard and incorporated in to the service. • Ignore what’s sacred or important to this congregation. • Feeling you have to fill every second. Use pauses and silence; take your time. • Cling to prearranged plans. “Stuff happens”, be flexible. Sometimes you have to discard a few pages. • Be afraid to risk. • Use worship to air your personal grievances, or as therapy. DO keep in mind that worship is communal, not personal. • Expect that the congregation will get everything out of the service that you wanted them to. DO be open to the revelations of others. • Worship is not a performance/concert – you don't introduce the band. While worship is professional, it is not a performance.

Final Thoughts on Planning Meaningful Worship Services

For the Service Leader	For Others (see below) but the S.L. should also check
<ul style="list-style-type: none"> • Who will be gathering for this service? What distinguishes this group? • What is the theme of this service? Does the theme “scratch” an “itch”? • What emotions, moods and memories does the theme evoke in you? • What emotions, moods and memories will the service evoke in the congregation? • How does the theme square with your life experience? With the life experience of the worship community? Does the service reflect your life experience? Go back over what you have and make sure that YOU are in it. • Does the service inspire the congregation to action? What action? • Does the service offer hope to the worshippers? • Is the setting appropriate for the theme? Consider colour, texture, light, smells, objects, seating arrangements, etc. • Does the service help us to see the truth that always lies within and beyond the ordinary? 	<ul style="list-style-type: none"> • Do you have matches or a lighter for the chalice/candles? • Is there too much breeze? • Do you have enough chairs/seats? • Are there enough hymnals/orders of service for everyone? • Is the worship space clean? • Is the temperature comfortable? • Do the microphones work? • Do you need a glass/bottle of water? What about other speakers?

Service Leader

A Unitarian Theory of Worship

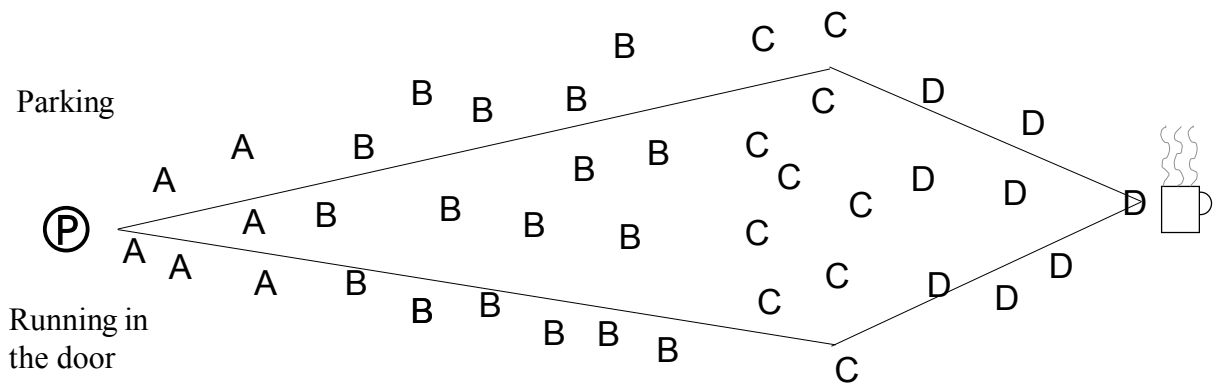
Unitarian minister Roy Phillips proposes a theory about what happens on Sunday mornings as a “journey into the unconscious”—where we are transported beyond our daily concerns into a place of deeper connection and feeling.

What Happens When the Mystery Moves Us?

Traditional religions say that we experience the Transcendent or that the “Holy Spirit” moves us. How does this happen, or more importantly, how do we make it happen if we are responsible for worship on Sunday morning? Phillips answers:

- 1. Use the right language.** All religions and cultures are under girded by the same human language; the language of the unconscious. In practical terms, this means: stories, myths, parables, music, dance, art, aesthetics, silence, rich imagery, dreams and vision stories and archetypal images. Use these elements carefully to “move the service along” and slowly open people to the possibility of the “transcendent” moment. Keep “announcement” or “business” sections of the service out of the way of the flow.
- 2. Remember that the “building blocks” are just as important as the topic and speaker.** Building blocks include: hymns and musical interludes, silences, opportunities for reflection and the appreciation of beauty, imageric readings and stories, etc. They are the medium that allows people to hear and feel the message more deeply. Every minister or speaker knows that “what you say is not necessarily what they hear.” Careful attention to making room for that mysterious “third element”—the connection that is felt between people during worship is equally important.
- 3. Design the service that flows,** that builds slowly and smoothly from the opening or entering in, *through deepening to the unconscious*, to experiencing and finally closing. This follows a universally recognized human pattern that is familiar to us all (see next page for illustration).
- 4. Cohesion is the key to accomplishing flow** and may be the hardest to accomplish:
 - **cohesion of theme** means that all the components; opening words, readings, hymns, meditation, responsive readings, closing words are chosen with the sermon theme in mind. Consult the subject indexes for both readings and hymns in the hymnbook, as well as colleagues, meditation manuals and additional resources to find suitable choices.
 - **cohesion of mood** means that music and hymns are chosen for their sound as well as their words, designing the service carefully to avoid sudden switches of mood (e.g., following contemplative music with a very humorous reading). Cohesion means designing the service to allow for maximum engagement of heart, mind and spirit throughout.
 - **cohesion** means working back and forth between readings, hymns, sermon theme and recalling and repeating images that tie the whole service together.

A Pattern of Service Design Common to Many Religions



A Opening words, gathering, call to worship, entering in (can include chalice lighting, opening song, welcome and introduction of speaker, announcements, joys and concerns)

B Deepening, preparing, prayers of approach, confession (can include stories, readings, music for reflection and appreciation, prayers or meditations, unison affirmations or responsive readings) This section can be two or more elements joined by a third (for example, a reading followed by music, a meditation, period of silence and then a hymn).

C Experiencing, sermon, mass or communion, the opening of the ark, meditation (in Buddhism), point of deepest connection (can include the sermon, supported by music before and after meditative music before, a hymn to follow, or vice versa) or several readings linked by music, or, on a music Sunday, the “heart” of the piece (for example—the Hallelujah Chorus in Handel’s Messiah)

D Returning, sending forth, closing words, benediction (can include closing hymn, offertory music, a closing song). This section allows people to “come back” from the place of connection and transcendence that they have been experiencing and to return to the “real” world. It hopefully sends them on their way with a memory of the message they have received.

Traditionally, the readings or “text” are stories from scripture while the sermon is an explanation of the text. (i.e., here is a biblical story—here is what it means for us today). Unitarians usually work backwards from the normative Christian practice of choosing the text first and then creating a sermon around it. We usually choose the theme or sermon topic, and then pick readings that go with it. The text or readings tell the story or paint the picture (appealing on an unconscious level) and then the sermon makes connections for us—relates the theme to our lives or shows the universality of the story and why it is important to our religious quest.

We UUs have tremendous flexibility when it comes to resources, service design and variety of topic. This is one reason we can have dynamic, challenging and interesting worship with attention to some of the suggestions in this manual.

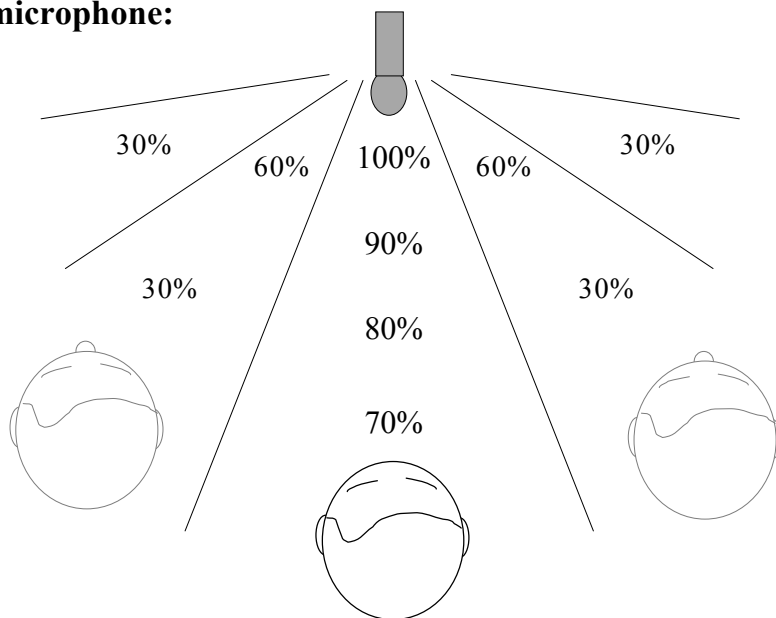
Who's Who? A Service Leader's Guide

Partners In Ministry on Sunday Mornings	
<p>Service Leader: As the Service Leader, you are in charge over overseeing and pulling all the pieces of the Worship Service together in a cohesive whole. Coordinating a Sunday Worship Service involves communicating with a large number of people, often via phone and email, over a long period of time. Most of the people involved in a Sunday Service are volunteers just like you, leading busy lives outside of Sunday Services. It is your role to coordinate these people and all the elements of the service, share the plan with everyone, trouble shoot any challenges that may arise and ensure that the service runs smoothly.</p>	
<p>Speaker: The speaker may be someone from within our Church or a guest speaker from outside the church. They deliver the sermon. This person may also participate, often at your invitation, in other areas of the service such as lighting the Chalice or doing a reading.</p>	<p>Greeters: There are typically two Greeters each week who stand at the front door and welcome members, friends and visitors to church.</p>
<p>Musicians: They are scheduled by the Music Director and Music Committee. The choir sings once a month. Rachel Derry, our Music Director, most often provides the hymnal accompaniment and selects all hymns. The Musicians assigned to each service select and perform the Gathering Music, Prelude, Offertory, Meditation, and Postlude.</p>	<p>Worship Assistant: The Worship Assistant is responsible for setting up the joys and sorrows candles, Sanctuary Chalice, Children's Chapel Chalice, one last candle, lighting a small flame from which these are lit during the service, ensuring a snuffer is placed by each candle, bringing any joy and sorrows forward for reading, arranging flowers and/other objects of beauty at the alter, and bringing water for the Service Leaders or Speakers.</p>
<p>Ushers: There are typically two Ushers each week whose responsibility it is to hand out the Order of Service at the doors leading to the sanctuary, pass the baskets during the Offertory and help to count the money after the service.</p>	<p>Sound: The Sound Tech ensures that there are microphones set-up for all Speakers and Musicians for the Worship Service. They operate the sound board during the service and make an audio recording of the service which is then kept in the church library and the sermon is posted to our website as an MP3.</p>
<p>Storyteller: This role can be taken by the Service Leader, Speaker or another member of the congregation. Stories can be selected by someone from the Worship Team, although the CYRE Committee and Staff are available as a resource if Service Teams would like assistance in selecting a story for the Story for All Ages portion of the Service.</p>	<p>Hospitality: The volunteers who oversee the Fellowship Hour ensure a table is set-up in the foyer for coffee, tea, juice, cookies, cups, and mugs so congregants can enjoy some time to be social and get to know each other. Green mugs are to be used by newcomers so we can seek them out and make them feel welcome.</p>
<p>Projectionist: The volunteer who oversees this role is responsible for collecting the readings and hymns chosen for the service and typing them out and putting them into a Power Point presentation that can be projected on to the wall.</p>	

Service Leaders' Guide —some technical stuff

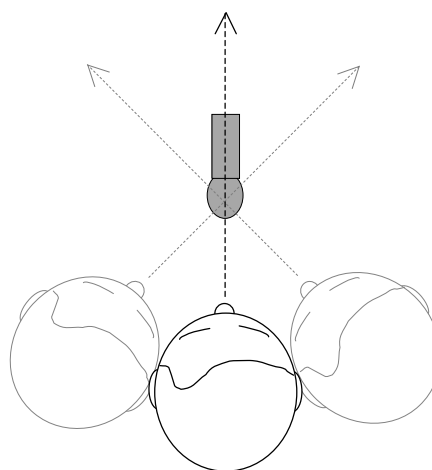
Notes regarding speaking into a microphone:

When you are speaking into the microphone, please remember that the sound pick-up drops off as you move away from it. The diagram shows how much sound is lost as you move away from or to the side unless you're sure to turn your head and address the mike directly. (See diagram below.)



To be able to address the audience that is seated to the left or right of the auditorium's centre point, you must adjust your position so that the microphone is still directly between you and your audience. A slight move to either side as you turn your head to look at that part of the audience will keep the microphone centred in your line of sight.

Alternatively, you can look up left or right during your pauses without shifting position, then resume speaking straight into the microphone.



Resources to Support the Service

Hymn Books

Singing the Living Tradition Published in 1993

Preface

Principles and Purposes and Sources – the 7 principles and sources from which UU draws, are printed in the front of the book, following the Preface.

Hymns: Numbers 1 - 415

Hymns are organized in two ways:

- 1a) Major Category: 6 major categories:
 - Transcending Mystery and Wonder
 - Words and Deeds of Prophetic Women and Men
 - Wisdom From the World's Religions
 - Jewish and Christian Teachings
 - Humanist Teachings
 - Service Music
- 1b) Secondary Category: Each major category is sub-divided in to more specific topics such as seasons, holidays, milestones in people's lives, values.

General Comments About Each Hymn

- Each hymn is numbered 1 - 415
- Each hymn has the secondary category of which it belongs as a footer
- Some hymns have a series of numbers located at the bottom right hand side e.g., Hymn # 1, May Nothing Evil Cross This Door has the following sequence 8.8.8.4

Readings: Numbers 416 - 733

Opening / beginning readings / meditations / prayers – wide selection

1a) The 6 major categories used to organize the hymns and additional categories are used to organize the readings. The Readings fall under the following categories:

- Opening Words
- Chalice Lightings
- Affirmations, Covenants and Confessions
- Meditations and Prayers
- Transcending Mystery and Wonder
- Words and Deeds of Prophetic Women and Men
- Women and Men
- Wisdom From the World's Religions
- Jewish and Christian Teachings
- Humanist Teachings
- Offertory Words
- Benedictions and Closing Words
- Readings and Ceremonial Occasions

1b) Secondary Category: Each major category is further sub-divided in to more specific topics such as seasons, holidays, milestones in people's lives, values.

General Comments

- Each reading is numbered 416-733
- Secondary category is at the bottom of the page.
- Service Leader begins the reading, congregation says the words in italics

Acknowledgements: pages 627 - 634

Index of First Lines and Titles of Readings: pages 635 – 640 (When you remember the title / first line of a reading, it is easier to locate the reading.)

Topical Index of Readings: Pages 641 – 653)Topics are both similar and different to the secondary categories of the readings.)

Index of Composers, Arrangers, Authors, Translators and Sources: Pages 654-660 (If you know the name of one of these, it is easy to locate the hymn.)

Alphabetical Index of Tunes: Pages 661-663

Metrical Index of Tunes: Pages 664 – 668 (Many of the hymns have numbers in the lower right hand corner. You'll notice that you exchange lyrics to hymns with the same metrical index.)

Topical Index of Hymns: Pages 669 – 686 (When you have your topic, this listing makes it easier to find appropriate hymns.)

Index of First Lines and Titles of Hymns: Pages 682-686 (When you remember the title / first line of the hymn, it is easier to locate the hymn.)

Singing the Journey, our Aqua Hymnal, which includes even more hymns from our UU tradition.

Unitarian Universalist Musician's Network (UUMN) is an invaluable resource for lay leaders and musicians alike. Churches can be members, and then receive a variety of resources including a booklet called "Making Music in Our Churches" that outlines different ways to increase a congregation's musicality.

The Church Library has many books, magazines and previous Sunday Services on tape that you can borrow in preparation for your service.

UU World Magazine – there are opening/chalice lighting words, readings that you can draw from

Internet Sites

There are many internet sites where you will find excellent readings, opening/closing words, chalice lighting words from which to choose (or use Google)

The Canadian Unitarian Council – cuc.ca

The Unitarian Universalist Association – uaa.org

UUA's Worship Web - <http://www.uua.org/spirituallife/worshipweb/index.php>

Marcia McFee - <http://www.marciamcfee.com/>

www.marciamcfee.com/documents/RhythmsofLiturgyandLife08.pdf

www.marciamcfee.com/documents/CreatingNewServ.pdf

Principles & Sources

WE LIVE BY SEVEN PRINCIPLES

As Unitarian Universalists we covenant to affirm and promote:

- **the inherent worth and dignity of every person;**
- **justice, equity, and compassion in human relations;**
- **acceptance of one another and encouragement to spiritual growth in our congregations;**
- **a free and responsible search for truth and meaning;**
- **the right of conscience and the use of the democratic process within our congregations and in society at large;**
- **the goal of world community with peace, liberty, and justice for all;**
- **respect for the interdependent web of all existence of which we are a part.**

SOURCES

The living tradition which we share draws from many sources:

- **direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;**
- **words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;**
- **wisdom from the world's religions which inspires us in our ethical and spiritual life;**
- **Jewish and Christian teachings which call us to respond to God's love by loving our neighbours as ourselves;**
- **Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit;**
- **spiritual teachings of Earth-centred traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.**

Grateful for the religious pluralism which enriches and ennobles our faith, we are inspired to deepen our understanding and expand our vision. As free congregations we enter into this covenant, promising to one another our mutual trust and support.

Mission & Covenant Statement



We covenant to build a spiritual home, a house of many rooms.

- Its foundation is the earth; its timbers are the Unitarian Universalist principles of belief and behavior
- Its roof is our commitment to one another;
- Its windows are open to the light of truth and the fresh air of tolerance and respect
- Dwellers here find knowledge, strength and hope.
- Nurtured in our home, we are inspired to carry out our mission.
- Reaching out to the wider community.
- We light candles of welcome, of caring and commitment.
- Their warmth and light stream into the night.
- Strangers become friends; travelers find rest.
- The doors of this home swing open to the lightest touch