Chaplain's Manual
for
Chapter Retreats
of the
Society of the Holy Trinity



Prepared by Pr. David M. Wendel, STS,
at the encouragement of the Senior,
Pr. Frank C. Senn, STS.

Chaplain's Manual

for Chapter Retreats of the
Society of the Holy Trinity

"But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship Him. God is spirit, and those who worship Him must worship in spirit and truth."

St. John 4:23-24

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Preface

You have been selected by the dean of your chapter of the Society of the Holy Trinity to fulfill an important task and responsibility on behalf of your chapter—to serve as chaplain at a retreat. That this is an important position requiring time and forethought cannot be overemphasized. Serving as a chapter retreat chaplain deserves preparation and organization on the part of the chaplain so that the community will be able to worship with focus and clarity. Unworthy is the chaplain who comes to the retreat unprepared and thinking he or she will simply "wing it"!

This Chaplain's Manual has been prepared to assist chapter retreat chaplains to faithfully fulfill their office in accordance with accepted liturgical practices of the Society. It is the intention of the Society to have all chapters using the same schedule of daily prayer services, a common lectionary, and consistency from chapter to chapter and retreat to retreat.

Introduction

The *Founding Statement* of the Society of the Holy Trinity, in its "Affirmations and Distinctions" states:

> *"we commit ourselves to the common liturgy—to the orders and texts handed down in the Catholic Church of the West, received by the Lutheran reformers, and more recently by North American Lutherans…"*

All worship within the retreats and gatherings of the Society are to follow this commitment to the common liturgy—to the orders and texts handed down in the Catholic Church of the West, received by the Lutheran reformers, and more recently by North American Lutherans. Chaplains for chapter retreats must be careful to plan worship and choose liturgical settings and materials which show fidelity to this common commitment. The 2008 STS statement "Pastoral Guidance Concerning the Language of Worship: A Proposal for Reception" states,

> *"At the present time the Society of the Holy Trinity will prefer to use in its retreats and gatherings Lutheran Book of Worship and ancillary books based on its provisions such as For All the Saints and The Daily Prayer of the Church. Some of the same or similar orders and texts in LBW are also found in The Book of Common Prayer (1979) and Lutheran Service Book (2007)." (See Appendix I)*

It is the chaplain's responsibility to choose wisely from these texts and resources that there may be faithfulness to the Great Tradition which has been handed down to us. In addition, the chaplain will want to keep in mind the commitment in the Rule, Chapter VII which instructs:

> *"we will: use church music and hymnody that expresses orthodox Trinitarian worship, fosters congregational participation in liturgical celebration, and does not neglect the heritage of Lutheran chant and chorale."*

With regard to the language of worship, it will be useful for the chaplain to read and be guided by the aforementioned statement "Pastoral Guidance Concerning the Language of Worship" (2008). This guide is included in the Appendix of this Manual. These statements and resources should guide and shape all worship within the Society—especially chapter retreats which are often the first exposure inquirers have to the Society.

Instructions

I. The dean of the chapter asks members to serve as chaplains at chapter retreats.

II. The dean of the chapter prepares the agenda for chapter retreats, although the worship schedule should follow the same order—whether at General Retreat or chapter retreats. See Appendix II of this Manual for a sample retreat schedule.

III. Normally, the dean of the chapter will be the preacher at the chapter retreat, and 24 hour retreats will include one preaching service.

IV. Check the schedule of services alongside the liturgical calendar to determine if any festivals or commemorations will fall during the retreat. It is appropriate to anticipate a festival, so that the community may observe special occasions together. For example, if the retreat concludes on a Thursday, and Friday is the feast day of St. Matthew or St. Michael and All Angels, a Eucharist or daily prayer service on Thursday may anticipate that day. Always ask for the dean's consultation on such adaptations of the liturgical calendar.

V. The chaplain is responsible for selecting scripture texts for the scheduled services. Because the Society makes use of *Lutheran Book of Worship* as its preferred liturgical resource (see the aforementioned statement: Pastoral Guidance Concerning the Language for Worship: A Proposal for Reception), use of the LBW two year lectionary of daily readings, and ancillary books based on its provisions, would be the preferred lessons for

daily prayer services at all retreats. Lessons for Eucharist may be from the LBW Daily Lectionary, or may be determined by the festival being observed, or they may be chosen by the chaplain or dean.

VI. Of course, appointed lessons from the daily lectionary should be apportioned for worship through the day—perhaps reading the Old Testament lesson and Gospel for Matins, and the Epistle lesson for Vespers.

VII. For all Suffrages (morning, noon, afternoon), the brief lesson appointed for the week should be read, taken from the "Brief Lessons" resource published on the STS website. Psalms for Suffrages are from Psalm 119, and are appointed on the "Brief Lessons" resource. The order of these "interval hours" will be: Psalm, hymn, brief lesson, suffrages.

VIII. Psalms for daily prayer services may either be chosen from the LBW Daily Lectionary, p. 178, from those suggested for daily prayer in the ALPB resource, *For All the Saints*, or from *The Daily Prayer of the Church*, by Philip Pfatteicher (Lutheran University Press). Whichever resource is used should be used consistently so as to follow an intentional format for praying the psalms.

IX. Psalms for Eucharist and/or other special liturgies may be those for the appointed festival or commemoration, or chosen by the chaplain or dean.

X. As a general rule, psalms for daily prayer will conclude with either *Gloria Patri*, or psalm prayer—not both. At Eucharist, psalms conclude with the *Gloria Patri*.

XI. Psalm antiphons may be used, being sung before the psalm and after the *Gloria Patri*. It is extremely important to indicate whether antiphons will be used, and to have them specified clearly, so as not to create confusion during the singing of the psalm. For this reason, it may be helpful to print out psalms, with antiphons in their appropriate places, following the *Gloria Patri.* Whatever printing technique is used, it must be transparent and easy to follow, without the need for juggling papers, books, or resources while trying to chant psalms in a devotional manner.

XII. At times, the chaplain or dean may choose hymns or liturgical resources for worship which are not available in the hymnal/service book being utilized for worship at the retreat. If such hymns or resources are to be printed in a worship folder, appropriate copyright permission must be obtained and published as required with the materials. At chapter retreats, chaplains are asked to abide by copyright laws, using common sense as your guide.

XIII. The chaplain may choose which translation of the "Our Father" will be used at services during the retreat—"Traditional" or "Contemporary". The same need not be used at each service, although it should be clear which is being used, and if the "Contemporary" translation is being used, it should be available in printed worship materials, as many members have not committed it to memory. It is also appropriate, at times, to designate that the "Our Father" be chanted, in one of the several settings available to us through the Catholic tradition of the West.

XIV. Chapter retreats may normally sing *a cappella*, however, the chaplain and dean may consult regarding use of an organist, pianist or other musician, if available.

XV. Depending on the size of the chapter, it may be desirable to employ a fuller range of liturgical practices: entrance processions, gospel procession, incense, vestments, etc. The Society in all its retreats is best served when utilizing liturgical practices which uplift the centrality of Word and Sacrament, the authority of the Word of God, reverence for the Most Holy Trinity, and the rich wellspring of tradition from which we draw as Lutheran Christians, and evangelical catholics. This does require, however, considerable advance planning to be sure that proper materials, appointments and items are available for such liturgical practices. If they are to be used copes, processional torches, incense and thurible, Gospel book, etc. may need to be brought from home parishes. Let us not restrict such usage for convenience sake, or because it requires greater forethought and preparation. The Society in chapter retreats, and our Lord Himself deserves the very best liturgies and services we can muster. Our preparation and effort are worthy sacrifices—a pleasant offering to God; the Father, the Son, and the Holy Spirit!

XVI. It may be useful to contact the appropriate persons responsible for the chapel that will be used during the retreat to clarify what will be available, and what will need to be provided. If the chapter returns regularly to the same retreat house, the dean may be able to answer questions such as: what worship books are available; what musical instrument is in the worship space (if needed), what appointments such as communionware, candles, thurible, charcoal, incense, etc. will be available; will there be communion wafers, sacramental wine and linens available for use?

XVII. Arrange with the dean (and others who may be involved in worship) regarding what vestments will be needed. At chapter retreats, do not neglect use of appropriate vestments in worship. Casual, informal services may be easier to plan and organize, but they shortchange the worship of the chapter community in retreat. For many members, this may be their only regular opportunity for worship that is evangelical and catholic in nature, given the reality of poor liturgical practice and understanding in some parishes.

XVIII. With regard to vestments, Society custom is to wear cassock and surplice for daily prayer services, with Society tippet. Preachers at daily Matins and Vespers may wear a cope, either in white, or in the appropriate liturgical color. Eucharistic vestments are worn for Holy Communion—with albs for presiding minister, assisting minister, and preacher. Crucifer, acolytes and other servers may wear either albs or cassock/surplice, but all should vest uniformly. Such servers do not wear stoles.

XIX. The chaplain will need to be sure that all assistants and servers (if there are such) bring necessary vestments.

XX. Those who have served as chaplains at past retreats are usually pleased to offer advice, guidance, and wisdom gained from their service.

XXI. Remember to pray before services! Pray for those who will preach!

Notes:

1. It is laudatory even at chapter retreats, to display the Rublev Icon during worship and plenary sessions, if one is available.

2. The STS seal (based on the above icon) is available on the STS website, www.societyholytrinity.org should you be printing worship materials.

3. Should the chaplain desire to have a tippet for use during Daily Prayer Offices. Tippets are available from C. M. Almy, 228 Sound Beach Avenue, Old Greenwich, CT; 1-800-225-ALMY (1-800-225-2569); www.almy.com. Although the Society tippet is not listed in their catalogue, they are available by request.

\+ + +

"Ascribe to the Lord the honor due His name; bring offerings and come into His courts. Worship the Lord in the beauty of holiness; let the whole earth tremble before Him."

Psalm 96:8-9

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Appendix I

PASTORAL GUIDANCE CONCERNING THE LANGUAGE OF WORSHIP:
A PROPOSAL FOR RECEPTION

New worship resources have been and will continue to be approved and published by Lutheran denominations. The advent of new worship books provides an opportunity to renew our understandings of worship as we make decisions about the worship resources that will be used in our congregations. The following theses are offered as a way of reviewing our understanding of worship and evaluating the materials in our worship books.

1. The God of the Bible desires worshipers (Exodus 3:12; John 4:23).

2. Worship reinforces the reality of God both publicly and personally.

3. Worship is an expression of devotion to God offered both corporately by the community of faith and domestically in households.

4. God gives His people his Name so that they may call upon him in prayer, praise, and thanksgiving (Small Catechism, Part 1, Second Commandment). Yahweh (YHWH), usually translated as "Lord," is the covenant name of God. It occurs 6823 times in the Old Testament and is by far the most frequent usage. Jesus taught his disciples to call God Abba (Matthew 6:9; Luke 11:2), which is a familiar form of "father."

5. The Name of God is to be protected from profanation, as we see in the Ten Commandments (Exodus 20:7; Deuteronomy 5:11), and is to be sanctified by proper use, as we see in the Lord's Prayer (Matthew 6:9; Luke 11:2).

6. The Name of God is to be distinguished from the word "God" (El, Elohim, Theos), attributes of God (e.g. "Most High," "Mighty One, "Holy One"), and the workings of God (e.g. "Creator," "Redeemer," "Sanctifier"), although the attributes and workings of God may be recalled in prayer.
7. Jesus speaks to the Father in the second person. He refers to the Father and the Holy Spirit in the third person. The language of worship includes words about God in both prayer and proclamation.

8. Because Christ is true God as well as true man, he is worthy of worship. Jesus accepts the worship (*proskunesis*) of men and women (Matthew 2:2, 8, 11; 8:2; 9:18; 14:13; 15:35; 20:20; 28:9; Mark 1:40; 5:6, 22; 10:17; 15:19 (ironically); Luke 5:12; 8:41; 17:16; 24:52; John 9:38; 11:32; 18:6).

9. The Holy Spirit descends on Jesus in His baptism like a dove and a voice from heaven says "This is my Son, the beloved, with whom I am well pleased" (Matthew 3:17; Mark 1:11). Thus, the scene at Jesus's baptism shows the relationship between the Father, the Son, and the Holy Spirit. Christian worship is Trinitarian, addressed to a God who is a community of persons (see 2 Corinthians 13:13) by a community of faith in this God. Such worship is orthodox in the true sense of the word: *orthodoxia* means "right praise."

10. Jesus commissions His disciples to baptize all nations (peoples) “in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). Christian baptism is not performed in any other name.

11. Invocations of Name of God on the Christian assembly are also “in the name of the Father and of the Son and of the Holy Spirit.”

12. The Father, the Son, and the Holy Spirit are all referred to as God. Each is described as deserving of worship, something of which only God Himself is worthy.

13. The Holy Trinity is the object of Christian worship. Christ, “the lamb of God who takes away the sin of the world,” is the content of Christian worship. This theology of worship is expressed *par excellence* in such creedal canticles as *Gloria in excelsis Deo, Te Deum laudamus,* and *Quicunque vult*.

14. Jesus is the heavenly high priest who intercedes for His brothers and sisters as the mediator (1 Timothy 2) on the basis of his sacrifice of obedience to the Father (Hebrews 10:9) so that we are able to draw near to God through Christ (Hebrews 7:25; 10:19-22; 13:15). Christian prayer and worship, both public and private, is offered through Jesus Christ our Lord because He is our mediator and advocate with God the Father (Ephesians 2:18; Romans 1:8; 16:27; 2 Corinthians 1:20; 1 Peter 2:5; 4:11)..

15. Christian prayer and worship is enabled by the Holy Spirit, who helps us in our weakness (Romans 8:15f., 26f.).

16. It is appropriate to address in prayer the Father, the Son, and the Holy Spirit either together or individually.

17. The fullest and most complete way of addressing God in prayer is *to* the Father, *through* Jesus Christ our Lord, *in* the unity of the Holy Spirit.

18. The Great Thanksgiving of the Holy Communion, Lord’s Supper, or Mass, which begins with the preface and ends with a concluding doxology, is always addressed to God the Father, in praise of His work of creation and the redemption of His people (e.g. the Preface leading to the Sanctus), in remembrance of the work of the Son (centered in the words of institution), and in supplication of the Holy Spirit (including an invocation of the Holy Spirit for the gift of communion).

19. Instances where “God” is used to circumvent the Name “Father” can create theological confusion since “the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God” (The Athanasian Creed).

20. It is not appropriate to address prayer simply to “the Holy Trinity” or to invoke “the Holy Trinity” as a category because this is a theological construct, not the Name of God.

21. Orders of Christian worship, called liturgy (a public service), are not found in the Bible, but the words of the Bible provide the most appropriate words of Christian liturgy.

22. These biblical words may be translated in a way that makes them more suitable for reciting than for study (especially the texts of the psalms and canticles), but the sense of the text (whether it is prayer or proclamation) cannot be altered. For example, a psalm verse that is addressed to the assembly as a word of proclamation should not be rewritten as a prayer addressed to God.

23. Versifications of biblical texts that foster congregational singing (e.g. metrical psalms and canticles) have an honored place in Christian worship. It should be clear that these lyrics are not literal translations.

24. Traditionally, biblical psalms and canticles used in Christian worship terminate with the *Gloria Patri*. The classical hymns and hymn versifications of psalms and canticles end with a Trinitarian doxology.

25. Cultural sensitivity may commend the use of gender inclusive language when referring to the human community. It is not desireable to avoid the use of the masculine personal pronoun when referring to God the Lord of Israel/the Father, Son, and Holy Spirit.

At the present time the Society of the Holy Trinity will prefer to use in its retreats and gatherings *Lutheran Book of Worship* and ancillary books based on its provisions such as *For All the Saints* and *The Daily Prayer of the Church*. Some of the same or similar orders and texts in LBW are also found in *The Book of Common Prayer* (1979) and *Lutheran Service Book* (2007). Other resources should be evaluated according to the foregoing principles.

Appendix II

SOCIETY OF THE HOLY TRINITY

24 hour Chapter Retreat

Sample Schedule

(Please be aware this is only a sample schedule to show the flow of daily prayer. Each dean will adapt the schedule to accommodate topics, teaching theologians, special events, etc. Those services for which the chaplain is responsible are highlighted.)

Day 1

1:00 p.m.	Gathering/Registration
1:15 p.m.	**Suffrages**
1:30 p.m.	Plenary Session # 1
2:30 p.m.	Personal Time/Quiet Time
4:00 p.m.	Private Confession available
5:00 p.m.	**Vespers**
6:00 p.m.	Dinner
7:00 p.m.	Plenary # 2
8:00 p.m.	Review of the Rule/Pastoral Conversation--Consolation
9:00 p.m.	**Compline**

Day 2

7:45 a.m.	**Morning Suffrages**
8:00 a.m.	Breakfast
8:45 a.m.	**Matins**
9:30 a.m.	Plenary # 3
10:30 a.m.	Break
11:00 a.m.	**Holy Communion**
12:00 p.m.	Lunch
1:00 p.m.	Depart in peace…