

A Lay Reader's Manual and Training Program

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A Lay Reader's Prayer

Almighty God, thank you for the honour and joy of being called to your service as a Lay Reader in your church. Renew me with your spirit, that in worship and in service I may be faithful to your call. Give me enthusiasm to share the task with those you have called to serve in other ways, that together we may proclaim your great salvation, through Jesus Christ our Lord. Amen.

(From the Diocese of Ontario website)

1. Why do we have Lay Readers?

Lay Readers do some of the same activities as other Anglicans, such as reading lessons or leading the Prayers of the People; and Lay Readers also do some of the same activities as clergy, such as preaching or planning/conducting worship services, but Lay Readers are different. Lay Readers primarily function as worship leaders under the direction of a priest. It is the regularity of their service which distinguishes Lay Readers from other Anglicans and it is the limitations placed on their service which distinguishes Lay Readers from clergy.

2. Why is this a covenanted ministry?

There is a level of responsibility, commitment, and training required from all Lay Readers. Covenanting provides consistency across the diocese for the role and training of Lay Readers and increases accountability for their ministry.

3. Qualities and Qualifications Required

Qualities a Lay Reader must possess:

- A deep faith in Jesus Christ and a desire to serve faithfully in His Church
- A firm commitment to follow the example of Jesus Christ in his/her own personal life and serve as a model to the community
- Genuine compassion and respect for all others and be an example of God's love through service

- A commitment to ongoing personal development and development of his/her spiritual life (through worship, prayer, study, training, and action)
- An understanding and appreciation of Anglican worship, accepting the Holy Scriptures as the basis for our faith and joyfully and reverently using the Book of Common Prayer and/or the Book of Alternative Services as the expression of our faith in worship
- The ability to work co-operatively and congenially as part of a team
- Acceptance of the authority and direction of the Bishop, Dean, Regional Dean, Warden of Lay Readers, and of the Incumbent under whom the covenant is to be exercised

Qualifications:

A Lay Reader must...

- a) Be a member in full communion of the Anglican Church of Canada, a regular Communicant at least 18 years of age, and not in Holy Orders
- b) Have the recommendation of the Incumbent, with the concurrence of the Church Wardens and Select Vestry of his/her parish, as to the candidate's fitness for the position of Lay Reader (see above required qualities). Secret ballot is strongly recommended.
- c) Successfully complete the Lay Reader Training Program as described in this document
- d) Successfully complete the Screening in Faith protocol which includes a police background check.

4. What is the Role of a Lay Reader?

All Lay Readers will:

- Read lessons
- Lead intercessions
- Be a worship assistant (In the presence of a priest, conduct the parts of a Eucharist worship service not required to be performed by a priest and any parts of a Service of the Word that the priest assigns).

Most Lay Readers will want to:

- Assist in the planning of a variety of worship services as part of a team including the priest, choir/music director, and head of the Altar Guild
- Prepare duty schedules (for readers, intercessors, chalice administrators, etc.) and maintain a parish prayer list.
- Assist at baptisms, weddings, and funerals when requested to do so

Some Lay Readers will want to:

- Plan and conduct services of Morning Prayer, Evening Prayer, Compline (services of The Word) as well as funerals
- Conduct these services above in another parish at the request of the bishop, and with permission from his/her incumbent
- Visit the sick, shut-in, and bereaved
- Assist or conduct worship services in hospitals and nursing homes when requested
- Assist with the preparation of individuals for baptism, confirmation, reception, and reaffirmation of baptismal vows

5. Covenanting and Renewal:

- Lay Readers will be covenanted to the Incumbent of their parish (or to the Regional Dean if the parish is currently without an Incumbent).
- Lay Readers will not perform any duties of their ministry outside of their parish except with the permission of the Incumbent.
- A Lay Reader's covenant can be revoked at any time by the bishop if deemed necessary.
- Covenants automatically expire when a Lay Reader moves to a new parish. Covenants must then be renewed as per #3b above.
- All Lay Readers' covenants will be renewed once per year according to the following procedure:
 - a) Once per year, a list of names will be presented to the Select Vestry for approval.

- b) Ministry Covenant Certificates will be issued once per year and presented to each Lay Reader during one designated Sunday service (preferably the first Sunday of Advent).
- c) At this Sunday service, Lay Readers will be recognized for their ministry and a covenant announced between parish, Incumbent, and Lay Reader.
- d) The Bishop will have a general covenant with the individual holding the Ministry Covenant Certificate for the ministry of Lay Reader.

The above procedure will be overseen by one of two Wardens of Lay Readers. Notification of reconvening must be sent to either the Warden of Lay Readers for the Watershed Deanery or to the Warden of Lay Readers for the James Bay Deanery.

6. Limits of the Position; Role of the Incumbent; Terms and Conditions of Service:

In negotiation with the Lay Reader, the Incumbent will determine the duties and schedule of each Lay Reader licensed to him/her. Goals will be set and progress will be monitored by the Incumbent.

Such negotiations must encompass all roles (liturgical, pastoral, catechetical, or administrative) which the Lay Reader is willing and able to undertake.

All outcomes of said negotiations must be recorded in a formal agreement between Incumbent and Lay Reader (Appendix 1). This agreement will be reviewed at least annually (before the new Ministry Covenant Certificate is issued) and updated if necessary. The Incumbent will also conduct a performance review at this time (Appendix 2).

Lay Reader Training Program

Theological	
T-1	Ongoing prayer life and personal study of scripture
T-2	Understanding and sharing the good news
T-3	Anglicanism; stewardship
T-4	Christian ministry; current issues
T-5	Biblical foundations and interpretation

Liturgical	
L-1	Lector skills
L-2	Preaching
L-3	Elements of worship services

Parish Orientation and Administration	
PA-1	Overview of record keeping
PA-2	Development/maintenance of 'duty' lists and prayer list

Concurrent Practicum	
CP-1	Conducting worship services
CP-2	Development of Calling

Theological

Purpose: Prayer is an important part of preparing for worship as well as being an integral part of every Christian's life. It is vital that a Lay Reader be familiar with major biblical themes and how to relate them to his/her ministry and to the current issues of life today. Lay Readers must understand what it means to be Anglican and what part stewardship plays in this. Every Christian has the duty to "make disciples" and Lay Readers must lead by example.

T-1: Ongoing prayer life and personal study of scripture

Requirement	Priest's Initials and Comments
Lay Readers in training will participate in a regular Bible Study group or other formal program designed to improve their understanding of scripture.	
Lay Readers in Training will establish a regular discipline of personal prayer leading them through scripture.	
Lay Readers in Training will participate in at least one prayer workshop and undertake regular prayer retreats.	

To help you in your study of scripture:

After reading your selected passage through at least twice, ask yourself the following questions:

1. What is the background to the passage? (What type of writing is it? Who wrote it? To whom was it written?)
2. What are the major biblical themes? (Is it a teaching? Does it ask the reader to do anything? Do you react emotionally to it? Is it a promise? Is it poetic, symbolic, or pictorial language?)
3. What does it mean? Ask yourself Who? What? When? Where? Why? and How? (Not all of these questions will apply to your passage.)

4. How does it apply to me now?
 - a) What is the area of need, conviction, or opportunity?
 - b) Does the passage speak of a sin to avoid?
 - c) Does it offer a promise?
 - d) Is there a command to obey?
 - e) Is there an example to follow?
 - f) What does this passage teach about God?
 - g) What does it teach about relationship?
 - h) What does it teach about understanding self?
 - i) What does it contain that should be shared?
 - j) What kind of person does God want me to become?
 - k) How will it change values beliefs, attitudes, or character?
 - l) What are the steps involved?
 - m) How might I apply these truths at home, work, church, and in the community?
5. You will need to make use of the following essential biblical tools -
 - Lectionary
 - Concordance
 - Commentaries
 - Biblical dictionary

To help you in your prayer life:

Remember that the Lord's Prayer is a model for all prayers.

1. Prayer is a daily part of every Christian's life.
2. We need to regularly give God our praise and thanks, confess our sins, seek God's help and always remember - Your will, not mine.
3. The word **ACTS** will help to remind you of what to put in your prayers - **A**doration, **C**onfession, **T**hanksgiving, **S**upplication
4. God already knows our needs - it is the state of our heart with which we always need the most help.
5. It is helpful to read the scriptures directly before your prayers.
6. Allow for a quiet time to allow God to speak to you.

Suggested Resources:

The Bible (NRSV plus one other)

Bonneau, Normand. The Sunday Lectionary - Ritual Word, Paschal Shape.
Collegeville, Minn.: Liturgical Press, 1998.

Foster, Richard. Prayer: Finding the Heart's True Home.

Black, Vicki K. & Peter W. Wenner. Welcome to the Bible. Morehouse Publishing.

T-2: Understanding and sharing the Good News:

Requirement	Priest's Initials and Comments
Write a spiritual autobiography - how your faith began, grew, and where it is now. Before you begin, read and reflect on the Baptismal Covenant. (See below for ideas.)	
Reflect on your faith journey (the spiritual autobiography) - recognize shortcomings and seek God's guidance to improve.	
Keep a record of personal growth in your faith by updating your spiritual biography regularly.	
Re-read a book that helped you grow in your faith. Has your faith changed since?	
Take a course in Theology or attend theological workshops/training.	
Become involved with small community groups.	
Learn how to evangelize or to share your faith with others.	

Suggested Passages to Study:

- Fishers of Men.....Luke 5:1-11
- The Seven Deacons.....Acts 6:3-6
- The Sending of the Twelve.....Luke 9:1-6
- The Sending of the Seventy-Two.....Luke 10:1-16
- The Great Commission.....Matthew 28:19-20; Mark 16:15
- Jesus and Nicodemus.....John 3:1-21
- Jesus and the Samaritan Woman.....John 4:4-42
- Jesus and the blind man.....John 9:1-12
- The lame beggar at the Temple gate.....Acts 3:1-26
- Philip and the Eunuch.....Acts 8:26-40
- Paul in Rome.....Acts 28:23-31

Writing a Spiritual autobiography based on the Baptismal Covenant

Will you continue in the apostles' teaching and fellowship, in the breaking of bread and in the prayers?

- How has your faith community shaped your ministry?
- How have you expressed your baptismal ministry within the worshipping community?

Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord?

- Describe a time when you fell short of God's expectations and ask yourself what you will do differently in a similar situation
- How have you experienced repentance and forgiveness in your life?
- When in your life have you experienced the ministry of reconciliation, and when have you exercised the ministry of reconciliation?

Will you proclaim by word and example the good news of God in Christ?

- How did you come to hear the good news of God in Christ?

- In what ways have you shared the good news of God in Christ?

Will you seek and serve Christ in all persons loving your neighbour as yourself?

- Recall a time when you have recognized the presence of Christ in another person. How did you feel?
- When has someone recognized the presence of Christ in you? How did you feel?
- When has it been difficult for you to see Christ in another person?
- What ministries of service have you undertaken? What were the challenges and rewards?

Will you strive for justice and peace among all people and respect the dignity of every human being?

- For whom have you sought justice or been an advocate? In what ways?
- What challenges do you see in respecting the dignity of every human being?

As you reflect on the covenant, think of how it has shaped your life so far. Sit with your reflections in prayer and meditation. When have you been the minister and when have you been ministered to?

Books you may want to read:

Following Jesus: First Steps on the Way by Harold Percy

FOUNDATIONS OF CHRISTIAN THOUGHT: Faith, Learning, and the Christian Worldview by Mark P. Cosgrove

The Christian Faith: A Systematic Theology for Pilgrims on The Way by Michael Horton

Simply Christian: Why Christianity Makes Sense by N.T. Wright

T-3: Anglicanism; Stewardship:

Requirement	Priest's Initials and Comments
Study the Anglican Communion, the history of the Anglican Church, and the structure of the Anglican Church	
Investigate and understand the diverse styles of Anglican worship ('High', 'Low', Choral, Fresh Expressions, etc.)	
Demonstrate knowledge and understanding of the Worldwide Anglican Communion.	
Demonstrate knowledge and understanding of the Anglican view of stewardship.	

Resources:

The 39 Articles of Faith in the BCP

This Anglican Church of Ours by Patricia Bays

This is Our Faith by Ian Stuchbery

Welcome to the Church Year (intro to the seasons) by Vicki K. Black; Morehouse Publishing.

Welcome to the Episcopal Church (intro to history, faith, & worship) by Christopher L. Webber; Morehouse Publishing.

<http://anglicansonline.org/>

<http://www.anglican.ca/>

<http://www.anglicancommunion.org> This site has the Anglican Cycle of Prayer, Anglican news from around the world, and "The Anglican Communion Covenant" among other things.

The Sword by The Most Reverend Douglas Hambidge (Reflections plus program)

What is Christian Stewardship?

(from <http://derby.anglican.org>)

Stewardship is the way that we look at the world when we become a disciple of Jesus Christ. At its heart it is the recognition that all we have and all that we are is a gift from God.

We are on a journey and, as we come closer to God, we respond by living our discipleship in response to all that God has given us.

Stewardship is a way of life in which we recognise that we are stewards of all that God has given us; and that includes our time, our talents, our possessions and our money as well as the world around us.

Stewardship is an active response to the words 'I believe!'; or to put it another way stewardship is a part of our spirituality and a way of life in which we seek to use all that we have to continue the mission of sharing the good news of God's Kingdom.

As a result:

- we advance the mission of the church to proclaim God's love in Christ:
- we release resources for the relief of the poor:
- we become more aware of our responsibility to be good stewards of God's creation.

The four key principles of Christian Stewardship

1. Discipleship:

How we handle money, wealth and possessions is a central part of our discipleship.

2. Mission:

Our giving of time, money, talents, etc. supports God's mission in the world.

3. Generosity:

Our generosity is one of the values that should mark us out as Christians.

4. Lifestyle:

Giving is from our whole income, not from what's left over.

Local Good Practice

1. Effective teaching on giving:

to nurture holistically generous disciples. There are plenty of opportunities within the lectionary to raise the profile of stewardship with local congregations.

2. Linking giving with mission and growth:

enables givers to see the effect of their giving.

3. Annual review of giving:

most personal finances work on an annual basis, as do church finances, so it is good to help people review their giving once a year.

4. Thanking givers each year:

values regular givers and gives them feedback on the mission that their giving has enabled.

T-4: Christian Ministry and Current Issues:

Requirement	Priest's Initials and Comments
Lay Readers in Training will demonstrate an understanding of the Baptismal Covenant and the Creeds.	
Read and discuss with your priest one of the books listed below (or other suitable book).	
Show that you have made a habit of following current Anglican issues by reading the Anglican Journal or checking issues online.	

Diehl, William E., The Monday Connection: On Being an Authentic Christian in a Weekday World.

Everist, Norma Cook and Nelvin Vos. Where in the World are You? Connecting Faith and Daily Life.

Percy, Harold. Following Jesus: First Steps on the Way (the chapter on ministry).

Resources for the Baptismal Covenant and the Creeds:

Chittister, Joan. In Search of Belief.

Westerhoff, Caroline A. Calling: A Song for the Baptized

T-5: Biblical Foundations and Interpretation:

Requirement	Priest's Initials and Comments
Complete an accepted course of biblical studies/interpretation/exegesis (highly recommended) or attend a minimum of two workshops on same.	
Continue your personal bible study plan (T-1)	
Demonstrate an awareness of different translations and their pros and cons.	
Demonstrate competency in the use of concordances and commentaries.	
Demonstrate an ability to interpret and research the text for homily preparation (oral demonstration only - not writing a homily yet!) *See Note Below.	
Read Harold Percy's chapter on scripture in <u>Following Jesus - First Steps on the Way</u> .	

*You can link this learning expectation with the sermon writing expectation in the section "L-2: Preaching" if you feel ready to tackle sermon writing at this point.

Recommended Reading:

Merton, Thomas. Opening the Bible. Collegeville, Minn: Liturgical Press, 1986, p.14; p.94.

Percy, Harold. Following Jesus - First Steps on the Way. Toronto: Augsburg Fortress, 1993.

Comfort, Philip W. Essential Guide to Bible Versions. Wheaton Illinois: Tyndale House: 2000.

Kraus, Donald. Choosing a Bible for Worship, Teaching, Study, Preaching and Prayer. New York: Seabury Books, 2006.

Liturgical

Purpose: Effective speaking and reading skills are a necessity in order to engage and inspire the people in the congregation. Lay Readers must be able to progress smoothly through a service in order to provide a positive experience for the people in the pews.

L-1: Lector Skills:

Requirement	Priest's Initials and Comments
Lay Readers in Training will demonstrate how to use the Revised Common Lectionary.	
Lay Readers in Training will demonstrate their proficiency in proclaiming scripture publicly by becoming familiar with the guidelines which follow.	

Preparation:

- Pray - invite the Holy Spirit to be with you as you read and think about the passage.
- Read the passage in the same translation that you will be using when you read the text aloud to the congregation.
- Read several verses before and after the passage in order to determine the context.
- What type of passage is it? - parable, poetry, letter, etc. Does it teach? Command? Promise? Prophecy?
- What does the passage mean? Consult a commentary if you're not sure.

Practice:

- Read the passage aloud several times to find the right pace, intonation, phrasing, and volume.

- Remember that your voice will sound different when reading aloud for worship than it does in regular conversation.

Practicalities:

- Familiarize yourself with the physical setting in which you will be reading - know where you will be standing to read, whether or not there is a sound system, and mark your place with a bookmark or sticky note.
- If there is a sound system you haven't used before, practice ahead of time.

Delivery:

- Keep the focus on the scriptural message - it is not a performance.
- Be neat and tidy in your appearance.
- Do not fidget or move excessively while reading.
- Adjust the microphone before speaking (if necessary). If possible, adjust the microphone before turning it on.

L2: Preaching:

Requirement	Priest's Initials and Comments
Be familiar with the basic structure of a sermon or homily.	
Discuss at least three sermons with your priest or other Lay Readers.	
Attend a workshop on Preaching or Homiletics.	
Write one sermon for each of the church seasons.	
Demonstrate the ability to deliver a sermon at least once.	
Arrange to give a Children's Talk.	

Suggestions for Sermon Preparation:

- Pray for guidance and inspiration.
- Focus on one of the Lectionary readings for the day.
- Read through the passage at least three times. What words or phrases catch your attention? What comes to mind as you read it? Choose your theme before you consult any commentaries.
- Choose one theme - creation, grace, forgiveness, hope, etc.
- Write down your theme and ask yourself what message you are being asked to convey.

- What do you want people to learn from your sermon? How do you want them to respond?
- Focus on the text chosen and refer to it regularly.
- If possible, include a relevant current topic of local concern.
- It is inappropriate to use the text as your opportunity to air your own opinions and 'pet peeves'.
- Remember to connect your listeners to the text and to the message. Your goal is to help them to grow, to change, and to gain better insight into themselves as to how to live out their Baptismal Covenant.

A Suggestion for your Sermon Outline:

Introduction:

- Think of a statement or question that relates to your sermon and will catch people's attention.
- This may not come to you until after you've written the main part of your sermon.

Body:

- Connect your sermon from the people in the passage to the people in the pews.
- Interpret the message of God in terms of the need of the parish community at the time you are writing the sermon.
- It should deal with how the community can live out this message.
- Real-life experiences may be included if they relate to your theme.

Conclusion:

- This should be a short summary of what has been your theme or message.
- You may want to end with inviting your listeners to accept any challenge which has been illustrated through your sermon.
- The conclusion does not introduce new material.

PLEASE NOTE: You should always write out the entire sermon and read it through several times. Even if you don't plan on reading the sermon during the service, it should be in front of you, preferably in a small, 3-ring binder, as you preach.

Sources for Sermon Preparation:

Stott, John. I Believe in Preaching. London: Hodder & Stoughton, 1982.

Wilson, Paul Scott. The Four Pages of the Sermon, A Guide to Biblical Preaching. Abingdon Press, 1999.

See Appendix C for a guide to writing a sermon and many more sermon resources from Trinity College, Toronto.

L-3: Elements of Worship Services:

Requirement	Priest's Initials and Comments
Demonstrate knowledge of Lay Reader attire (when and why it is worn).	
Explain the purpose and layout of a service of Holy Eucharist.	
Lay Readers in Training will know the parts of a service that they can and cannot do.	
Lay Readers in Training will be familiar with the rubrics in the BCP and BAS which explain the various parts of the different services.	

Lay Reader Attire:

Usually an alb is worn but you may also wear a cassock and surplice. A white rope girdle is worn with the alb. Traditionally the cassock and surplice was worn for non-sacramental services and for preaching the word, and the alb was worn for Communion services and other sacramental services.

Either a Blue Preaching Scarf or the Medallion of a Diocesan Lay Reader may be worn but not both at the same time. Traditionally, the medallion was worn with an alb for sacramental services and a scarf for non-sacramental services and for all services if the Lay Reader was preaching.

A Simple Analysis of the Holy Eucharist:

During the Holy Eucharist, we go through the Word of God - The Story - five times.

1. First, we hear the Story being read aloud to us in the Readings and the Psalm.
2. During the sermon, the Story is explained to us.
3. In reciting the Creed, we summarize and make a statement of our belief in the Story.
4. In the Eucharistic Prayer, the Story is told in the form of a prayer of thanksgiving and blessing.
 - a) Story of creation
 - b) Story of the Fall
 - c) Summary of Old Testament history
 - d) Praise
 - e) Story of Jesus' life
 - f) Last Supper is re-enacted (Take the bread as Jesus did; Give thanks for blessing and approval; Break the bread in reference to the violence of the cross; Offer it to the people as Jesus did, for the sake of us all)
 - g) Prayer that God, the people, the Story, and our gifts are all present to make it real, so that we, too, can now enter into the Story
5. We then act out the Story ourselves by taking communion and thus taking God into ourselves...
6. Then we are dismissed to live out the Story and share it with the rest of the world.

Parish Orientation and Administration

Purpose: Lay Readers are of great value in filling in when a priest is unable to do services and must, therefore, be able to do the paperwork associated with this role. Lay Readers are also a valuable resource for visiting clergy and will help his/her service to run smoothly in keeping with usual parish traditions.

PA-1: Overview of Parish Record Keeping:

Requirement	Priest's Initials and Comments
Lay Readers in Training will know the details of how and where records are kept for baptisms, funerals, weddings, etc.	
Lay Readers in Training will know how and where minutes are kept for Select Vestry and Annual Vestry Meetings.	
Lay Readers in Training will be familiar with the diocesan privacy policy.	

PA-2: Development and Maintenance of Parish Schedules:

Requirement	Priest's Initials and Comments
Lay Readers in Training will demonstrate the ability to organize parishioners into a	

regular 'duty' schedule for reading lessons and the Prayers of the People, for administering the chalice, counting the offering, etc.	
Lay Readers in Training will demonstrate the ability to assist parishioners in the fulfillment of their duties and will replace absent parishioners when necessary.	

PA-3: Parish Orientation:

Requirement	Priest's Initials and Comments
Lay Readers in Training will be able to provide advice and assistance to visiting clergy in respect to parish customs.	

Concurrent Practicum

Purpose: In order to provide an effective and positive experience for the congregation, a Lay Reader is expected to be knowledgeable about all services that he or she will lead or assist with. The development of the Lay Reader's particular gifts is also a vital contribution to the life and growth of a parish.

CP-1: Conducting Worship Services:

Requirement	Priest's Initials and Comments
Know how to assist in the preparation of the elements for the Eucharist.	
Know how to administer the elements.	
Know how to prepare the altar for the various services.	
Know how to assist in preparing the Chancel and Sanctuary for baptism.	
Have a good working knowledge of the Baptism Service in the BAS.	

Have a good working knowledge of the Marriage Service in the BCP and the BAS.	
Have a good working knowledge of the Funeral Service in the BCP and the BAS.	
Lay Readers in Training will understand the role of music in worship.	
Demonstrate the ability to choose appropriate hymns based on service type as well as for the role of the hymn during the service (i.e. Processional, Offertory, Communion, etc.)	
Experience a variety of worship styles by visiting at least two other Anglican churches.	
Participate in the planning of a worship service in your parish.	
Read scripture lessons and lead the Psalm in regular worship services.	
Prepare and lead the Prayers of the People.	
Function as a worship assistant in each one of the different types of services conducted in your parish (i.e. Eucharist, Morning Prayer, etc.)	
Know what a Lay Reader may or may not do in any worship service.	
Be able to perform the duties of a server and crucifer in a variety of services.	
Be able to function as Bishop's Chaplain during an Episcopal visit to your church.	

Plan and lead an entire Service of The Word (this may or may not include preaching).	

Parts of the service which a Lay Reader CAN and CANNOT lead:

During a service of Holy Communion, a Lay Reader may not say The Absolution, The Prayer of Consecration, or The Blessing. Any participation on the part of the Lay Reader should be decided upon between the Lay Reader and the Priest.

A Lay Reader may lead an entire Service of the Word but may not say The Absolution or The Blessing if these are written into the service.

***In place of the Absolution, Lay Readers may use one of the following:**

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen. (BCP: Collect for the 21st Sunday after Trinity, p. 252.)

Almighty Father who of thy great love to men didst give thy dearly beloved Son to die for us: Grant that through his Cross our sins may be put away, and remembered no more against us and that, cleansed by his Blood, and mindful of his sufferings, we may take up our cross daily, and follow him in newness of life, until we come to his everlasting kingdom; through the same thy Son Jesus Christ our Lord. Amen. (BCP: For Pardon through the Cross, p. 730).

In the BAS, on p. 46, the Rubrics say that a deacon or lay person substitutes 'us' for 'you' and 'our' for 'your', therefore a Lay Reader would say:

Almighty God have mercy on us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness and keep us in eternal life; through Jesus Christ our Lord. Amen.

Lay Readers cannot pronounce the blessing at the end of the service. In place of this, Lay Readers may say one of the following:

Almighty and most faithful Lord, we beseech you to so direct and govern our hearts and wills in the ways of your laws that, through your most awesome Spirit, we may receive your Covenant with true understanding and go forth this day and forever as witnesses of your living Word. This we claim by your Power vested in us through our Redeemer, Jesus Christ, and by your Holy Spirit. Amen.

God: grant to the living, grace; to the departed, rest; to all people, peace and concord; and to us and all your servants, life everlasting; and may the blessing of God Almighty, the Father, the Son and the Holy Spirit, be with us and abide with us always. Amen.

May our gracious Lord in His great mercy bless us, and give us understanding of his wisdom and Grace; may He nourish us with the riches of the catholic faith, and make us to persevere in all good works; may He keep our steps from wandering, and direct us into the paths of love and peace: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon us and remain with us always. Amen.

May the Lord bless us, and keep us. May the Lord make His face to shine upon us, and be gracious unto us. May the Lord lift His countenance upon us, and give us peace, both now and forever. Amen.

CP-2: Development of Calling:

Pastoral

The scope of this work is to be determined by, and exercised under the direct supervision of, a priest. A word of caution - Lay Readers are not counsellors and should not place themselves within that role without the appropriate accreditation and training. A Lay Reader is a visitor, a comforter, a shoulder to lean on, a friend, and a listening ear.

Lay Readers may be called to very different ministries within the overall heading of Pastoral care. For example, there is ministry to the old, the young, the shut-in, and to those with specific issues such as marital, drug/alcohol abuse, sexual identity, etc.

A Lay Reader developing this ministry must:

- have a detailed knowledge of the applicable sections of the BCP/BAS
- have knowledge of other appropriate prayers and devotions
- be aware of what Holy Scriptures are appropriate for a variety of situations
- be sensitive to individual needs and tailor his/her ministry accordingly
- attend workshops/training sessions regularly
- communicate regularly with a priest in order that a priestly ministry may be offered as well

Teaching

A Lay Reader interested in developing this calling may be called upon to teach others about the Anglican Church and its faith. This may come in the form of baptismal preparation or confirmation classes, etc. A Lay Reader must:

- have a general knowledge and understanding of the Old and New Testaments
- have an understanding of how Jesus' message in the New Testament is founded upon God's laws and actions in the Old Testament
- understand the Anglican Church's beliefs in terms of baptism, the Holy Spirit, Jesus Christ, etc.
- have an understanding of Anglicanism in comparison with other denominations
- know how and what materials to prepare for various teaching situations

Liturgical Drama

Liturgical Drama is used to illustrate the Liturgy of the Word as part of a worship service. Drama should never moralize nor try to provide answers.

Drama can be a silent but concurrent illustration of a hymn, psalm, or scriptural reading. Drama can be used to 'set the scene' for the sermon. To introduce drama, you may want to start with having several readers do the voices of the characters during the reading of a Lesson.

Make sure you are very well practiced!

Voice:

Loosen-up your voice by doing warm-ups

Articulate!

Project to the back of the church even if you are whispering.

Pace yourself - this should be spoken more slowly than regular speaking.

Have **empathy** and **emotion** contained in your voice but don't over-act.

Place your drama appropriately within the church space and within the service.

Use natural **movement** when it is called for.

Gesture naturally when the scripture calls for it.

Liturgical Dance

Liturgical dance is the graceful miming of and movement to the story or emotion contained within some part of the worship service such as the Psalm, Lessons, or Hymns. The dance can convey emotions (joy, sorrow, bewilderment, peace, reverence, etc.) or it can illustrate the actions within the story.

- Dance can be done alone but usually as part of a group
- Dance has ancient roots and is experiencing a comeback
- Keep it very simple at first if you're interested in trying this

Appendix 1

Understanding between Lay Reader and Incumbent

Name of Lay Reader: _____

Supervising Priest: _____

Parish to which Applicant is covenanted: _____

1. Roles which the Lay Reader will fulfill in this Parish/Mission (Please note that the Lay Reader must function in a Liturgical role. The other areas are optional based on the willingness and abilities of the Lay Reader.):

Area	Role(s)
Liturgical	
Pastoral	
Catechetical	
Administrative	

2. Goals for personal/spiritual growth of the Lay Reader:

Goal	Pathway to Achievement	Proposed Timeline

3. Schedule of Meetings in order to assess progress toward goals, update goals if necessary, discuss roles (performance, level of comfort, concerns, general comments) and add or delete roles if required.

Date of Meeting (dd/mm/yy) Time and Place	Outcomes/ Comments	Initials (Priest and Lay Reader)

I agree to function as a Lay Reader in the roles specified above. I will work diligently toward the goals I have chosen for my personal and spiritual growth and will meet with my supervising priest on the dates listed above.

Signature of Lay Reader: _____

Date: _____

I agree to supervise _____ in his/her role as Lay Reader and will meet as scheduled above to discuss his/her goals and guide him/her in his/her continued ministry.

Signature of Supervising Priest: _____

Date: _____

The following tables are to be used for any updating required at the scheduled meetings:

Area	Role(s)	Date of Update
Liturgical		
Pastoral		
Catechetical		
Administrative		

Goal and Date of Update	Pathway to Achievement	Proposed Timeline

Appendix 2

Annual Performance Review of Lay Reader

to be conducted by supervising priest

Date of Review: _____

Name of Lay Reader: _____

Supervising Priest: _____

Parish to which

Lay Reader is covenanted: _____

- Note: The rating is to be 'S' (Satisfactory) or 'U' (Unsatisfactory)

Area	Role(s)	Rating	Comments
Liturgical			
Pastoral			
Catechetical			
Administrative			

2. List and describe briefly any training sessions attended by the Lay Reader during this period of review.

3. List and briefly describe any additional activities undertaken by the Lay Reader for the purpose of personal and spiritual growth during this review period:

4. Outcome of Annual Review:

- The Lay Reader will continue in his/her ministry until the next licensing.
- The Lay Reader requires additional training/mentoring before licensing.

5. Date of next review: _____

Signature of Lay Reader: _____

Date: _____

Signature of Supervising Priest: _____

Date: _____

Appendix 3

Writing a Sermon (From www.trinity.utoronto.ca)

The goal of the sermon is to speak faithfully the Word of God to those who have come to hear God's revelation proclaimed. It presumes that the preacher has invested the time both to hear the Word of God and to understand the application of it to the speaker's and the hearer's lives.

Suggested Guide for Preparing the Sermon

1. **Prayer**

Begin your sermon preparation with prayer. The sermon is an act of faith in, and obedience to, the Living God who continues to reveal Himself through the written Word proclaimed by the power of the Holy Spirit.

2. **Ascertain the main thought of the passage.**

Based upon your exegetical analysis, specify the content, intent, and argument of a passage. Further, how does this passage's message relate to the immediate context as well as to the rest of Scripture? The goal is to discern clearly what the passage is saying. This is necessary if you are to preach from the passage (i.e. follow the path which is already present in Scripture) instead of simply presenting your own concerns.

3. **Identify those to whom you will be preaching.**

It is important to identify and understand those who will hear the sermon. Anytime you seek to communicate effectively, it is necessary to identify the group to which you will speak and tailor your sermon accordingly (e.g., illustrations, vocabulary, etc.).

4. **Begin to apply the text to the lives of your hearers today.**

The sermon seeks to illuminate how the revelation of God in a particular historical context applies to the church's life in Christ today. Having endeavoured to understand what the text is saying and why, now try to see how this meaning bears upon your life and those who will hear your sermon. Haddon Robinson [*Biblical Preaching* (Grand Rapids: Baker Book House, 1980)] suggests three developmental questions which will assist in this process:

1. What does this mean? How is the author developing the thought of this passage? Are there elements in the passage that must be

explained to the audience if they are to understand the text? These questions help to ensure intelligibility.

2. Is it true? Can we believe it? How does the biblical writer substantiate what is said? What experiences in our lives make problematic the claims we are making?
 3. What difference does it make? We read the Bible to hear God speak so, to ask how the content of the passage is applicable in our situation is only natural.
- 5. Decide the purpose of the sermon.**
From your understanding of how a passage applies to your life and those who will hear the sermon, try to state your purpose in the sermon. Are you trying to have the hearers apply a particular principle or action in their lives? Are you seeking to explicate a crucial aspect of the Christian faith (e.g. the resurrection, who Jesus Christ is)?
- 6. Select a sermon form that facilitates the achieving of the purpose and create a sermon outline.**
Sermons come in differing forms: either/or, applying a principle, explaining a key idea, narrative, etc. Try to let the passage itself help set the form that you will employ. Once the form is selected, create an outline that incorporates the message of the passage in the selected form. Try to communicate the message of the passage, not just outline it.
- 7. Fill in the outline of the sermon.**
Add the supporting material to the sermon. This includes illustrations, quotations, factual data, etc. that support, illuminate, or apply the sermon's points, as well as motivate the listener to action. Good illustrations are a craft that clearly elucidate a text's meaning rather than simply entertain the audience.
- 8. Construct the introduction and conclusion.**
A well-planned introduction and conclusion are essential to a well-crafted sermon, and they possess a significance that outweighs their relative length. The introduction should introduce the purpose and help to capture the hearer's attention. Some may choose to construct the conclusion first, as it is the place toward which the sermon has been moving. The conclusion should bring home the sermon's message.

Preaching: Basic Texts

There are many, many introductory texts on preaching available. Here are some of the more popular ones and those of recent appearance:

1. Brueggemann, Walter. *The word militant : preaching a decentering word*. Minneapolis, MN : Fortress Press, 2007.

Refocuses the preaching task around the decentering, destabilizing, always risky words that confront us in Scripture. These essays, previously available only in journals, are here combined with a newly composed preface and introduction.

2. Craddock, Fred B. *Overhearing the Gospel*. St. Louis, MO: Chalice Press, 2002.

Addresses approaches to the teller, the listener, the method, the story, Kierkegaard, and includes two sample sermons on Matthew 28:1-10, and Matthew 7:21-29.

3. Hunter, Geoffrey and Gethin Thomas and Stephen Wright (ed.). *A preacher's companion: essays from the College of Preachers*. Oxford : Bible Reading Fellowship, 2004.

Draws helpful insights from the fields of cultural and communication research, as well as theology and biblical teaching. Included are contributions from: Lavinia Byrne, Donald Coggan, and Lesslie Newbigin.

4. Jeter, Joseph R. and Ronald J. Allen. *One Gospel, many ears : preaching for different listeners in the congregation*. St. Louis, Mo.: Chalice Press, 2002.

Addresses age, gender, race, personality type, ethnicity, education, and social and economic background as ways in which sermons are received and how the preacher can optimize the opportunity for each to hear and understand the gospel and one another.

5. Long, Thomas G. *The Witness of Preaching*. Louisville, KY: Westminster/J. Knox Press, 2nd ed. 2005.

An immensely practical book, in which Long walks the reader through the various stages of sermon writing.

6. McMickle, Marvin A. *Shaping the claim: moving from text to sermon*. Minneapolis, MN : Fortress Press, 2008.

Takes readers beyond the initial steps of theological analysis, contextual explorations, and biblical exegesis to help the preacher discover the core of the message to be preached - the sermonic "claim." The book is keyed to online sermon samples and other Web-based features such as sermon illustrations and art at <http://www.elementsofpreaching.com>.

7. Robinson, Haddon. *Biblical Preaching: the development and delivery of expository messages*. Grand Rapids: Baker Book House, 1980 and 2001.

A classic.

8. Robinson, Haddon W. and Torrey W. Robinson. *It's all in how you tell it: preaching first-person expository messages*. Grand Rapids, MI : Baker Books, 2003.

Tools and insights necessary to move from ineffective habits into dramatic sermon delivery. Shows how to preach by retelling a scriptural account from the vantage point of a biblical character-combining the power of drama with God's Word.

9. Taylor, Barbara Brown. *The Preaching Life*. Cambridge, Mass.: Cowley Publications, 1993.

Not a how-to book. Instead, Taylor reflects on some of the general qualities required for good preaching.

10. Waller, J. *How to prepare and preach a sermon*. Cambridge : Grove Books, 2005.

A Grove pamphlet that offers a simple framework together with reflections on the many different facets of preaching. Will be of use to beginners as well as those with experience.

11. Wilson, Paul Scott. *Broken words: reflections on the craft of preaching*. Nashville: Abingdon Press, 2004.

From the vantage point of the dynamic of divine grace and human action, addresses the biblical and theological content of the sermon from different vantage points.

Preaching Aids: Exegesis

Preaching Commentaries and Sample Sermons (Lectionary)

1. Bayer, Charles H. and Robert A. Hausman. *Homiletic Meditations*.
Lima, Ohio: CSS Publications, 1994.
Cycle C (3 volumes).
2. Brokhoff, John R. *Lectionary Preaching Workbook: [Series A,B and C]*.
Rev. ed. Lima, Ohio: C.S.S. Publishing Co., 1984-6.
3. Craddock, Fred B. *Preaching the New Common Lectionary: [...]*
Nashville: Abingdon Press, 1984-7.

This series includes commentaries for years A, B, and C, by liturgical season.

4. Gibson, Paul. *Briefly Stated: Short Sermons for [...]*. Toronto: Anglican Book Centre, 1994.
For Years A, B and C.
5. Lowry, Eugene. *Living with the Lectionary: Preaching through the Revised Common Lectionary*. Nashville: Abingdon Press, 1992.
6. *The Proclamation Series: Aids for Interpreting the lessons of the Church Year*.

These aids are published by liturgical season (example Pentecost 1,2,3) and church year (series A,B,C). The titles of the books usually go by season.

7. O'Driscoll, Herbert. *Child of Peace, Lord of Life: Year [...]*. Toronto: Anglican Book Centre, 1986-9.
Years A, B and C.
8. Smith, Herbert. *Sunday Homilies*. New York, NY: Alba House, 1990.
For Cycles A, B, and C.
9. Soards, Marion L. et. al. *Preaching the Revised Common Lectionary [Years A, B,C]*. 4 vols. Nashville: Abingdon Press, 1992-4.
10. Tovey, Phillip. *Preaching a sermon with common worship*. Cambridge : Grove Books, 2004.

Looks at the benefits of preaching through the lectionary, its importance for previous generations of preachers, and how we might go about it by using material already available, or by creatively adapting the lectionary ourselves.

Texts for Preaching

1. *A Lectionary Commentary, Based on the NRSV*. 3 vols. Louisville, KY: Westminster/John Knox Press, 1993.

Sermon Illustrations

1. Browne, Benjamin P. *Illustrations/or Preaching*. Nashville, Tenn.: Broadman Press, 1977.
2. Chapell, Bryan. *Using Illustrations to Preach with Power*. Grand Rapids, MI: Zondervan, 1992.
3. Deffner, Donald L. *Windows into the Lectionary: Seasonal Anecdotes for Preaching and Teaching*. San Jose, CA: Resource Publications, 1996.
4. Deems, Edward, ed. *Holy-days and Holidays: A Treasury of Historical Material, Sermons in Full and in Brief, Suggestive Thoughts and Poetry Relating to Holy Days and Holidays*. New York: Funk and Wagnalls, 1902.
5. Foster, Eldon. *New Cyclopaedia of Prose Illustrations, v.2. 6000 Classic Sermon Illustrations: An Alphabetical Collection from Leaders and Writers of the Ages*. Grand Rapids, MI: Baker Book House, 1993.
6. Jeffs, Harry. *The Art of Sermon Illustration*. London: J. Clarke, 1909.
7. Stauderman, Al. *Let Me Illustrate: Stories and Quotations for Christian Communicators*. Minneapolis: Augsburg Publications House, 1983.
8. Sumwalt, John E. *Lectionary Stories. Cycle [...]: 40 Tellable Tales for Advent Christmas, Epiphany, Lent, Easter and Pentecost*. Lima, Ohio: C.S.S. Publishing, 1990-92.
Cycles A, B and C.
9. Sumwalt, John E. and Jo Perry-Sumwalt. *Lectionary tales for the Pulpit: 62 Stories for Cycle B*. Lima, Ohio: CSS Publishing, 1996.

Sermon Collections

To improve your preaching skills, listen to, watch, or read the sermons of the preaching greats. Many of the theological school libraries have tapes of sermons by visiting and local preachers; Emmanuel College has perhaps the best collection of tapes and videos of well-known preachers. The following is a sampling of books, tapes and videos that can help you hone your preaching skills.

1. Craddock, Fred B. *Sermons Preached at the Altar* [sound recording], Lubbock, Texas: Net Press, 1988.
2. Craddock, Fred B. *Recorded Sermons of Fred B. Craddock* [sound recording]. Atlanta: CST Media, 1986.
3. *Great Preachers. Series 1.* [video recording] Odyssey Productions Ltd. Worcester, PA: Gateway Films, Vision Video, 1997.
This series (available in the Graham Library) includes sermons by preachers like Barbara Brown Taylor, Billy Graham, Tom Long, Fred Craddock, and Haddon Robinson
4. Long, Thomas G. and Cornelius Plantinga, Jr., eds. *A Chorus of Witnesses: Model Sermons for Today's Preacher*. Grand Rapids, MI: W.B. Eerdmans, 1994.

If you are only going to buy one collection of sermons, make sure it is this one. In this book, you will find modeled every possible type of sermon. The editors have written brief, helpful comments on each sermon. Most of the sermons are "Anglican" in length.

5. Newland, Henry, ed. *The Seasons of the Church, what they teach: a series of sermons on the different times and occasions of the Christian Year*. London: J. and C. Mozley, 1856.
6. *New Pulpit Digest*. Louisville, KY: Pulpit Digest Inc.
This bi-monthly journal publishes sermons which treat texts following the lectionary readings.
7. O'Driscoll, Herbert. *Prayers for the Breaking of Bread: Meditations on the Collects of the Church Year*. Cambridge, Mass.: Cowley Publications, 1991.
8. Rahner, Karl. *The Great Church Year: The Best of Karl Rahner's Homilies, Sermons and Meditations*. Edited by Albert Raffelt. New York: Crossroad, 1993.

9. Robinson, Haddon. *Biblical Sermons: How Twelve Preachers Apply the Principles of Biblical Preaching*. Grand Rapids, MI: Baker Book House, 1989. Includes sermons, commentaries and interviews with preachers.
10. Rottman, John Michael and Paul Scott Wilson. *Seasons of Preaching: 160 Best Sermons from the Preaching Resource, Word & Witness*. New Berlin, WI: Liturgical Publications, 1996.
11. Spurgeon, Charles H. *Sermons on Special Days and Occasions*. Grand Rapids, MI: Kregel Publications, 1995.
12. *Sunday Sermons of the Great Fathers*. Translated and edited by M.F. Toal. Chicago: Henry Regnery, [1957-1963].
13. Taylor, Barbara Brown. *Bread of Angels*. Cambridge, Mass.: Cowley Publications, 1997.
This collection of sermons by Taylor provide students with an excellent example of narrative preaching.
14. Taylor, Barbara Brown. *Mixed Blessings*. Atlanta, GA: S. Hunter Publications, 1986.
Same as above.

Sermons for Special Occasions

1. Bunting, Ian. *Preaching at Weddings*. Bramcote, Notts.: Grove Books, 1980.
2. Caley, James Cowin, ed. *The Apostles' Doctrine and Fellowship: A Symposium on the Christian Year, Sacraments and Services, some Aspects of the Outreach of the Church*. Written by 150 bishops of the Anglican Church throughout the world. San Francisco: The Recorder-Sunset Press, 1958.
3. O'Driscoll, Herbert. *Heralds of God: Homilies for Saints' and Holy Days*. Toronto: Anglican Book Centre, 1995.
4. Roguet, A.M. *Homilies for the Celebration of Baptism for Children*. Translated by Jerome J. DuCharme. Chicago: Franciscan Herald Press, 1977.
5. Richmond, Kent D. *A Time to Die: A Handbook for Funeral Sermons*. Nashville: Abingdon Press, 1980.

6. Schmitz, Barbara G. *The Life of Christ and the Death of a Loved One: Grafting the Funeral Homily*. Lima, Ohio: CSS Publication Co., 1995.
7. Swords, Liam, ed. *Marriage Homilies*. New York: Paulist Press, 1985.
8. *This New Life Together: An Anthology of Wedding Meditations*. Lima, Ohio: CSS Publications, 1994.

Children's Sermons

1. *Augsburg Sermons for Children*. Minneapolis: Augsburg, 1992-1994.
2. Coleman, Richard J. *Gospel-telling: The Art and Theology of Children's Sermons*. Grand Rapids, MI: Eerdmans, 1982.
3. *Gospel Sermons for Children: 60 Creative and Easy-to-Use Messages*. Minneapolis: Augsburg, 1995.
3 volumes. Series A, B, and C.
4. Schroeder, Philip D. *Children's Sermons for the Revised Common Lectionary: Using the 5 Senses to Tell God's Story*. Nashville, Tenn.: Abingdon Press, 1997.
3 volumes. Years A, B and C.
5. Sherer, Michael L. *Good News for Children: Object Lessons on Epistle Texts Series [...]*. Minneapolis: Augsburg Publishing House, 1981-2.
Series B and C.
6. Weisheit, Eldon. *The Psalms for Children: 60 Object Lessons on the Psalms, Series A*. Minneapolis: Augsburg Pub. House, 1983.
7. *God's Promises for Children: Object Lessons on Old Testament Texts, Series B*. Minneapolis: Augsburg Publishing House, 1981.
8. *God's Promises/or Children: Visual Messages on Old Testament Texts, Series A*. Minneapolis: Augsburg Publishing House, 1980.
9. *The Gospel for Kids, Series B*. St. Louis: Concordia Publishing House, 1978.

Preaching: Special Topics

1. Bond, D. Stephenson. *Interactive Preaching*. St. Louis, MO: CBP Press, 1991.

2. Brown, Teresa L. Fry. *Delivering the sermon : voice, body, and animation in proclamation*. Minneapolis, MN : Fortress Press, 2008.
3. Buttrick, David. *Speaking Jesus: homiletic theology and the Sermon on the mount*. Louisville, Ky. : Westminster John Knox Press, 2002.
4. Campbell, Charles L. *The Word before the powers : an ethic of preaching*. Louisville, Ky. : Westminster John Knox Press, 2002.
5. Erdman, Chris. *Countdown to Sunday: a daily guide for those who dare to preach*. Grand Rapids, Mich.: Brazos Press, 2007.
6. Long, Thomas. *Preaching and the Literary Forms of the Bible*. Philadelphia: Fortress Press, 1989.
7. Loscaizo, Craig A. *Preaching Sermons that Connect: Effective Communication Through Identification*. Downers Grove, Ill: InterVarsity Press, 1992.
8. Lowry, Eugene L. *How to Preach a Parable: Designs for Narrative Sermons*. Nashville: Abingdon Press, 1989.
9. Northcutt, Kay L. *Kindling desire for God: preaching as spiritual direction*. Minneapolis : Fortress Press, 2009.
10. Salmon, Marilyn J. *Preaching without contempt: overcoming unintended anti-Judaism*. Minneapolis, MN : Fortress Press, 2006.
11. Thompson, William D. *Dialogue Preaching: The Shared Sermon*. Valley Forge, PA: Judson Press, 1969.
12. Thulin, Richard L. *The "I" of the Sermon: Autobiography in the Pulpit*. Minneapolis, Fortress Press, 1989.
13. Troeger, Thomas H. *Preaching and worship*. St. Louis, Mo. : Chalice Press, 2003.
14. Van Seters, Arthur. *Preaching and ethics*. St. Louis, Mo. : Chalice Press, 2004.

