



Diocese of Ottawa

The Anglican Church of Canada – L'Église Anglicane du Canada

Lay Readers' Association

LAY READERS' MANUAL

“LEARNING TO SERVE”

Dedication / Acknowledgements

The Diocese of Ottawa Licensed Lay Reader Association gratefully acknowledges:

- The Lay Readers' Association of the Anglican Diocese of Ontario who gave us permission to use and adapt their Lay Readers' Manual in accordance with the needs and requirements of the Diocese of Ottawa. While significant changes have been made to both process and requirements, the pioneering work done by the Diocese of Ontario formed the backbone for this training manual and provided us with a user-friendly format for the manual which enables clergy to sign off on specific training requirements as they are met and allows lay readers themselves to monitor their progress through the program. We are much indebted to their work.
- Bishop Peter Coffin, at whose request the work of defining the ministry of licensed lay reader for a new stage in our diocesan life and developing clear training requirements for licensing was begun in 2005 and who approved the position description and introduced the new five year license renewal and screening requirements in September 2006 at the first gathering of licensed lay readers held in this diocese for many years. This gathering was held at St Paul's Kanata-Hazeldean.
- Bishop John Chapman, who gave us his full support to carry forward this work and whose commitment to ensuring high standards for licensed lay reader training particularly in the areas of biblical foundations and homiletics led to the first diocesan licensed lay readers training workshop in homiletics to meet these new training requirements held in May 2008 at St James' Carleton Place.
- And finally to the members of the Lay Reader Working Group who met frequently and worked hard over a period of a year and half revising and developing new material and application forms for this new training and licensing program - Lisa Chisholm-Smith (Manager, Christian Life and Nurture Ministries), the Rev. Jim Kirkpatrick (Warden of Licenced Lay Readers), the Rev. Cathy McCaig (Parish of Stafford-Whitewater), Br. Chris McKelvey (St Michael & All Angels, Ottawa), Ashley Waigh (St Martin's, Ottawa).

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A Message from the Bishop

Ascension 2008.

Dear Friends:

I am absolutely thrilled to be able to introduce to you this Lay Readers Manual. The Reverend James Kirkpatrick and Ms. Lisa Chisholm-Smith have done marvellous work providing for each of you a resource and manual that will enrich your ministry to the people of God and the people of the Diocese of Ottawa.

In a diocese like ours, comprising of many small multipoint rural parishes, an effective ministry could not occur without the valued assistance of a dedicated group of lay readers. This is a ministry of the Church with a long history of providing liturgical and some pastoral assistance to the clergy.

It is very clear to me that anyone offering himself or herself with this special ministry must be prepared to participate in the training pattern laid down in this manual. This means attending training workshops and classes that will be provided from time to time. The privilege of leading God's people in Sunday worship is an awesome responsibility and it must be approached with confidence and dignity. This can only come through training and experience.

As Bishop of Ottawa, I add my endorsement to this manual. The manual represents for me and for you deep and prayerful thought, careful thinking and conscientious assembly. I commend it to you with my blessing and my prayers.

I remain, yours in the faith of Christ,

The Right Reverend John H. Chapman,

Bishop of Ottawa

Chapter 1 - Introduction and Overview

Historical Notes

The office of reader or lector was originally one of the minor orders of the Church. They were first mentioned in the third century. They were discontinued in Anglican practice at the time of the Reformation but the Office of Lay Reader in its present form was revived in 1866 by C.J. Ellicott, Bishop of Gloucester. The number of Readers increased not only in the Church of England but throughout the Anglican Communion.

In his charge to Synod in 1902, Archbishop Hamilton reported that “during the year now closed I have licensed the Lay Reader, Mr. G.P. Woolcombe, on the written request of the Rev. J.M. Snowdon, Rector of St. George’s, Ottawa.”

The Synod Journal of 1906 gives a list of twelve Lay Readers. The Lay Readers’ Association was first mentioned in the Synod Journal of 1908. The first Warden of Lay Readers was the Rev. G.S. Anderson, followed by Archdeacon Johnston, Archdeacon Hepburn and Canon Bruce, to name but a few. The Office of Secretary of the Lay Readers’ Association has always been important, and among the first secretaries, noted in early Synod Journals, are Messrs. C.H. Arden, C.E. Compton, William F. Roach and F.B. Harrison.

Archbishop Roper wrote that one of the results of the Clergy shortage, at the time of the First World War, was the great contribution of Lay Readers in the life of the Diocese. On December 15, 1915, Archbishop Roper installed as Lay Readers, twelve members of the local chapter of the Brotherhood of St. Andrew of St. Matthew’s Church, Ottawa.

[source: Diocese of Ottawa revised handbook April 15,1995]

And Today...

In this *Lay Readers’ Manual* you will find, in one volume, the revised contents of the former handbook, the Lay Reader in Training Programme, and a personal record book. It is designed to provide you, the Lay Reader, with a useful reference book for all aspects of fulfilling your office — as well as a permanent, personal record of your skills and knowledge-development in your growth as a Lay Reader.

It is suggested that, on a regular basis, you complete all the relevant sections so that you will have a continuing record of all you do.

In this way, if you were to move to a different parish or Diocese, or your parish welcomes a new priest, you will be able to share your record with the new clergy so he or she will be aware of what you have studied and what experience you have in various areas of your ministry as a Lay Reader. This will be very helpful and necessary before the clergy and the parish council can decide whether to ask the Bishop to renew your licence to practice again as a Lay Reader.

At the present time, this will be the **ONLY** record of your various training courses and achievements, so it is up to *you* to keep it current!

The Warden of Licenced Lay Readers, however, keeps a list of all Lay Readers holding the Bishop’s Licence.

Why do we need a Licensed Lay Reader?

*Now there are **varieties of gifts**, but the same Spirit; and there are **varieties of services**, but the same Lord; and there are **varieties of activities**, but it is the same God who activates all of them in everyone. (I Corinthians 12:4-6)*

Lay Reader ministry is a particular and historic pattern of service within our church.

Sometimes Licensed Lay Readers do the same activities as other Anglicans using similar gifts (e.g. publicly reading the scriptures or leading the Prayers of the People). Sometimes Licensed Lay Readers do some of the same activities that clergy do, using similar gifts (e.g. preaching or planning and conducting a worship service). However, even if the gifts Licensed Lay Readers use or the activities they may be engaged in at any particular time are similar to that of other members of the body of Christ there is a distinctive pattern to their service.

Primarily, Licensed Lay Readers function as worship leaders. They serve the church by assisting in and/or conducting services of public worship on a regular basis under the direction of a priest. They may also be assigned secondary functions in pastoral care, catechesis (teaching) and related administrative duties (eg. preparing a roster of readers and intercessors).

The fact that Licensed Lay Readers serve in this capacity on a **regular basis** rather than on a one-time, ad hoc or occasional basis is an important distinction.

Why a Licensed Ministry?

Lay readers are licensed by the bishop because of the level of responsibility, commitment and training which this form of ministry requires and in order to provide greater consistency across diocese in how Lay Readers function and how they are trained. Licensing increases accountability for this ministry and integrates this role into the life of the whole church.

Evolving and Changing Role

Even within this regular pattern of service, you will find great diversity in the scope and focus of Licensed Lay Reader ministry and the nature of the activities in which Licensed Lay Readers are engaged across our diocese.

The ministry of Licensed Lay Reader has evolved over the last twenty years or so. The focus of Licensed Lay Reader ministry also changes depending upon the parish and its local mission context.

Generally speaking, urban parishes have called upon the gifts of many of their members to read and lead the intercessions during worship. There may also be a team of parish visitors. The role of the Licensed Lay Reader in such cases may be to support and guide their fellow Anglicans in enhancing their gifts and developing the skills needed to excel at their particular roles within the liturgy as lectors, intercessors or servers. In addition, when the person assigned for a particular role does not appear for worship, the Licensed Lay Reader steps in to fulfill those responsibilities. Licensed Lay Readers may also be called upon to help prepare parishioners for such roles by providing orientation and training.

The situation may be quite different in rural parishes, particularly those with multi-points. Here the Licensed Lay Reader will likely be called upon to preach and prepare and lead liturgies on a regular basis. They will probably also be invited to visit the sick and those who are shut-in, and work closely with the Incumbent to minister to these people. Rural parishes still expect regular visits from the parish

priest. As in more urban churches as more people learn to participate in the Sunday liturgy, the Licensed Lay Reader works with the Incumbent in teaching others Intercessory and Reading skills.

Some Licensed Lay Readers in our diocese in both urban and rural settings are also exercising ministry on behalf of their parish or the diocese within institutions. Some regularly lead services of the Word and provide forms of pastoral care in institutions such as nursing homes or hospitals thereby freeing up clergy for other activities.

Role Description

Ministry Position Title: Licensed Lay Reader

Term of Office: Licensed for five years by the Bishop at the request of the Incumbent through the Warden of Licenced Lay Readers; licenses can be renewed at the Incumbent's request for successive five year periods.

If there is a change in the Incumbency during the five year period, the license expires when the new Incumbent begins their ministry. As the newly appointed leader of a parish or worshipping community, the new incumbent has discretion *in consultation with the Churchwardens* as to whether or not a previously licensed Lay Reader will continue to function in this capacity under the new Incumbent's supervision. Licenses can be re-issued by the Bishop at the new Incumbent's request through the Warden of Licenced Lay Readers.

Supervision and Support: Reports to the Incumbent

Purpose of the position: As worship leaders, Licensed Lay Readers serve the church by assisting in and/or conducting services of public worship on a regular basis under the direction of the Incumbent. They may also be assigned:

- pastoral responsibilities such as visiting the sick, aged, shut-in or bereaved
- conducting or assisting in hospitals and nursing homes
- catechetical (teaching) responsibilities such as preparing persons for baptism, confirmation, reception and reaffirmation of baptismal vows
- [related] administrative responsibilities such as preparing a roster or maintaining the parish prayer list

Population(s) served: Primarily, the people of the parish of which the Lay Reader is a member.

When requested by the Bishop, or the Bishop's representative, a Lay Reader may serve in a parish other than their own or undertake duties elsewhere (e.g. hospital, nursing home, correctional facility or school) with the approval of their own Incumbent and the person in charge of the other parish or facility (See Canon 4.11).

Duties & Responsibilities:

Lay Readers assist in services of public worship by:

- in the presence of a priest, conducting parts of the church worship service not required to be performed by a priest.
- in the absence of a priest, conducting an entire service of The Word (e.g. Morning Prayer, Evening Prayer, Compline, etc.).
- preaching or reading a sermon.
- assisting at baptisms, weddings and funerals when requested to do so.
- officiating at services outside their own parish with the approval of their incumbent (See Canon 4.11).

Lay Readers will meet regularly with the Incumbent to:

- assist in planning special services
- schedule their own involvement and clarify duties and expectations
- receive guidance and direction

Skills Required:

Deep faith in Jesus Christ and a commitment to living out their own baptismal ministry in their daily life.

Personal commitment to developing their spiritual life, including worship, prayer, study and action as well as a commitment to on-going personal development.

Genuine compassion and respect for all persons.

Understanding of oneself as a Christian role model.

The ability to exercise good judgment and maintain appropriate personal boundaries

An understanding and appreciation of Anglican worship.

The ability to work in a team environment and willingness to support and enable the liturgical ministries of other members of their parish who may serve as lectors (public readers of scripture), intercessors, servers etc.

Qualifications needed:

Be a faithful, baptized and confirmed member in full communion of the Anglican Church of Canada (Canon 4.11), of at least 2 years standing.

Be a regular Communicant and of the full age of 18 years and not in Holy Orders

The recommendation of his or her Incumbent and the Churchwardens of the Parish of which he or she is a member as to their “character and fitness to perform the office of Lay Reader”(Canon 4.11, By-Law 43.5)

Completion of the requirements of the Diocese of Ottawa's Lay Reader-in-Training program as described in [named document]

Successful completion of Screening in Faith requirements and procedures

Limits of the position:

The Incumbent will determine duties, schedule assignments, set goals, and monitor progress.

Maintain appropriate personal boundaries and refrain from all forms of harassment or sexual impropriety as defined by the diocesan *Sexual Misconduct Policy*

Comply with current diocesan policies and practices regarding confidentiality and privacy

When requested, he or she may serve in a parish other than their own with the approval of the Incumbent of their own parish and the Incumbent (or person whom the bishop has placed in charge) of the other parish (Canon 4.11)

Conditions and terms of service:

The Incumbent will negotiate with the Lay Reader to determine nature and frequency of their responsibilities in assisting in or conducting services and define the method of scheduling such services Topics to be discussed will include: which liturgies and services the Lay Reader will be asked to participate in; and which roles they will play in these services; etc.

Similar negotiations will take place regarding any pastoral, catechetical or administrative support responsibilities which the Lay Reader will be asked to assume

These to be expressed in the form of an agreement.

An annual performance review conducted by the incumbent.

The specifications, responsibilities, and activities of the ministry will be reviewed at least annually and changes will be initiated as needed.

There shall be no remuneration for service within their parish. However, there will be adequate reimbursement for expenses. Parishes may recognize workload above that normally expected of a volunteer.

When a Licensed Lay Reader is called upon to provide Sunday or weekday services in another parish, where the incumbent is on vacation, absent or the incumbency is vacant he or she will receive an established fee for supply ministry and appropriate travel reimbursement (Regulation 5.10)

Training provided:

Orientation to the **Diocesan Sexual Misconduct policy**

Position-specific training (pre-requisite) – Lay Reader-in-Training Program

In-service training (on-going, as needed)

Position Risk Assessment:

High

Benefits and Opportunities:

Grow personally and spiritually through service to others through the local church

Greater involvement in the life of their parish and opportunity to develop and strengthen relationships with parish members

Work closely with clergy and develop a strong collegial relationship with them

Chapter 2 - Lay Readers' Training

Training Emphasis

We believe that the primary function of Lay Readers involves working closely with clergy in the leading and planning of worship. Therefore, this training programme focuses on the knowledge and skill development necessary for this primary task.

Inclusive Approach

We are aware that there are many Anglicans in our Diocese, who are not Lay Readers, who are involved in leading worship in numerous ways – as readers, intercessors, Lay Administrators, and occasionally as preachers. We welcome all such individuals to participate in any parts of the training programme that they feel would be of benefit to them in their particular ministries; however, those wishing to be licensed as Lay Readers **must complete the requirements contained in this training programme.**

Training & Ministry Possibilities

The training emphasis on the liturgical functions of the Lay Reader is not intended to limit the range of ministries in which Lay Readers (or other lay persons) may be called to participate.

Depending on their individual gifts and local circumstances, Lay Readers can offer more than liturgical leadership. For example, some may have gifts in teaching which would enable them to serve as bible study leaders, to coach/train others in leading intercessions or reading skills, or to share in the teaching of confirmation classes or marriage preparation. Others may have gifts in pastoral care, and with appropriate training, could serve as pastoral visitors. Other Lay Readers may have gifts in organization and administration.

Where a parish or congregation desires Lay Readers to function in these ways, those individuals are encouraged to seek additional training either in the parish, in the Diocese, or beyond, which will equip them for these tasks.

Experiential Learning

Since adults learn best when a variety of teaching methods are employed, it is strongly encouraged that Lay Readers and Trainees participate in training workshops and other events which will be offered by the Diocesan Lay Readers' Association. Where circumstances make such participation difficult, such candidates are encouraged to discuss their learning needs with their Parish Priest and, where possible, get together with others in their local area for training. "Hands-on" skill development in parish settings is strongly encouraged. Wherever possible training requirements are to be met through experience combined with 'book learning'.

Ongoing Learning

Our spiritual formation as Christians is a life-long process. All those participating in this Lay Reader training programme (at any stage) should see their learning as an ongoing process. Learning does not end with licencing.

All Lay Readers are encouraged to take advantage of opportunities to deepen their spiritual lives and improve their knowledge and skills through continuing education programmes in the local church, the diocese, and beyond.

Equivalency

Provision will be made to allow certain training requirements to be waived on the recommendation of the Parish Priest, and in consultation with the Warden of Licenced Lay Readers, where the candidate has previous experience and/or training in a particular area. Similarly, participation in training opportunities offered by other Dioceses or groups may be counted toward certain requirements. Before registering, check to make sure that the course or workshop you propose will meet the requirements of the Diocese of Ottawa.

However, even if a person has all the pre-requisite training, they will still need to participate in the Parish orientation (to clarify their job description and role in services), and it is recommended that they meet with the Warden of Licenced Lay Readers and participate in one or two Lay Reader events (for the purpose of meeting other Lay Readers and building diocesan awareness) before being licensed.

Training for Lay Readers

A substantial amount of training happens in a parish setting. The parish orientation is an opportunity to work out the specifics of the working relationship between clergy and the Lay Reader.

In order to be licensed, trainees will also be expected to participate in additional training, particularly in the areas of biblical interpretation (exegesis) and preaching (homiletics). This additional training may be offered either in the form of diocesan sponsored or approved workshops or through courses offered by recognized seminaries or colleges either in the classroom or through distance learning.

Similarly, those wishing to have their licenses renewed are expected to participate in some form of continuing education, particularly in the areas of biblical interpretation (exegesis) and preaching (homiletics). (See License Renewal Process, Chapter 2 page 5 for more info).

When trainees or Lay Readers participate in diocesan training workshops they will receive a certificate of participation to present to their incumbent. Those taking approved workshops offered by others or seminary / theological college courses will need to ask the organizers for a letter, certificate or transcript which indicates they have participated in and successfully completed the workshop or course.

The primary training for Lay Readers is provided by the Incumbent within the parish setting, as laid-out in the *Lay Readers' Manual*. In addition, this training is complemented and augmented by appropriate courses offered, both within and beyond the Diocese of Ottawa. Diocesan workshops are only intended to complement and augment what can be offered at the local level and to provide opportunities for group learning. We envision that leadership for diocesan training events will come from both clergy and lay leaders.

Record Keeping

Lay Readers are expected to keep a full record of their own personal advancement through the *Lay Readers' Manual*, including lists of recommended books read, hands-on experience, and participation in workshops and courses.

Clergy Role

Clergy play the primary role in the selection and screening of Lay Readers in Training and in the on-going supervision of both trainees and licensed Lay Readers.

They are expected to meet regularly with their Lay Readers and to provide local, on-the-job training.

The incumbent is also responsible for signing off (initialling) the relevant sections of the Lay Reader training manual when specific requirements in the Lay Reader Training program are completed.

In a case, where clergy supervisors are uncertain as to whether or not the requirement has been met they should consult with the Warden of Licenced Lay Readers or his/her designate.

Clergy are responsible for the renewal of Lay Reader licenses.

Equivalency

Provision may be made to allow certain training requirements to be waived under certain circumstances.

Some Lay Reader training is provided in dioceses such as Ontario, Montreal and Toronto. Trainees and licensed Lay Readers who wish to participate in such learning opportunities are advised to inquire as to the acceptability of such workshops for meeting specific Diocese of Ottawa training and continuing education requirements prior to registering for the program.

Education for Ministry (EFM)

Programs such as Education for Ministry provide a solid foundation in theological reflection, the Old and New Testament and Church History, but do not provide training in the specific skills (worship, preaching, pastoral etc.) which Lay Readers need.

Clergy are encouraged to take an active role in the selection and training of Lay Readers (see Canon 29A) and to meet regularly with both probationary and licensed Lay Readers.

The parish orientation is an opportunity to work out the specifics of the partnership between clergy and Lay Reader. A substantial amount of training can happen in a parish setting, using local preferences.

Re-Licensing

It should be noted that should a Licensed Lay Reader move to another Parish, his or her Licence is automatically revoked. It will be necessary for such a Lay Reader to meet with the Parish Priest and the Parish Council, and if all agree, the Priest will then request the Bishop to issue a new Licence.

Similarly, when a new Priest comes to a Parish, the Lay Readers' licences are all revoked by the Diocesan Registrar, until the incoming Priest, with the concurrence of the Parish Council, requests the Bishop to issue new Licences.

The level of competency the Lay Reader has attained in the training programme is in no way affected and the Lay Reader will pick-up the training where it was left off under the previous Licence.

Organization of the Training Programme

This training programme provides for two progressive levels.

Completion of Core Requirements acknowledges that the Lay Reader in Training has completed sufficient training and experience to be recognized as a "Worship Assistant".

Completion of the Liturgical Leadership Module qualifies you with the concurrence of your parish priest, to be licensed as a Lay Reader within the parish / congregation.

The following sections of this Manual are organized to reflect this two-level programme. Numerous check lists of specific requirements, courses and reading material have been included to be used to help you track your own progress and development.

Selection, Training & Continuing Education Process

Selection & Screening

The priest identifies and selects suitable candidates. The suitability of the candidate is to be affirmed by both the priest and the parish (as expressed by the church wardens signatures on the application form). The application is initially made through the parish priest to the Warden of Licenced Lay Readers. References and Police Checks are required in keeping with the diocesan Screening-in-Faith policy.

Administration: Application Form with references and police record check

Lay Reader in Training

The successful candidate is officially welcomed as a Lay Reader in Training and becomes a member of the Diocese of Ottawa Lay Readers Association.

Administration: The new Lay Reader in Training receives welcome letters from the Bishop, the Warden of Licenced Lay Readers / Diocese of Ottawa Lay Reader Association and a copy of the Lay Readers' manual and record book, and is given a license number as a 'Lay Reader- in-Training'.

Recognition: Announced to the congregation at a main worship service

Core Requirements

Complete Core Requirements of training syllabus. Upon successful completion as determined by the priest and communicated by the priest to the Warden of Licenced Lay Readers, candidates receive a Certificate of Recognition from Warden of Licenced Lay Readers as *Worship Assistant*.

Benchmark: Upon completion of this stage candidates are expected to assist the priest in the conduct of services

Recognition: The Lay Reader's Certificate of Recognition as a *Worship Assistant* is presented at a main worship service

Liturgical Leadership

Complete Liturgical Leadership requirements of the syllabus. Upon successful completion as determined by the priest and communicated by the priest to the Warden of Licenced Lay Readers candidates are *Licensed* by the *Bishop* as *Lay Reader* for a period of five (5) years.

Benchmark: At this point the Licensed Lay Reader is considered able to lead a complete worship service within their parish on their own when required by the parish priest.

Recognition: The Licence as Lay Reader is presented at a Commissioning Service

Note: The time line for the completion of Core Requirements and Liturgical Leadership prior to licensing is expected to be a minimum of 1 year. It cannot exceed five years after the candidate is admitted to the training program. At that point the Lay Reader in Training license expires and the candidate would need to re-apply for admission to the program through their parish priest.

Continuing Education

Licence Renewal Process

1. Renewal

The normal term of the Lay Reader License is for 5 years, renewable for additional 5 year terms. This renewal process would normally be initiated at least 3 months prior to the expiration of the license. A Lay Reader License Renewal Form would be completed by the Lay Reader and the Parish Priest and forwarded, along with the other necessary information, to the Warden of Licenced Lay Readers who would then request that the Bishop issue a new license for another 5 year term.

In keeping with the Screening in Faith policy of the Diocese of Ottawa each Lay Reader must also submit a current (i.e. within the previous 3 months) Police Records Check for Volunteers working with the Vulnerable Sector.

Each Lay Reader is expected to attend or participate in a minimum of two (2) approved workshops, courses, or training events every 5 years to fulfill the Bishop's requirement that all clergy and Lay Readers take part in Continuing Education programs. Proof of this must accompany the renewal request form.

The request for renewal of the Lay Reader's License would include the following:

- a. Lay Reader License Renewal Request Form
- b. Indication of support from the Incumbent and Wardens
- c. Police Records Check (Original, not a photocopy). This will be returned. A note will be made on file that the original PRC has been seen and verified.
- d. Proof of Participation in Continuing Education events.

There should be some form of recognition made in the parish upon the renewal of the Lay Reader's License. This may take the form of an announcement at the Annual Vestry Meeting or other suitable forum.

2. Re-Licensing

It should be noted that when a Licensed Lay Reader moves to another Parish, his or her Licence automatically expires. It will be necessary for such a Lay Reader to meet with the Incumbent and the Parish Council, and if all agree, the Incumbent may then request the Bishop to issue a new Licence.

Similarly, when a new Incumbent comes to a Parish, the Lay Readers' licences are no longer valid. The new Incumbent, with the concurrence of the Parish Council, may request that the Bishop issue new Licences.

The level of competency the Lay Reader has attained in the training programme is in no way affected under any of these scenarios and the Lay Reader will pick-up the training where it was left off under the previous Licence.

<i>Item</i>	<i>Core Requirements: Completion of all Sections A-G Chapter 3</i>	√	<i>Item</i>	<i>Liturgical Leadership: Completion of the Core Requirements and all Sections A-D Chapter 4</i>	√
CR-A	Parish Orientation & Training		LL-A	Conducting Worship II	
CR-B	Christian Ministry		LL-B	Biblical Foundations and Interpretation	
CR-C	Ongoing Prayer Life and Personal Study of Scripture		LL-C	Preaching	
CR-D	Understanding and Sharing the Good News		LL-D	Administering the Sacraments	
CR-E	Lector Skills		LL-E	Worship Music	
CR-F	The Anglican Way				
CR-G	Conducting Worship I				

On-Going Development

A Licenced Lay Reader's ministry is, by its nature, always evolving. The ongoing prayer life developed in the Core Requirements will continue after licencing. In addition, there are special skills that a Lay Reader may wish to develop to increase the richness of the Lay Reader's ministry. These should be developed in consideration of the gifts of individual Lay Readers and the needs of each parish.

Advanced Liturgical Leadership

On completion of the Advanced Liturgical Leadership module your priest may forward your name to your Regional Dean to indicate your willingness and ability to serve as and where needed.

Advanced Liturgical Leadership would include such things as:

- further & wider experience (other churches)
- diocesan orientation (structure, organization, geography, who's who, applicable CBRs, fees etc.)
- a recommendation from the priest
- name included on list circulated to Archdeacons and incumbents by the Warden as available to lead complete worship service anywhere in the diocese.

Pastoral Ministry

The Pastoral Ministry module prepares the Lay Reader for visiting shut-ins and hospital patients. When combined with the Advanced Liturgical Leadership module, it prepares the Lay Reader to conduct services in nursing homes.

Chapter 3 - Training Programme

Core Requirements

Overview of Core Requirements:

- Receipt of the Bishop's Letter and Licence Number accepting you as a Lay Reader in Training.
- An introductory level of not less than one year.
- Successful completion of the following Core Requirements performance and skills requirements.
- Issue of Worship Assistant Certificate.
- Probationary period at the discretion of the priest.

Core Requirements Progress Check List

<i>Section</i>	<i>Requirement</i>	<i>Date Completed</i>
CR-A	Parish Orientation & Training	
CR-B	Christian Ministry	
CR-C	Ongoing Prayer Life and Personal Study of Scripture	
CR-D	Understanding the Faith and Sharing the Good News	
CR-E	Lector Skills	
CR-F	The Anglican Way	
CR-G	Conducting Worship I	

<i>Benchmarks</i>	<i>Item</i>	<i>Dates / Signature / Licence #</i>
	Date of Lay Reader in Training Letter from the Bishop	
	Diocesan Identification Number	
	Date of Completion of probation	
	Date of Recommendation of Parish Priest and parish Council to be recognized as a Worship Assistant	
	Signature of Parish Priest	<hr/>
	Name of your Parish	
	Date on Worship Assistant Certificate	
	Date of Public Recognition	

Core Requirement – A • Parish Orientation and Training

Purpose

To facilitate the development of a strong working relationship between the Lay Reader and the Priest, and to introduce the Lay Reader in Training to the local customs and practices regarding worship in the congregation. They will do this by:

1. Meeting together on a regular basis.
2. The Parish Priest giving instruction in:
 - reading scripture
 - assisting at the Eucharist
 - the different roles of the Lay Reader
 - the use of both the Book of Alternative Services (BAS) and the Book of Common Prayer (BCP) and other authorized services
 - performing the duties of a server
 - the use of the different Lectionaries
3. Examining various services in the BAS and the BCP to determine the parts for which the Lay Reader in Training will be responsible.
4. Determining which functions the Lay Reader in Training will perform on a regular basis, e.g. will the Lay Reader in Training function as a lector or will readers come from the congregation, or will there be a combination of both.

Note: The Lay Reader in Training should participate in the Parish Worship Committee.

Requirements

Item	Description	Date Completed	Priest's Initials
CR-A-1	Lay Readers in Training shall demonstrate how to use the Revised Common Lectionary.		
CR-A-2	Lay Readers in Training shall demonstrate that they are capable of functioning as a Server.		
CR-A-3	Lay Readers in Training shall demonstrate that they are capable of providing advice and assistance to visiting clergy regarding parish customs.		

Core Requirement – A – Parish Orientation and Training

<i>Lay Reader in Training's Comments</i>	
Date:	
<i>Priest's Comments</i>	
I confirm that Core Requirement – A has been successfully completed.	
Date:	Signature:

Core Requirement – B • Christian Ministry

Purpose

To encourage personal development in one's Christian walk in all areas of life.

Requirements

<i>Item</i>	<i>Description</i>	<i>Date Completed</i>	<i>Priest's Initials</i>
CR-B-1	Lay Readers in Training shall demonstrate an understanding of the Baptismal Covenant and the Creeds.		
CR-B-2	Read and discuss with your parish priest the chapter on "Ministry" in Harold Percy's book, <i>Following Jesus: First Steps on the Way</i> , or Read and discuss with your parish priest one of the following books:		

Resources

1. Diehl, William E., The Monday Connection: On Being an Authentic Christian in a Weekday World
2. Everist, Norma Cook and Nelvin Vos, Where in the World are You? Connecting Faith and Daily Life
3. Thompson, Marjorie J., Family: The Forming Center: A Vision of the Role of Family in Spiritual Formation

Core Requirement – B – Christian Ministry

Lay Reader in Training' s Comments	
Date:	
<i>Priest's Comments</i>	
I confirm that Core Requirement - B has been successfully completed.	
Date:	Signature:

Core Requirement – C • On-Going Prayer Life and Personal Study of Scripture

Purpose

This is an ongoing and essential part of Christian formation. The Lay Reader needs to:

- be familiar with the major biblical themes
- read the scriptures regularly
- Develop a disciplined prayer life

The Rule of Life (BCP Page 555)

Every Christian man or woman should from time to time frame for himself a **RULE OF LIFE** in accordance with the precepts of the Gospel and the faith and order of the Church; wherein he may consider the following:

- The regularity of his attendance at public worship and especially at the holy Communion.
- The practice of private prayer, Bible-reading, and self-discipline.
- Bringing the teaching and example of Christ into his everyday life.
- The boldness of his spoken witness to his faith in Christ.
- His personal service to the Church and the community.
- The offering of money according to his means for the support of the work of the Church at home and overseas.

Requirements

Item	Description	Date Completed	Priest's Initials
CR-C-1	Lay Readers in Training shall be involved with a regular Bible Study group within the Parish, or with another suitable formal or academic programme designed to improve their understanding of scripture.		
CR-C-2	Lay Readers in Training need to establish and develop a regular discipline of personal prayer.		
CR-C-3	Lay Readers in Training shall participate in a course on prayer, and undertake prayer retreats on a regular basis.		

The following five points will help Lay Readers in Training to develop skills in reading and interpreting scripture:

Observation: “What does it say?”

1. Research the background to the passages:
 - a. Who is the author?
 - b. What kind of writing is it?
 - c. Key Words — grammatical sense.
 - d. To whom was it addressed?
 - e. What is the purpose of writing — does it affect faith?

2. What are the major Biblical Themes —
 - a. is it a teaching?
 - b. does it call for obedience, a challenge, or an emotional response?
 - c. is it a promise?
 - d. is it poetic, symbolic, or pictorial language?

3. Interpretation: “What does it mean?”
 - a. Discuss: Who? What? When? Where? Why? How?
 - b. Note that it may not always be possible to use all the question words.

4. Application: “How does it apply?”
 - a. A passage may have more than one teaching point as the questions below suggest.
 - b. What is the area of need, conviction, or opportunity?
 - c. Does the passage speak of a sin to avoid?
 - d. Does it offer a promise to claim?
 - e. Is there a command to obey?
 - f. Is there an example to follow?
 - g. What does this passage teach about God?
 - h. What does it teach about the quality of relationship?
 - i. What does it teach about understanding self?
 - j. What does it contain that should be shared?
 - k. What kind of people does God want us to become?
 - l. How will it change values, beliefs, attitudes, or character?
 - m. What are the steps involved?
 - n. How might these truths apply at home, work, church, and in the community?

5. Lay Readers in Training must become fluent in the use of the following **essential** Biblical tools:
- a. Lectionaries be familiar with all the options
 - b. Commentaries running explanation of the Bible, chapter by chapter
 - c. Concordance lists all the words of the Bible and all the places where that word is used
 - d. Bible Dictionary a collection of articles explaining places, people, and other subjects of the Bible

6. Personal Prayer

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

- a. This should be a daily part of all Christians' lives, and certainly a part of the Lay Reader's life.
- b. We should regularly praise God, give thanks to God, confess our sins, and seek God's help with problems that we – and those we know – may be having.
- c. The word **ACTS** may help to remind you what to include in your prayer: Adoration, Confession, Thanksgiving, and Supplication.
- d. Remember that God knows our needs; it is the state of our hearts that is in question.
- e. Read the Scriptures — this may be best done just prior to your prayers.
- f. After prayer, allow a quiet time, be open for God to speak to you — in God's own time and in God's own way.

Resources: Bible – NRSV plus at least one other version
 Bonneau, Normand, The Sunday Lectionary ~ Ritual Word, Paschal Shape, Collegeville, Minn.: Liturgical Press, 1998

Core Requirement – C – On-Going Prayer Life and Personal Study of Scripture

Lay Reader in Training's Comments

Date:

Priest's Comments

I confirm that **Core Requirement - C** has been successfully completed.

Date:

Signature:

Core Requirement – D • Understanding the Faith and Sharing the Good News

Purpose

This requirement assists the Lay Reader in Training to develop an understanding of his or her faith, and to develop an ability to share it.

Requirements

<i>Item</i>	<i>Description</i>	<i>Date Completed</i>	<i>Priest's Initials</i>
CR-D-1	Develop Personal Study Habits of the Christian Faith		
CR-D-2	Describe your spiritual faith journey		
CR-D-3	Study a Course on the Christian Faith		
CR-D-4	Be aware of what you yourself believe and what is the grounding of your faith		
CR-D-5	Become comfortable sharing your faith with other people		
CR-D-6	Read the article "Living Faith in Daily Life"		

Recommendations

Detailed Information - To Be Completed in the Following Order:

<i>Item</i>	<i>Description</i>
CR-D-1	<ul style="list-style-type: none"> • Write a spiritual autobiography as a one-time exercise, explaining when your faith began, and how it grew and changed along the way, and what were the influencing factors in that change. As the years go by, you can add to this biography for your own reflection. • Take time to reflect on your own faith journey, recognizing shortcomings and seeking God's help to strengthen understanding. • Regularly examine yourself through questions designed to provide greater understanding of your faith based on scripture, tradition, and reason.
CR-D-2	<ul style="list-style-type: none"> • Re-read <i>a book that helped you discover and grow in your faith.</i> <ul style="list-style-type: none"> • See what new insights you may have gained. • How has your faith changed?
CR-D-3	<ul style="list-style-type: none"> • In consultation with parish clergy, develop and implement a personal study plan of the Christian faith to find areas of growth. • Personal study should include regular reading of scripture
CR-D-4	<ul style="list-style-type: none"> • Continue to improve knowledge and understanding of your faith through recognized courses in Theology (resources listed) • Attend or become involved in small community groups • Study with the parish priest or a Bible study group the significance of Biblical passages that model ways of sharing faith (Suggested Resources Listed)
CR-D-5	<ul style="list-style-type: none"> • Take every opportunity to learn how to evangelize or to share your faith with others.

Resources available:

Understanding the Faith

1. Following Jesus: First Steps on the Way, by Harold Percy
2. Thorneloe College - correspondence courses.
3. Saint Paul University, Ottawa - day and evening courses
4. EFM

Sharing the Good News

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

I will, with God's help.

—from the Baptismal Covenant, Book of Alternative Services , pp159

Each of us as baptized members of the body of Christ is called to share the good news of Christ in word and example. Canadian Anglicans tend to more comfortable with the latter than the former. However, sharing the good news can be in Brian McLaren's terms something "you get to do" rather than something you feel reluctant to do. It can be a way of life.

This section of the core requirements will help you reflect on how you came to hear the good news of God in Christ and how you have responded and understood the Good News at different points of your faith journey. It will assist you to identify settings where you are called to exercise and lay some practical groundwork to get you started or to help you reflect on and deepen the ways in which you are already sharing the Good News.

1. Preparation Exercises: Read the article "Monday Morning: Telling the Story in Daily Life" by Diana J. Sickles. Try each of the seven exercises she outlines in this article as ways to prepare yourself to share your faith. You may do this either on your own - jotting your reflections down on a piece of paper - and/or in a small group setting.

2. Resource Review: Deepen your insights into the ministry of evangelism or sharing the Good news by reading several chapters of a book or watching one of the videos listed in the resources for this section. Record your thoughts and reflections on what you viewed or read.

3. Spiritual Autobiography using the Baptismal Covenant: Use the Baptismal Covenant as a spring board for reflection on your life and ministry as a baptized Christian. The Canadian Trainers for the Education for Ministry distance theological education program have prepared a series of helpful questions based on each of the promises we make in baptism to assist you in doing this. Prepare a Curriculum Vitae, Portfolio or Resume as described.

Suggested passages for 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

CR-D-6 Read the article by Diane Sickles

Core Requirement – E • Lector Skills

Purpose

To help Lay Readers in Training improve their skills and ability to read Scripture in corporate worship. Our collective experience of worship is greatly enhanced when the Word of God is read clearly, confidently, and with conviction. Reading effectively in a worship service requires the development of specific knowledge and skills which you may not have had the opportunity to develop previously.

Requirements

<i>Item</i>	<i>Description</i>	<i>Date Completed</i>	<i>Priest's Initials</i>
CR-E-1	Lay Readers in Training shall demonstrate their proficiency in the public proclamation of scripture.		

Recommendations

The following are some general guidelines to help you improve your skills:

Scripture is given a more prominent role in Anglican Liturgy than in the liturgy of almost any other denomination. The prayers, versicles, litanies and services are full of scriptural phrases, sentences and sections. This prominence reflects the Anglican church's emphasis through the centuries on the primacy and authority of the scriptures.

“All scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults and giving instruction for right living so that the person who serves God may be fully qualified and equipped to do every kind of good deed.” (2 Timothy 3:16-17)

<i>Completed</i>	<i>Description</i>
	<p>Preparation</p> <ul style="list-style-type: none"> • The translation used for public readings of scripture should be consistent from one reading to another. Follow the practice of the parish/congregation. Some translations “read” better out loud than others. • Pray - invite the Holy Spirit to help you prepare. • Find the passage of scripture in the Bible and read it through for understanding. • Read a few verses immediately before and after the selected passage to help you to understand the context of the reading. • Determine what type of reading it is - story, poetry, letter, prophesy. The way you read it should fit the message. (See Core Requirement C) • Try to understand the meaning of the passage. If after reading it several times, it is not clear to you, phone a friend who is familiar with the scriptures, or consult a commentary or annotated Bible.

	<p>Practice</p> <ul style="list-style-type: none"> • Read the passage aloud to find the appropriate pace, rhythm, volume, intonation and phrasing. • The voice is used differently when reading out loud in corporate worship than during regular conversation.
	<p>Practical Preparation</p> <ul style="list-style-type: none"> • Become familiar with the physical setting in which you will be reading. • If there is no sound system, you will need to project your voice so that it reaches the back of the church. • If there is a sound system, arrange to practice using the microphone in advance. • Know how close you need to be for the microphone to best project your voice. There are different types of microphones with different characteristics. • Know where to stand to read, If a lectern Bible is used, locate the reading in the Bible and insert a removable marker (such as a ribbon or a sticky note) before and after the passage to be read. Some churches use Bible extracts or bulletin inserts. • Sit in a location that is near the lectern, or the place where the readers stand to read, so that the flow of the worship is not interrupted when you move to the place from which you are to read.
	<p>Delivery</p> <ul style="list-style-type: none"> • Keep the focus on the scriptural message. It is not a performance. • you often have little control over the environment, but eliminate those distractions which you can. • Be neat, tidy, and appropriate in your attire. • Do not fidget, sway backwards and forwards, or jingle keys, coins etc in your pocket. • Before turning on the microphone, or starting to speak, adjust the microphone position if necessary. • After the microphone is positioned correctly, turn it on and start to speak.

Some resources available to help you improve your reading skills include:

1. Videos
2. Books
3. other forms of training in public speaking such as the Toastmaster's International Club.

Core Requirement – E – Lector Skills

Lay Reader in Training's Comments

Date:

Priest's Comments

I confirm that **Core Requirement - E** has been successfully completed.

Date:

Signature:

Core Requirement – F • The Anglican Way

Requirements

<i>Item</i>	<i>Description</i>	<i>Date Completed</i>	<i>Priest's Initials</i>
CR-F-1	Study the Anglican Communion, the history of the Anglican Church and understand the structure of the Church.		
CR-F-2	Be aware of, and understand, the diversity of Anglican worship styles today (such as Anglo-Catholic, Formal/Informal, Eucharistic/Morning Prayer, Choral/Congregational Music, Contemporary/Traditional, Theologically Liberal/Conservative, Rural/Urban)		
CR-F-3	Demonstrate an understanding of the nature of the Worldwide Anglican Communion and the major issues in the 'news'.		

Resources and Information for Study

Structure and Governance

- The Anglican Communion is a branch of the One Holy Catholic and Apostolic Church of Jesus Christ. (See the Solemn Declaration on p. viii of 1962 BCP)
- The Anglican Communion is a worldwide family of autonomous, inter-related, interdependent churches, all of which are in communion with the Archbishop of Canterbury.
- The headquarters of the Anglican Communion is in England at 157 Waterloo Road, London, SE1 8UT.
- The Archbishop of Canterbury is listed as the President of the Anglican Communion. In addition, there is a full-time Secretary-General.
- There is a four-colour quarterly magazine, called the *Anglican Episcopal World*. At the time of this updating, the *Anglican Episcopal World* is available free, on-line, at:
<http://www.anglicancommunion.org/aw/>
- The Anglican Communion is a diverse community – Anglicans speak many languages, come from many races and cultures around the world, recognize many traditions. However, all recognize that God offers Himself to us through His Church. The Anglican faith is based on Scripture, which is the ultimate authority; however when it is not absolutely clear, then one turns to tradition and, if necessary, to Godly reason.
- The churches of the Anglican Communion are held together by bonds of affection and common loyalty, expressed through links with the “Instruments of Communion” - the Archbishop of Canterbury as the focus for unity, the Lambeth Conference (held every 10 years), the Primates Meeting (about every 1 ½ to 2 years since 1979), and the Anglican Consultative Council (meeting every 3 years since 1968)

- The Anglican Church is an Episcopal Church — the authority and the licensing lies with the Bishop. However, the Bishop leads through a system of rules (Canons, By-Laws and regulations in the Diocese of Ottawa), and is governed through a democratic system of synods or constitutionally based gatherings. At a synod, lay members, clergy and the bishops pray, consult and plan for the good of the Church, and make decisions necessary to carry on the work of the church.
- The basic unit of the Anglican Church is the Diocese. Dioceses are linked with each other and the rest of the worldwide church through Provinces, headed by an Archbishop, often known as the Metropolitan.
- In the Anglican Church, there are three ordained orders: Deacons, Priests, and Bishops. Bishops serve a geographical area known as a Diocese, and share the ministry of that Diocese with Priests and Deacons, whom they ordain.
- Every baptized Christian in the Diocese also has a baptismal ministry and shares in the worship, witness, and service of the Church.
- Within the Anglican Church of Canada, there are four Ecclesiastical Provinces: British Columbia, Rupert's Land, Ontario, and Canada. There is a General Synod led by an Archbishop called the Primate of All Canada. The General Synod and the Provincial Synods have legislative powers. The Primate meets on a regular basis with the House of Bishops.
- There are thirty Dioceses within Canada, each served by a Bishop. Within each Ecclesiastical Province, the serving Diocesan Bishops elect one from amongst them to be the Metropolitan of the Province. A Metropolitan is called Archbishop, and referred to as The Most Reverend. Some Metropolitans have referred to themselves as the Archbishop of (Diocese), but they are more correctly known as The Most Reverend John Doe, Bishop of [Diocese] and Metropolitan of [Province]. The Diocese that the Metropolitan serves is *not* referred to as an Archdiocese.
- Dioceses are further subdivided into parishes, each served by a priest. The priest is the legal incumbent of the parish, being licensed by the Bishop to serve there. Each parish has two lay people, known as the Rector's Warden and the People's Warden, who are the legal *Officers of the Corporation* and work with an elected Parish Council, and an appointed Treasurer, to support and advise the Rector and the Parish. Some churches may have the services of an ordained Assistant Curate, an ordained Deacon, a licensed Lay Pastoral Co-ordinator, and/or licensed Lay Readers.
- Parishes may consist of more than one congregation/church, and these are referred to as a *multi-point* parish. The Anglican Diocese of Ottawa consists of 142 congregations or local churches, organized as 84 parishes. For ease of communications the parishes have been grouped into 10 regional deaneries.
- In addition to the parishes, there are also special ministries to hospitals, universities and schools, the armed forces, the prisons, missionary work, and social service action, as well as the Primate's World Relief and Development Fund (PWRDF) workers, who are both paid staff and volunteers.
- The Anglican Church also includes religious orders of monks and friars, nuns and sisters.
- The Church Army is a uniformed, Anglican organization involved in evangelistic, social, and pastoral work, which is a commissioned lay ministry.

Scripture, Tradition and Worship

- Anglican worship is Biblical, Sacramental and communal, involving all our senses. Coming together each week for worship, study and as a community is central to our lives as Christians and as Anglicans.

In Canada, we use a variety of services, principally from the *Book of Common Prayer* or the *Book of Alternative Services*. In most parishes, Holy Eucharist is the main Sunday service, though in some places this is alternated with Morning Prayer.

- The Church draws its strength and nourishes its members through three sources – the Bible, Prayer and the Sacraments.
- In the Bible, God reveals God's self to us, meets us, and speaks to us in Jesus Christ.
- In Prayer, we have a conversation with God, through words, silence, feelings, and imagination. The elements of prayer include Adoration, Penitence, Petition, Thanksgiving, and Dedication. Some have learned the acronym ACTS for the preparation of prayers: Adoration, Confession, Thanksgiving, and Supplication.
- There are two Sacraments ordained by Christ in the Gospels – Baptism and the Holy Eucharist/Holy Communion.
- There are five other Sacraments of the Anglican Church: Confirmation, Holy Matrimony, Ordination, Confession or Reconciliation, and Anointing of the Sick with Oil (sometimes called Holy Unction).

Make a practice of reading the Canadian Anglican Journal, and our Diocesan monthly newspaper, called *Cross Talk*.

Resources - Hard Copy and On-Line

This Anglican Church of Ours by Patricia Bays

This is Our Faith by Ian Stuchbery

Anglicans On-Line	www.anglicansonline.org
Anglican Communion	www.anglicancommunion.org
Anglican Diocese of Ottawa	www.cometochurch.ca

Core Requirement – F – The Anglican Way

Lay Reader in Training's Comments

Date:

Priest's Comments

I confirm that **Core Requirement – F** has been successfully completed.

Date:

Signature:

 Core Requirement – G • Conducting Worship I

Purpose

1. To participate in the planning of worship in the Parish.
2. To develop an awareness of what a Lay Reader may do in a worship service.
3. To begin leading worship in the Parish.
4. To experience and to reflect on various styles of Anglican worship.

Requirements

<i>Item</i>	<i>Description</i>	<i>Date Completed</i>	<i>Priest's Initials</i>
CR-G-1	Experience a variety of worship styles within the Anglican Communion by visiting at least two other parishes.		
CR-G-2	Participate in planning a worship service in the Parish.		
CR-G-3	Read scripture lessons, or lead the Psalm, in regular worship services.		
CR-G-4	Prepare and lead the Prayers of the People.		
CR-G-5	Function as a worship assistant in each one of the different types of services normally conducted in the parish (e.g. Eucharist, Baptism, Morning Prayer).		
CR-G-6	Be aware of what a Lay Reader may do and may <i>not</i> do in any worship service.		
CR-G-7	Be able to perform the duties of a server and crucifer in a variety of services.		

Pointers to assist you in conducting worship

1. Personal Preparation:
 - a. study and prayer.
 - b. attitude of sharing.
 - c. focus on worship (not on self).
 - d. Use all opportunities for ongoing training in the Liturgy.

2. Practical Preparation:
 - a. Understand the structure, purpose and meaning of the Liturgies in use.
 - b. Be a team player.
 - c. Practical training and practice.
 - d. No surprises!! If you are doing something different, be sure those working with you know about it.
 - e. Be sure that any innovations are enriching, comfortable, carefully introduced and approved by the priest.

3. Deportment:
 - a. Clean and tidy, appropriate dress (vestments help to deflect attention from self)
 - b. Voice articulation, projection, pronunciation
 - c. Be organized — papers, markers (thorough, but discreet)

Core Requirement – G – Conducting Worship I

Lay Reader in Training's Comments	
Date:	
<i>Priest's Comments</i>	
I confirm that Core Requirement – G has been successfully completed.	
Date:	Signature:

Chapter 4 - Liturgical Leadership

Overview of Requirements for Liturgical Leadership

At this stage, you have

1. Completed all of the Core Requirements.
 - Parish Orientation & Training
 - Christian Ministry
 - Ongoing Prayer Life and Study of Scripture
 - Understanding the Faith and Sharing the Good News
 - Lector Skills
 - The Anglican Way
 - Conducting Worship I
2. Received a Certificate as a Worship Assistant.

Liturgical Leadership requires the successful completion of the following:

Progress Checklist

<i>Section</i>	<i>Requirement</i>	<i>Date Completed</i>
LL-A	Conducting Worship II	
LL-B	Biblical Foundations and Interpretation	
LL-C	Preaching	
LL-D	Administering the Sacraments	
LL-E	Worship Music	

<i>Benchmarks</i>	<i>Item</i>	<i>Dates / Signature / Licence #</i>
	Date that you successfully completed Liturgical Leadership.	
	Signature of Parish Priest	
	Name of your Parish	
The Parish Priest will write to the Warden of Licenced Lay Readers, indicating that you have successfully completed the Liturgical Leadership Requirements. The Warden will subsequently request that the Bishop issue your Licence.		
	Date on your Lay Reader's Licence	
	Number of your Lay Reader's Licence	

Liturgical Leadership – A • Liturgy and Conducting Worship II

Purpose

1. To improve skills in leading worship by planning and leading complete worship services in the parish.
2. To practise those parts of the liturgy that a Lay Reader may do in a worship service.
3. To practise the selection of the appropriate intercessions, psalm, readings, hymns etc for a worship service.

Progress Checklist

<i>Item</i>	<i>Description</i>	<i>Date Completed</i>	<i>Priest's Initials</i>
LL-A-1	A Lay Reader should demonstrate knowledge of, and have had regular practice in, planning and leading a complete worship service.		
LL-A-2	Review what a Lay Reader may do and may <i>not</i> do in any worship service.		

Recommendations

<i>Completed</i>	<i>Description</i>
	<p>The following steps are recommended on a regular basis:</p> <ul style="list-style-type: none"> • discuss the purpose of each service and any special requirements with the priest; • plan the service, using an appropriate form in the BCP or BAS as a basis, incorporating any special requirements; • identify required participants and resources, and any important timing or co-ordination needs; • discuss the plan with the priest, organist, and any special players; • make arrangements for space, participants (i.e. who sits/stands where?); • ensure all participants (don't forget crucifers, acolytes, chaplains) understand their parts in the proceedings. For a normal Sunday morning service, the co-ordination needs should be minimal, for a special occasion a rehearsal might be advisable.) • participate in leading worship.
	<ul style="list-style-type: none"> • In discussion with the Priest, develop an understanding of, and sensitivity to, the meaning, purpose and form of public worship services, and the needs and traditions of the congregation • select the appropriate type of service - morning prayer, evening prayer, compline, night prayer, Services of the Word etc.

- | | |
|--|--|
| | <ul style="list-style-type: none"> • select readings, psalm, canticle, collect, responses, from the appropriate Lectionary or Proper • select and adapt litanies or prepare suitable prayers of the people to suit the service and local needs • select music in consultation with music leaders such as the Organist, other musicians, Choirmaster etc. • incorporate special events (example: blessing of food hampers, commissioning of new ministries) into the appropriate point in a service • arrange for readers, intercessor, preacher, servers, cantor, to be available and prepared • plan and co-ordinate choreography and liturgical movement, particularly for new participants or special occasions (e.g. preparation of the Paschal candle, processions, presentations) • be able to act as the <i>Master of Ceremonies</i> at a service where there is a visiting Priest, or in the absence of the Parish Priest. • be able to act as the Bishop's Chaplain during Episcopal visits to your parish. |
|--|--|

A Simple Analysis of The Holy Eucharist

During the Holy Eucharist, we actually go through The Word of God — The Story — *Our Story* — **five** times.

1. First, we hear the Story being read aloud to us in the Lectons and the Psalm.
2. During the sermon, the Story is explained to us.
3. In reciting the Creed, we summarize and make a statement about the Story.
4. In the Eucharistic Prayer (the Prayer of Consecration), 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 (remembering the Passover)
 - i. Take the bread as Jesus did
 - ii. Give Thanks blessing and approval
 - iii. Break the bread violence of the cross
 - iv. Offer 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 ... then we are dismissed to live out the Story, and share it with the rest of the world.

Adaptation of the Liturgy for Lay Readers

A Lay Reader is **NOT** authorized to pronounce the Absolution or the Blessing.

In place of the absolution Lay Readers should use one of the following forms:

B.C.P. Collect for the 21st Sunday after Trinity (page 252)

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.**

For Pardon through the Cross (Page 730)

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.**

B.A.S. On page 46 of the “The Penitential Rite” the Rubrics state “*A deacon or lay person substitutes us for you and our for your.*” As a result, a Lay Reader would pray:

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.**

Page 691:

Let us remember before God our selfish ways, the things we have done wrong, the sorrows we have caused, the love we have not shown.

Page 692:

The Lord almighty grant us a quiet night and peace at the last. **Amen.**

Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Saviour Jesus Christ. **Amen.**

Remain with us, Lord, for the day is far spent and evening is at hand. Kindle our hearts on our way that we may recognize you in the scriptures and the breaking of bread. Grant this for the sake of your love. **Amen.**

Fill our hearts, O God, with your Holy Spirit that we may go forth this day in peace and joy, serving you eagerly in all we do, for Jesus' sake. **Amen.**

Other appropriate forms (sources unknown) include:

Almighty God, in your great love you gave your dearly beloved Son to die for us: Grant that through his Cross our sins may be put away, and that, cleansed by his Blood and remembering his suffering, we may take up our cross daily, and follow Him in newness of life until we come to His everlasting Kingdom; we ask through Jesus Christ your Son. **Amen.**

Grant, we beseech you, merciful Lord, to your faithful people pardon and peace; that we may be cleansed from all our sins, and serve You with a quiet mind; through Jesus Christ our Lord. **Amen.**

O Lord, absolve your people from their offences; that through your bountiful goodness we may all be delivered from the bonds of those sins which, by our frailty, we have committed. Grant this, heavenly Father, for our blessed Lord and Saviour, Jesus Christ's sake. **Amen.**

In place of a blessing at the end of the service, Lay Readers may use one of the following forms:

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.**

Prayers from the BCP

40. *For Healing Ministries.*

ALMIGHTY God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people: Continue, we beseech thee, this his gracious work among us [especially in . . .]; cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing upon all who labour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. *Amen.*

41. *For the Recovery of a Sick Person.*

ALMIGHTY and immortal God, the giver of life and health: We beseech thee to hear our prayers for thy *servant N.*, for whom we implore thy mercy, that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts, *he* may be restored, according to thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

42. *For Help to bear Bereavement.*

HEAVENLY Father, help us to trust our loved ones to thy care. When sorrow darkens our lives, help us to look up to thee, remembering the cloud of witnesses by which we are compassed about. And grant that we on earth, rejoicing ever in thy presence, may share with them the rest and peace which thy presence gives; through Jesus Christ our Lord. *Amen.*

The Rule of Life (BCP Page 555)

Every Christian man or woman should from time to time frame for himself a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church; wherein he may consider the following:

The regularity of his attendance at public worship and especially at the holy Communion.

The practice of private prayer, Bible-reading, and self-discipline.

Bringing the teaching and example of Christ into his everyday life.

The boldness of his spoken witness to his faith in Christ.

His personal service to the Church and the community.

The offering of money according to his means for the support of the work of the Church at home and overseas.

Liturgical Leadership – A – Liturgy and Conducting Worship II

Worship Assistant's Comments

Date:

Priest's Comments

I confirm that **Requirements for Liturgical Leadership – A** has been successfully completed.

Date:

Signature:

Liturgical Leadership – B • Bible Foundations & Interpretation

The Bible, both the Hebrew (“first”) and the Christian (“second”) Testaments, is many things - including a history and exploration, in many literary forms, of humanity’s relationship with God, and is the authoritative basis for our Christian faith. “Holy Scripture containeth all things necessary to salvation, ...”¹ The BCP also specifies which books of the bible are considered canonical by the Anglican church.

As Thomas Merton points out in Opening the Bible, the bible is not intended to present a “holy” alternative to real life, but “a message of unity and reconciliation, an all-embracing and positive revelation from which nothing real is excluded and in which all receives its full due and its ultimate meaning.”² “The bible ... does reveal to us the *basic dynamism* of human existence under God, a dynamism of awareness and response, in which lies ‘salvation.’ The rest is a matter of ‘believe and you will understand.’ ”³

Harold Percy’s Following Jesus ~ first steps on the way begins with a discussion of scripture, describing it as ‘Food for the Journey’, ‘Light for the Path’, “our indispensable companion and guide.”⁴ Part of your personal development and prayer life is the regular reading of scripture. As a Lay Reader you are expected not only to believe, but to study, proclaim, teach and preach, to learn and understand scripture, and to help others to learn.

	Description	Date Completed	Initials
LL-B-1	Read (re-read) Harold Percy’s Following Jesus chapter on Scripture.		
LL-B-2	Continue your Personal Bible Study Plan (CR-C)		
LL-B-3	Demonstrate an awareness of different translations and their appropriate use, the use of concordances, commentaries.		
LL-B-4	Complete an acceptable course of biblical studies / interpretation / exegesis		
LL-B-5	Demonstrate an ability to interpret and research the text for homily preparation.		

Recommendations

¹ Article of Religion VI - Book of Common Prayer, 1962, Canada.

² Opening the Bible, Thomas Merton, Collegeville, Minn.: Liturgical Press, 1986. p.14

³ Merton, op.cit., p.94

⁴ Following Jesus ~ first steps on the way, Harold Percy, Toronto: Anglican Book Centre, 1993, p.11

- A Lay Reader should own at least two different translations of the bible, at least one of which should be NRSV with Apocrypha.
- Develop a library of commentaries (get guidance and suggestions before making an investment).
- Courses could be broad (eg. New Testament), narrower (particular book eg. Gospel of Mark), or particular writer (eg Pauline). The importance of the course is to learn how to read, understand, interpret, analyse.
- Utilize available on-line resources (eg.) See annex List of Resources

Continuing Education:

All Lay Readers must complete two courses in Old / New Testament and/or homiletics at a theological institution or school recognized by the Warden of Licenced Lay Readers within their five-year license period in order to renew. It is strongly recommended that proposed courses be verified with the Warden of Licenced Lay Readers for acceptability before registering.

1. Reading for Study and Interpretation

Core Requirement C requires the Lay Reader to participate in a personal study of scripture. At this Liturgical Leadership level you are now expected to not only continue that practice, but to study with a view to deeper reflection, considering that you will be expected to teach, preach, lead, and guide others in the study and understanding of scripture. Your reading and study should become a combination of reflection and questioning - looking for God's message, how the Spirit is moving within the passage, seeking to understand the human experience that inspired the text, the context in which it was written, what the author is trying to get across, how the passage would be understood by the original audience, and what it means for us in our current context. Your study should now be supplemented by the reflections and commentary of other scholars and theologians.

2. Reading for Preaching

Check the lectionary, check with the priest, check with the readers, to make sure that all are preparing the correct readings for the service

The following is not detailed instruction for homily preparation [see LL-C], but an indication of how reading scripture is a significant part of that process:

- read the text, read and understand, absorb, read a different translation, read and pray, listen, read and think, read and discuss [combine with a study group or parish focus group, ...], understand your intended message and the direction of your preaching plan, prepare an outline, consult commentaries (at this point, not before), reread the text,

Cross-references:

CR-G-3	Proclaiming scriptures in worship
CR-C	Prayer Life and Personal Study of Scripture
LL-C	Preaching

3. Comparing Translations

The bible was originally written mostly in Hebrew, Aramaic and Greek. These are the “source” languages. For us, the “target” language is English. However, in the case of the Bible, our “source” and “target” cultures are 2-5000 years and, in our case, half a world apart. There can be no such thing as a perfectly accurate translation, which faithfully transmits the same messages and images from the many writers, over millennia, to us. There are two approaches which attempt to enable us to understand the original:

a) Word - for - word (formal equivalence, “literal” translation)

This approach takes the source as the primary, striving for a consistency in word use and vocabulary. The results can be awkward, and taken to an extreme, may not even make sense in English. It is difficult to express idiom using this approach, and produces text requiring a higher reading level, since the English target is forced into the shape of the original source.

b) Whole Meaning (dynamic or functional equivalence)

Giving priority to the target English language attempts to convey the original intent or meaning which the original hearers had. However, we lose cultural and contextual sense of the ancient texts. This approach produces material which is easier to follow for those with weaker English language skills.

There is no “best” translation.

Choosing a Translation^{5, 6}

The choice of translation will depend on purpose for which it is intended, (eg. proclamation in the liturgy / bible study / homily preparation) and on the language skills of the audience.

Some of the other considerations in choosing are:

- Canon - The ‘Roman Catholic’ version reorders some First Testament (“OT”) material, the ‘Protestant’ version often includes only First Testament material of the Jewish canon – make sure your version includes the ‘apocrypha’, which “the Church doth read for example of life and instruction of manners.”⁷

⁵ Essential Guide to Bible Versions, Philip W. Comfort, Wheaton Illinois: Tyndale House, 2000

- more interesting history of early texts, or scholarly work
- discussion of each modern translation

⁶ Choosing a Bible for Worship Teaching, Study, Preaching and Prayer, Donald Kraus, New York: Seabury Books, 2006

- good discussion of translation considerations,
- comparison charts of versions, canons
- simple, straight-forward, easy to read

⁷ BCP, *ibid.*

- Have at least two – one fairly accurate, which attempts to remain faithful to the original text, another which puts more emphasis on expressing the whole meaning in English. Here are a few examples:
 - the King James Version (KJV) gives priority to the original text, but in so doing risks losing the intent.
 - the New Revised Standard Version (NRSV) is the Anglican Church of Canada's "authorized version" and good middle path.
 - the New Living Translation has been found useful as another experience of the text, but is influenced by particular theological leanings.
 - The Message – may be useful tool occasionally by putting content in modern context, but in the process loses the original context.
 - Note that not all these versions may be authorized for public reading within the diocese.
- Some translations are done by committee, some by individuals. Translations by committee tend to flatten the spark of language, but are less influenced by individual bias or theological agenda.
- Inclusive language is another challenge for translators (and readers), who must deal with problems inherent in English, considerations of the intent of the original, the structure of other languages, and so on.

Liturgical Leadership – B – Bible Foundations and Interpretation

Worship Assistant's Comments	
Date:	
<i>Priest's Comments</i>	
I confirm that Requirements for Liturgical Leadership – A has been successfully completed.	
Date:	Signature:

Liturgical Leadership – C • Preaching

Purpose

To develop and practice the skills required to interpret, proclaim and make the word of God relevant to a worshipping community.

Progress Checklist

Item	Description	Date Completed	Initials
LL-C-1	Be familiar with the basic structure of a sermon or homily		
LL-C-2	Listen to a minimum of three sermons and be prepared to discuss their value with your priest or other Lay Readers		
LL-C-3	Attend a course on Preaching or Homiletics or arrange to have training in consultation with your parish priest and/or Warden of Licenced Lay Readers		
LL-C-4	Demonstrate the ability to deliver a sermon on at least four occasions		
LL-C-5	Arrange with your parish priest to preach outside your congregation		
LL-C-6	Arrange to give a Children's Talk		
LL-C-7	Continuing Education: All Lay Readers must complete two courses in Old or New Testament studies or homiletics at a theological institution or school recognized by the Warden of Licenced Lay Readers within their five-year license period.	Ongoing – two courses every five years	

Recommendations

- Understand the Fundamentals of Good Public Speaking - see Appendix 1
- Read books on how to write a sermon and already prepared sermons (see Resource List Appendix 2)
- Your parish priest should provide constructive feedback of your sermons
- Where possible, continue to attend bible studies or parish studies on scripture and faith

- develop a routine of sermon preparation that works for you

Suggestions for Sermon Preparation

- seek to be an example of the teachings of Jesus Christ
- draw upon personal knowledge and personal experience when preaching
- base your presentation on an explanation of God's word as found in the readings of the day

Ideas on How to Prepare a Sermon:

- Focus on one of the Lectionary readings for the day.
- Theme - eg creation, grace, forgiveness, hope, promise, etc.
- Focus on the text chosen and refer to it regularly throughout.
- Include, if possible and relevant, a current topic of local concern.
- Personal testimony is to be used rarely.
- It is inappropriate to use a 'text' as a springboard to one's own pet 'hobby-horse'.
- Pray for inspiration and guidance.
- Read the scripture passages; choose one as your focus. This doesn't necessarily have to be the Gospel reading.
- Read the passage through at least three times. What words or phrases jump out at you? What comes to your mind as you read it? Choose your theme before you look at commentaries.
- Write down the theme or topic: what is the message you are being called to convey?
- After you have selected your topic or theme, refer to commentaries to better understand the text.
- Use the KISS principle - keep it short and simple.
- What are you hoping people will learn from your sermon? What do you want to call people to do? How do you want them to respond?
- Remember that the challenge of a good sermon, with God's grace is to help the congregation to grow, change and have greater insight into the subject being discussed.

Outline Sermon as Follows:

Introduction:

- This may come to you after you have written the main portion.
- think of a good sentence or statement that relates to the sermon and will catch people's attention - eg a question for them to consider, challenge, etc.

Body:

- The sermon should relate back and forth from the people of the original context to the people of today (relevance).
- It should interpret the message of God for the people in that particular community and on that particular day.
- The sermon should also relate the community to the life, death and resurrection of Jesus (Paschal Mystery) and the message for them.
- It should deal with living out their faith in this day as professed in baptism (and how they can or should or may do that).
- Illustrations of real life experiences or stories may be included, provided they relate to the theme.

Conclusion:

- The conclusion should include a short summary of what has been the theme or message.
- You can end with an invitation to take the next step in one's life journey by accepting the challenge which has been illustrated through the sermon.
- Does not introduce new material.

Some Source Materials for Sermon Preparation

- The Revised Common Lectionary
- Stott, John. *I Believe in Preaching*. London: Hodder & Stoughton, 1982.
- Several different versions of the Bible
- One or two biblical commentaries
- Biblical Dictionary
- Biblical Concordance
- Biblical atlas and maps (often found at the end of the Bible)
- The daily/weekly newspapers
- Current Affairs and News programmes on TV
- Internet

For Continuing Education: All theological colleges are considered valid sources for courses, as well as the Diocese of Montreal Lay Reader Training School, and the Diocese of Ontario Lay Readers' Training School. The Lay Reader must supply a course certificate to indicate that training has been completed.

Any other sources of training must be approved by the Warden of Licenced Lay Readers.

Liturgical Leadership – C – Preaching

Worship Assistant's Comments	
Date:	
<i>Priest's Comments</i>	
I confirm that Requirements for Liturgical Leadership – C has been successfully completed.	
Date:	Signature:

Liturgical Leadership – D • Administering the Sacraments

Purpose

To develop the skills necessary to prepare for and assist in Sacramental Worship.

Progress Checklist

<i>Item</i>	<i>Description</i>	<i>Date Completed</i>	<i>Priest's Initials</i>
LL-D-1	Know how to assist in preparing the elements for the Eucharist.		
LL-D-2	Know how to administer the elements.		
LL-D-3	Understand the special requirements for care and keeping of the Reserved Sacrament.		
LL-D-4	Know how to assist in preparing the Chancel and Sanctuary for baptism.		

Recommendations

<i>Completed</i>	<i>Description</i>
	<p>Lay Readers are often called upon to assist the priest in administering the Sacraments as part of their duties, or in the absence of Servers. They may be required to:</p> <ul style="list-style-type: none"> • assist in preparing the elements for the Eucharist. • administer the Chalice (and sometimes the Bread) during the Sunday services. <p>Taking communion to shut-ins is contained in the section on Pastoral Ministry.</p>
	<p>A Lay Reader should have a good working knowledge of services of Holy Communion in both the Book of Common Prayer (p. 67) and the Book of Alternative Services (pp.185 & 230). The Lay Reader and the Priest need to meet and discuss the customs and preferences of the Priest regarding the preparation of the Elements for the service of Holy Communion.</p> <p>A training session should be arranged to cover:</p> <ul style="list-style-type: none"> • the preparation and presentation of the Elements • the handling and administering the chalice • the care and keeping of the Reserved Sacrament • the preparation of the altar and sanctuary for the Eucharist.
	<p>A member of the Altar Guild will also be a good resource to explain the various vestments and linens used in the services.</p>

	<p>A Lay Reader should have a good working knowledge of the Baptism Service in the BAS (p. 151). In particular the parts of the liturgy suitable for the Lay Reader to do (e.g. the Prayer for the Candidates and the Baptismal Covenant) and any other ways that the Lay Reader may be of assistance.</p>
	<p>A Lay Reader should have a good working knowledge of the Marriage Service in both the Book of Common Prayer (p. 563) and the BAS (p. 528 and 541, with and without the Eucharist). The Lay Reader should be able to take the parts of the liturgy suitable to the Lay Reader (i.e. readings, Gospel, Intercessions, assist with the Eucharist). The Lay Reader should also be aware of the challenges around a ceremony outside the church building. (See guidelines for marriages in the Diocese of Ottawa)</p>
	<p>A Lay Reader should have a good working knowledge of the Funeral Service in the BCP (p. 591) and the BAS (p. 576 with the Eucharist and p. 589 for use in church or funeral home). The Lay Reader should have knowledge of local customs (e.g. flower placement, use of Funeral Pall, casket or urn, service when the remains are not present, etc.). The Lay Reader should be able to take the appropriate parts of the service including Gospel, Creed, Intercessions and other prayers. The Lay Reader should be aware of the adaptations appropriate for use in church settings and non-church settings (e.g. Legion Hall, School Auditorium, funeral home chapel, etc.)</p>

Liturgical Leadership – D – Administering the Sacraments

Worship Assistant's Comments

Date:

Priest's Comments

I confirm that **Requirements for Liturgical Leadership – D** has been successfully completed.

Date:

Signature:

	1996	The Hymnal for Worship and Celebration	various colours
	1996	Voices United	Hymn Book of the UCC
	1987	Songs for a Gospel People	green soft cover or spiral bound
	1971	The Hymn Book of Canada	the red ACC/UCC book
	1938	The Book of Common Praise With One Voice	the <i>old</i> blue book Evangelical Lutheran Church of Canada
	Be aware of, understand and comply with copyright licensing requirements. The two most common agents for church music are " <i>LicenSing</i> " and <i>CCLI</i> .		

Hymn Resources

1. **HymnSite.com**

Suggested Hymn for use with the Revised Common Lectionary s

Offers a list of hymns geared to the readings and the season.

<http://www.hymnsite.com/lection/>

2. **Church of Scotland** (Presbyterian)

“Starters for Sunday”

<http://www.churchofscotland.org.uk/worship/wpstarters.htm>

This section offers a range of suggested material which can be used each week for individuals and congregations to develop.

3. **Oremus On-Line Hymnal**

<http://www.oremus.org/hymnal/>

This online hymnal contains texts and MIDI files of tunes used in much of the English-speaking world, with particular emphasis on the Anglican tradition. Currently, fifty-two Anglican hymnals from the past 140 years have been indexed. These 52 hymnals contain nearly seven thousand distinct texts and over eighteen thousand text/tune combinations.

4. United Methodist Church (USA) - Worship Resources

<http://www.gbod.org/worship/lectionary/default.asp>

Worship Planning Helps, Preaching Helps, Lectionary Hymns.

5. McCausland's Order of Divine Service

Offers two "Lists ". The first list shows hymns from Common Praise (1998) and the Book of Common Praise (1938 - the Blue book) for each Sunday geared to the RCL and the Liturgical calendar. The second refers to the Hymn Book (1971 - the Red book).

Things to consider in hymn selection

(not necessarily in order of importance)

Service

Type of Service (e.g. Communion, MP, Funeral)

Liturgical Season (e.g. Christmas, Advent, Easter, Lent)

Readings being used (e.g. Psalm 23 as a lesson vs the Hymn version)

Position in service (e.g. Opening, Offertory, Gradual, Communion, Closing)

Function or Liturgical action (e.g. to cover departure/arrival of Sunday School children)

Hymn

Length (# of verses)

Tempo

In Hymn Book or on an Insert

Have the words been altered? Recently?

Alternate tunes *(learn to use these - you may be able to introduce a new hymn using a tune the congregation already knows)*

Congregation

Familiarity with particular hymns

- ability to learn / teach - max one new one per service

Local Custom

Visitors

When did we sing it last?

Was it done well?

Music Resources *(do not ignore or slight these people - keep them on your side)*

Choir

Organist / Musicians - including what they may know and be capable of

Available on tape / CD when necessary

(don't forget to check for electrical power or battery operated player)

List here Books and other Resources that you have found helpful in broadening your understanding of The Anglican Communion	
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

List here Books and other Resources that you have found helpful in broadening your understanding of The Anglican Communion	
11.	
12.	
13.	
14.	
15.	
16.	
17.	
18.	
19.	
20.	

Liturgical Leadership – D – The Ministry Of Music

Worship Leader's Comments	
Date:	
<i>Priest's Comments</i>	
I confirm that Requirements for Liturgical Leadership – D has been successfully completed.	
Date:	Signature:

Chapter 5 - Lay Readers' Commissioning Service

Sponsor I present to you *N* licensed by the Bishop for the ministry of Licensed Lay Reader in this diocese.

The presiding minister says in these or similar words.

Brothers and sisters in Christ, we are all baptized by the one Spirit into one body, and given gifts for a variety of ministries for the common good.

Our purpose today is to recognize and affirm the ministry of Licensed Lay Reader for which *N* has offered himself/herself.

The presiding minister describes the ministry and then continues

Is it your will that *N* fulfil this ministry?

People **It is.**

The presiding minister addresses those to be commissioned.

N, you have been called to the ministry of Licensed Lay Reader. Will you, as long as you are engaged in this work, perform it with care, to the honour of God and the benefit of the Church?

Answer **I will.**

The presiding minister addresses the congregation.

Minister Will you uphold *him/her* in this service?

People **We will.**

Symbols appropriate to the ministry may be presented. The presiding minister may say,
Let us pray (*Silence*)

Look with favour upon those whom you have called, O Lord, to be Lay Readers in your Church; and grant that they may be so filled with your Holy Spirit, that seeking your glory and the salvation of souls, they may minister your Word with steadfast devotion, and by the constancy of their faith and the innocency of their lives may adorn in all things the doctrine of Christ our Saviour; who lives and reigns for ever and ever. **Amen**

In the Name of God and of this congregation, I commission you *N* as Licensed Lay Reader [and give you this _____ as a token of your ministry]. We ask that the Lord enable and uphold you in this ministry. **Amen.**

The service continues with the Prayers of the People, or the Intercessions and Thanksgivings, during which prayers may be offered for the ministry of the congregation, and for those newly commissioned. Litany 3 or Litany 6 in The Book of Alternative Services (pp. 112, 116) is appropriate.

In Litany 3 the following may be inserted after the first petition.

We pray for this *parish* and for all who minister here (*especially N*), that we may find joy in your service.

Lord, hear our prayer.

In Litany 6 the following may be inserted after the first petition.

For the ministry of this *parish*, (*and especially for N*), that we may bear faithful witness to the gospel of Christ, let us pray to the Lord.

Lord, have mercy.

The prayers may conclude with this collect.

Almighty God, by your grace alone we are accepted and called to your service. Strengthen us by your Holy Spirit and make us worthy of our calling; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

At the exchange of the Peace, the presiding minister and others may greet the newly commissioned Licensed Lay Reader(s).

Modified from:

The book of Occasional Services, The Church Hymnal Corporation, New York, 1991; and
Occasional Celebrations of the Anglican Church of Canada, Anglican Book Centre, Toronto, 1995

Chapter 6 - Lay Readers' Vestments

The Alb or the Cassock and Surplice:

- There is no strict 'designated' dress code in this Diocese, as there may be in some other Dioceses.
- Currently, either an alb or a cassock and surplice may be worn. 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 Eucharist/Communion and other Sacramental services.

The Blue Preaching Scarf and the Diocesan Lay Reader's Medallion

- Either a Blue Preaching Scarf *or* the Medallion of a Diocesan Lay Reader may be worn with the alb or cassock and surplice ... but not both at the same time.
- The traditional colour for Lay Readers' scarves and ribbons is a mid saxe blue. [A lightish blue colour with a greyish tinge.]
- Traditionally, however, a 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. Today, either may be found being worn throughout the Diocese.
- However, the scarf or medallion is to be worn *only* by Licensed Lay Readers . . . a Lay Reader in Training just wears a plain alb or cassock and surplice, and does not receive the scarf or medallion until the Installation Service.

Blue preaching scarfs for both male and female Licensed Lay Readers can be purchased through the Church Bookroom in Kingston, ON. The difference between a preaching scarf for a male or female licensed lay reader appears to be length. So, tall female Licensed Lay Readers may need to see which one works best for them.

Orders can be placed online or toll free by phone through:

The Church Bookroom
90 Johnson St, Kingston ON K7L 1X7

Phone: (613) 544-1013
Toll Free: (866)794-1013

<http://bookmanager.com/churchb/>

Arrangements can be made for orders to be invoiced to your congregations or parish.

Lay Readers' Association

There shall be a Licensed Lay Readers' Association, of which all Licensed Lay Readers shall be members, of which the Bishop shall be the Patron, and the Warden of the Licensed Lay Readers the Honorary Chairperson, and which shall appoint a Secretary and may appoint such other officers as it shall deem advisable. The Warden of Licensed Lay Readers, in consultation with the Secretary of the Association, shall be responsible for the review of those licenses about to expire, and for the presentation of them to the bishop for renewal.

Bylaw 4.10, Para 4

[To be inserted later]

Chapter 7 - Requirements for Advanced Liturgical Leadership

Advanced Liturgical Leadership

Purpose

To prepare the Licensed Lay Reader to be a diocesan resource who can conduct services in parishes other than their own.

Requirements

Item	Description	Date Completed	Priest's Initials
ALL-1	Understanding the Diocese.		
ALL-2	Familiar with all approved liturgies.		
ALL-3	Experience in leading worship.		
ALL-4	Process and Protocol		

ALL-1 Understanding the Diocese

- see the Diocese of Ottawa website (www.cometochurch.ca)
- geographic, deaneries
- organization - Bishop, council, staff
- understand the fees and allowances that are paid to a Lay Reader taking services in a parish other than their own
- applicable CBRs

ALL-2 Familiar with all approved liturgies

Ensure that you are comfortable with both forms of the Supplementary Services of the Word (the little grey book), Morning and Evening Prayer, Night Prayer and Compline, found in the BAS and the BCP.

Ensure you understand the differences and the situations in which each would be appropriate.

Ensure that you are able to prepare, with suitable music, all of these services.

Ensure that you are able to conduct any of these services.

ALL-3 Experience in leading worship

As a Licensed Lay Reader you have completed LL-A to LL-E and are competent and experienced in preparing and leading services in your own parish.

Arrange through your own clergy to participate in services with another parish priest in order to broaden your experience with other parish traditions.

ALL-4 Process and Protocol

On completion of the Advanced Liturgical Leadership module your priest may forward your name to the Warden of Licensed Lay Readers to indicate your willingness and ability to serve anywhere in the diocese.

The list of names is maintained by the Warden of Licensed Lay Readers. Parishes may access it by contacting the Warden.

If you are contacted by another parish to lead a service, obtain the permission of your own parish incumbent before proceeding.

Chapter 8 - Requirements for Pastoral Ministry

Purpose

The Pastoral Ministry module prepares the Lay Reader for visiting shut-ins and hospital patients.

Requirements

Item	Description	Date Completed	Priest's Initials
PM-1	Take specific pastoral care training		
PM-2	Participate in (or lead) parish visiting teams		
PM-3	Conduct worship services in Nursing Homes and long term care facilities		
PM-4	Administer the Sacraments		

PM-1 Take specific pastoral care training

- The 10 week interdenominational lay pastoral course teaches the necessary skills for this requirement

PM-2 Participate in (or lead) parish visiting teams

- Participate with other visitors in the parish visiting team
- Visit the sick, shut-ins, and the elderly
- Lead parish visiting teams as required

PM-3 Conduct worship services in Nursing Homes and long term care facilities

- the Advanced Liturgical Leadership module prepares the Lay Reader to conduct services in nursing homes

PM-4 Administer the Sacraments.

- at the request of the priest, and upon approval by the Bishop, take Holy Communion to Sick & Shut-ins in their own homes, nursing home, or in seniors' residences

Appendices

Appendix 1 • Effective Communication

1. The functions of communication are:
 - a. Motivation
 - b. emotional expression
 - c. information
 - d. control
2. Communication involves **Listening, Thinking,** and *then Speaking*.
3. Effective communication results when the intended meaning and the perceived meaning are virtually the same. Efficient communication is low cost in its use of resources.
4. Information is giving out — ***Communication is getting through!***
5. Barriers to effective communication are:
 - a. physical distractions
 - b. semantic problems
 - c. language problems, e.g. short forms and acronyms not known to everyone
 - d. cultural differences
 - e. gender differences
 - f. absence of feedback
 - g. status effects
 - h. defensiveness
 - i. filtering
 - j. selective perception
6. The Art of Effective Listening
 - a. **Hearing** (passive, non-selective, generalized) *versus*
 - b. **Listening** (active, selective, focussed).
7. There are three types of Listening
 - a. Appreciative
 - b. Analytical
 - c. Instructional.
8. The components of Effective Listening
 - a. Make eye contact
 - b. Use affirmative gestures/expressions

- c. Avoid distracting actions
 - d. Ask questions
 - e. Paraphrase
 - f. Avoid interrupting the speaker
 - g. Don't *over talk*
 - h. Make smooth transitions from listening to speaking
9. Improve your Thinking Power
- a. Creative thinking is divergent thinking, suspended judgement, acceptance.
10. Thinking on your Feet
- a. What's going on here?
 - b. What is my objective?
 - c. What are my options?
11. Effective Oral Communication:
- a. Clear statement of the aim ("me" focussed) in order to ... inform, explain, inspire, persuade, motivate, entertain, educate, train, or diffuse.
 - b. The message, to be understood by your audience, must be logical, substantiated, clear, direct, simple, and comprehensive. It must clearly state WIIFM (What's in it for me?), which will then lead to acceptance.
 - c. A *Call to Action*, which is "you" focussed, from which you hope your audience will understand, recommend, approve, act/react, demonstrate, vote, donate, and/or communicate your message.
12. The basic speech structure has an **opening**, which grabs the attention and points direction; the body, which develops the argument, substantiates, proves, amplifies, and provides information; and the conclusion, which reviews and summarizes, ending with a call to action. (See section on **Public Speaking**).
13. Body Language is a powerful form of communication — often more powerful than words, in any language! Be careful also, how you use another person's personal space.
14. Interpersonal Communication is the reality of every person's daily life:
- a. the one-on-one encounter
 - b. social conversation
 - c. coaching, mentoring
 - d. regular e-mails
 - e. negotiating
 - f. conflict management
 - g. couples communicating

- h. answering the phone
15. Use of the telephone answering machine is a powerful communication tool:
- a. when leaving a message, start with your name, time and date of call and your phone number
 - b. then explain why you are calling, and say what information or action that you want
 - c. end the call by repeating your name and then your phone number, repeated TWICE slowly.
16. Effective Meeting Management depends on good communication:
- a. as chairperson, decide WHY you are meeting and what are the objectives/expectations
 - b. inform everyone, with plenty of notice, the date, place and time of the meeting
 - c. prepare a **written** agenda so it is structured to meet the objectives/expectations
 - d. state, at the start of the meeting, the time to close the meeting, and get agreement
 - e. as chairperson, bear in mind the objectives of why you are meeting, and keep control
 - f. honour the time commitment, or get consensus for a short extension.
 - g. follow-up every meeting with a written summary, indicating who has agreed to take action on which points and when they are required.
17. As a Leader, you must **L.E.A.D.** your meetings:
- a. **Lead** with objectives
 - b. **Empower** to participate
 - c. **Aim** for consensus
 - d. **Direct** the process

The above notes were prepared by Chris K. Ford, DTM (Distinguished ToastMaster) of *Generally Speaking*, Manotick.

Appendix 2 • The Fundamentals of Good Public Speaking

Basic Principles

- Be quite clear in your mind why you are standing up to speak in public — in the sermon you are trying to help people come to a better understanding of God's Word which has been read in the worship service.
- Be so well-prepared that you know what you want to say and are 'at ease'.
- Know the time allotted to you, and stick to it. It is discourteous to the congregation to go on and on ... and on! If you are preaching for your home congregation, you will know the how much time is usually used for a sermon; if you are preaching in another congregation, ask the person who invited you how long their sermons are, normally.
- The best public speakers accept any and every invitation, then practice, practice, practice, always asking for helpful feedback.

Preparation

- Start in plenty of time to prepare your presentation.
- Decide on the topic, think about it, and do the initial research to get all the facts and ideas down in note form.
- Write down, in one sentence, the main message, the controlling idea.
- Formulate the flow of the presentation (the ups and downs of the story, the time frame, and the background context and suitable illustrations: see the previous notes on *Sermon Preparation*).
- Any speech should have an opening, a body, and a conclusion. Know in your own mind where these three components are in your sermon.
- After you have prepared the main body of the speech, then is the time to prepare the opening and the closing.

Note: Tell them what you are going to teach them. Teach them. Tell them what you taught them.

Opening

- You have only 30 seconds to grab the congregation's attention - so use it wisely.
- Start where people are at (i.e. in today's world) and ask them a rhetorical question that will relate to your main topic. Instinctively people will start to think about what you have asked.

Conclusion

- You can start the closing by saying "In conclusion," but then be sure it *is* the conclusion!
- First summarize, very briefly the main point(s) you have been making.

- Then end with a call for action on the part of the congregation, making sure that you indicate what are the benefits to them of such action.
- Try to tie-in the last sentence with the opening words of your sermon.

Written work

- Write out your presentation in large type (at least 18 point)
[if you know you have someone who is very deaf in the congregation, you can always offer them a copy of these notes before the service, so they can follow what you are saying. This is often very much appreciated]
- Do not be afraid of repeating points, in order to give emphasis.
- Use paragraph headings to underscore each change in topic, or new point.
- Now prepare large cards (half the size of 8.5 x 11" paper), numbering each one in case they get out of order!
- In very large type (or thick black felt pen so you can easily read it when lying on the lectern or pulpit) list each of the paragraph headings from the opening to the closing. These will be your *aide-memoire* while you are speaking, so you do not miss any of the points you want to make.
- However, it is acceptable to 'half-read' your presentation, but you will still have to know it very well indeed, so that you can concentrate on the actual delivery, your body language, eye contact etc., rather than having to worry about reading the words.

Practice

- Now practice, every opportunity that you have, to deliver this presentation, noting how long it takes you to do so (should be within your time limit).
- The more practice you have, the better you will sound, and the more comfortable you will feel.
- Ask someone, whose opinion you respect, to listen to what you have to say, and ask for their feedback as to the contents: Did it all make sense? Were there any awkward transitions? Could you be heard? Ask for other helpful suggestions, such as some irritating mannerism about which you may not be aware.

Delivery

- Some people like to have their notes firmly anchored in a binder.
- However, if you use loose pages or cards, but sure to number them in large type so you can quickly re-sort them if they are dropped!
- When ready to start your delivery, go to the lectern or pulpit, place your notes where you can easily see them, and be sure that the microphone and light are in the correct position.
- Then look up and out at the congregation, gathering up everyone with your eyes and give a gentle smile (this will help you to relax and shows that you are aware of your audience).

- At this point, it is often the custom to give a very short prayer. Some congregations stand for prayer, so say something like, “As we remain seated, ...” or “Remaining seated, let us pray.”
- Now take a deep breath, and start your prepared opening; do not be tempted to *ad lib* anything at this point (if you want to do so, because it would be appropriate, do so later on, in the body of the presentation). You do not want to ‘water-down’ the effect of your opening words.
- Talk clearly, projecting your voice to the back so the people in the last row can hear you as well as see your face.
- Speak relatively slowly and use a natural pause before starting on a new point or idea, to allow what you have already said to ‘sink in’ so people can ‘catch-up’ with you.

Body Language

- whether you are reading or just speaking from your brief notes, maintain good eye contact with everyone in the congregation — left and right, front and back.
- smile wherever appropriate; it helps you to relax, and the congregation will get the feeling that you are enjoying yourself and pleased to be with them.
- use hand gestures whenever it feels natural to do so (that is why your notes should be well-anchored and resting in front of you, not in your hands). For instance, if you say you have three points to make, hold up three fingers. Then as you make each point hold up, one, two or three fingers. This will help people to concentrate on what you are saying.

Resources:

To become a better public speaker, the best training resource for Lay Readers in the Diocese of Ottawa is *Toastmasters International*. There are more than 150 clubs located throughout the diocese, with new clubs being formed every year. Clubs are listed on the Internet at www.toastmastersdistrict61.org. At the two-hour weekly meeting, one ‘learns by doing’ all the basic skills of good public speaking, as well as how to evaluate other speakers, how to become an excellent reader of the written word, and how to improve one’s listening skills. Such an investment of one’s time, over a few months, will pay handsome dividends for one’s overall skills as a Lay Reader.

However, it is also important to enrol in a course on Homiletics, or Sermon Preparation, as some of the principles are slightly different from basic speech preparation.

Appendix 3 • Sources for additional Training, Courses of Study, Bursaries, etc.

For more information about further study opportunities, contact the Warden of Licenced Lay Readers:

Warden of Licenced Lay Readers • 2007**The Reverend Jim Kirkpatrick**

8944 Flewellyn Road

Box 8

Ashton ON K0A1B0

Phone: 613-253-2878

eMail: The Reverend Jim Kirkpatrick <jimkirkpatrick@xplornet.com>***Rector's Library***

- Most clergy have a wealth of books that would be useful for further study and sermon preparation.

Lay Reader Training

- The Diocese of Ontario runs an annual Lay Readers' Summer School (LRSS). It is a three-day summer residential educational opportunity designed for both beginning and experienced Lay Readers. It is organized by the Executive Committee of the Lay Readers' Association and is held at the Providence Spirituality Centre on Princess Street in Kingston, which is a superb facility. It is usually scheduled for the third week in July.

University Training Courses

- Courses in Theology are available by correspondence, or on site, from a number of places. For an overview of what is available, consult:

Churches' Council on Theological Education in Canada (CCTE)

Suite 302

60 St. Clair Avenue, East

Toronto ON M4T 1N5

T: 416-928-3223**F:** 416-928-3563**E:** N/A**W:** The website is still under construction

Theological Colleges

- For your convenience some of the schools are listed below:
 - **Montreal Diocesan Theological College**
affiliated with McGill University
 - M: 3473 University Street
Montréal QC H3A 2A8
 - T: 514-849-3004
 - F: 514-849-4113
 - E: diocoll@icoIbe.net
 - W: <http://www.montreal.anglican.org/mdtc/>

 - **Queen's Theological College**
affiliated with Queen's University at Kingston
 - M: Queen's Theological College
Queen's University at Kingston
Kingston ON K7L 3N6
 - T: 613-545-2110
 - F: 613-545-6879
 - E: Theology@post.QueensU.CA
 - W: <http://www.queensu.ca/theology>

 - **Saint Paul University**
federated with the University of Ottawa/Université d'Ottawa
 - M: Faculty of Theology,
223 Main Street,
Ottawa ON K1S 1C4
 - T: 613-236-1393
 - F: 613-751-4016
 - W: <http://www.ustpaul.ca>

 - **Huron University College**
 - M: 1349 Western Road
London ON N6G 1H3
 - T: 519-438-7224

 - **Trinity College**
Anglican - affiliated with the University of Toronto
 - M: Faculty of Divinity
6 Hoskin Avenue
Toronto ON M5S 1H8
 - T: 416-978-2164

F: 416-978-4949
E: Divinity@Trinity.UToronto.CA.
W: <http://www.trinity.utoronto.ca/> click on *Faculty of Divinity*

- **Wycliffe College**

Anglican - affiliated with the University of Toronto

M: Registrar
5 Hoskin Avenue
Toronto ON M5S 1H7
T: 416-946-3535
F: 416-946-3545
E: Wycliffe.registrat@UToronto.CA
W: <http://www.wycliffecollege.ca>

Distance Education

- Distance Learning is available at these schools:

- **Thorneloe University**

A university of the Anglican Communion, federated with Laurentian University
Specializes in offering *distance learning*

Susan Moores , Administrative Secretary

M: Ramsey Lake Road
Sudbury ON P3E 2C6
T: 1-866 846-7635 / 1-705 673-1730
F: 1-705 673-4979
E: SMoores@Laurentian.CA
W: <http://thorneloe.laurentian.ca>

- **The College of Emmanuel and St. Chad**

affiliated with the University of Saskatchewan
has a new programme - Summer School for Lay Persons

Colleen Walker, Registrar

M: 1337 College Drive
Saskatoon SK S7N 0W6
T: 1-306 975-3753
F: 1-306 934-2683
E: Colleen.Walker@uSask.CA
W: http://www.usask.ca/stu/emmanuel/courses/dist_ed_program.html

- **St. Stephen's College**
in partnership with St. Andrew's College and affiliated with the University of Alberta
M: 8810 - 112 Street
Edmonton AB T6G 2J6
T: 1-780 439-7311
F: 1-780 433-8875
E: westerma@ualberta.ca
W: <http://www.ualberta.ca/ST.STEPHENS/>

- **Other Educational Institutions affiliated with the Anglican Church of Canada**
W: <http://community.anglican.ca/educational.html>

Appendix 4 • Additional Resources for Lay Reader Training

Diocesan Resource Centre

Centre Coordinator:

Resource Centre <resource-centre@ottawa.anglican.ca>

Telephone: 613-233-6271 ext 222

Diocesan Resource Centre Website:

<http://www.ottawa.anglican.ca/resourcecatalogue.shtml>

Unless otherwise noted, videos and print resources in the catalogue are available on loan through the Diocesan Resource Centre. Contact the resource centre coordinator to borrow these materials.

Appendix 5 • Canons and Bylaws

Canon C.4.11 (Licensed Lay Readers)

(1) A person who has been baptized and is a faithful member in full communion of the Anglican Church of Canada and who is recommended by the Incumbent of the parish of which that person is a member as to character and fitness to perform the office of Licensed Lay Reader may be appointed and licensed by the Bishop as a Licensed Lay Reader to hold office at the pleasure of the Bishop, and to serve in a Parish under the direction of the Incumbent thereof. Such appointment shall be for five years and may be renewed by the Bishop at the request of the Incumbent thereof.

(2) When requested by the Bishop, or the Bishop's representative, a Licensed Lay Reader may serve in a parish other than that of the Licensed Lay Reader, with the approval of the Incumbent of the Licensed Lay Reader's parish and the Incumbent of the other parish.

(3) The duties of a Licensed Lay Reader shall be:

(a) to assist the Incumbent in the conduct of public worship and in the discharge of pastoral and catechetical duties in any way which the Incumbent may direct and to conduct public worship in the Incumbent's absence, when so directed.

(b) to perform such other duties as may be required by the Bishop and as may be prescribed by By-law and/or Regulation.

Bylaw B.4.10 (Licensed Lay Readers)

- (1) A person may be licensed by the Bishop to serve in a parish under the direction of the Incumbent thereof and to hold office as a Licensed Lay Reader for five years or such period as the Bishop may determine.
- (2) There shall be a Warden of Licensed Lay Readers who shall be a priest on the Clergy List of the Diocese, and who shall be appointed, be responsible to, and hold office during the pleasure of the Bishop. The term of office shall be for 3 years, renewable at the pleasure of the Bishop.
- (3) The Warden of Licensed Lay Readers shall supervise the Licensed Lay Readers and shall from time to time recommend the proper fees and travelling expenses payable to them.
- (4) There shall be a Licensed Lay Readers' Association, of which all Licensed Lay Readers shall be members, of which the Bishop shall be the Patron, and the Warden of the Licensed Lay Readers the Honorary Chairperson, and which shall appoint a Secretary and may appoint such other officers as it shall deem advisable. The Warden of Licensed Lay Readers, in consultation with the Secretary of the Association, shall be responsible for the review of those licenses about to expire, and for the presentation of them to the bishop for renewal.
- (5) No one shall be presented to the Bishop to be licensed as a Licensed Lay Reader unless he or she has been recommended by the Incumbent and Churchwardens of the Parish of which he or she is a member, and such recommendation has been approved by the Warden of Licensed Lay Readers, and unless such Licensed Lay Reader has taken such courses of study and passed such examinations as the Bishop may require, or has otherwise fully met the standards required by the Bishop for this office.
- (6) A Licensed Lay Reader shall be admitted to the Order by the Bishop or some other Minister appointed by the Bishop.
- (7) There shall be an Annual Gathering of Licensed Lay Readers at a time and place appointed by the Bishop on recommendation of the Warden of Licensed Lay Readers.

Appendix 6 • Glossary

This is a short glossary of some of the more common terms you will find used in this Manual. A number of the items have been found in on-line Anglican resources.

- **Anglican Council Of Indigenous Peoples [ACIP]**
 - A Council established by the 1975 and 1980 General Synods giving ACIP members the responsibility to carry concerns of the people directly to the Council of General Synod and General Synod.
 - Members must be indigenous people and includes representatives from dioceses with indigenous congregations or urban indigenous populations.
- **Archbishop**
 - A bishop elected by clerical and lay delegates of the synod of an ecclesiastical province; the senior official of an ecclesiastical province. Takes the titles of archbishop of the diocese (e.g. Archbishop of Saskatoon) and the metropolitan of the province (e.g. Metropolitan of Rupert's Land).
 - The Primate carries the title of Archbishop of the Anglican Church of Canada, and is also referred to as The Primate of All Canada.
- **Bishop**
 - The highest order of the ordained ministry in the Anglican Church. Bishops are elected by the diocese or by the province, according to the particular canons of the diocese. A Bishop almost always presides over a diocese and is sometimes called "the Diocesan." The Canadian House of Bishops is a twice-yearly meeting of all bishops across Canada. The House of Bishops makes recommendations to General Synod on matters of church policy.
- **Canon**
 - An ecclesiastical law or regulation of the diocese/province/national Church.
 - An honorary title conferred by a Bishop on a Priest or (if the canons of the diocese permit) on a lay member of the Church.
- **Chancellor (of the General Synod)(of the Diocese)**
 - A judge or barrister who is an officer of the (General Synod)(Diocesan Synod), appointed to advise the (Primate)(Diocesan Bishop).
- **Commission**
 - A group of people appointed to undertake a particular task for the Church.
- **Deacon**
 - Someone ordained by a bishop to serve in a diaconal ministry, to model servanthood by personal example and in liturgical action. There is currently a movement in the Anglican Church to "restore" the office of Deacon so it is not limited to candidates for the priesthood serving as assistants in a parish. These are referred to variously as Permanent Deacons, or Vocational Deacons, as opposed to Transitional Deacons.

- **Ecclesiastical Province**
 - A group of dioceses under the jurisdiction of a provincial synod, and presided over by a Metropolitan. In Canada, there are four ecclesiastical provinces: British Columbia, Rupert's Land, Ontario, and Canada.
- **Ex-Officio**
 - A position or office that is granted to a person by virtue of another specified position that person holds.
- **Journal of Proceedings**
 - A publication of the day-by-day decisions and activities of a session of Synod, together with reports and other related material.
- **Lay persons/Laity**
 - Baptized members of the Church who do not belong to the clergy.
- **Lector** (lec-tor, plural lec-tors). Noun.
 - 1. Education: a university lecturer.
 - 2. Christianity: scripture reader: somebody who reads passages from the Bible to the congregation at a religious service or to a religious community during meals. [14th century. From Latin, literally “reader,” from lect- the past participle stem of *legere*]
- **Metropolitan**
 - An archbishop, with jurisdiction over the ecclesiastical province, or the national Church (Primate).
- **Orders**
 - Refers to the membership of the (General) Synod: The Order of Bishops, the Order of Clergy, and the Order of Laity.
- **Order of the Day**
 - An item on the agenda that has been designated for consideration at a specific time.
- **Priest**
 - A person ordained by a Bishop to be a Servant of the Church through Word and Sacrament. Prior to ordination, a priest has served for a period of time as a Transitional Deacon.
- **Primate (of All Canada)**
 - The presiding bishop of the Anglican Church of Canada. The Primate is the senior Metropolitan of the Church, the chairperson of the House of Bishops, and the president of General Synod, and carries the title Archbishop.
- **Saxe-blue** adjective.
 - The colour used for the Lay Readers' Blue Preaching Scarf and for the ribbon on which the Medallion of a Diocesan Lay Reader is suspended.

- o A. Blue-grey: of a light blue colour with a tinge of grey.
[Saxe via French from German *Sachsen* “Saxony,” because the colour is produced from Saxon blue]
B. saxe-blue noun
- **Solemn Declaration**
 - o The statement made at the General Synod of 1893, declaring the fundamental faith and doctrine of the Church as constituting the foundation of the Synod structure. As a historic statement, the Solemn Declaration cannot be amended.

Appendix 7 • Suggestions for the updating of this Manual

Please consider the following suggestions for the next version of this Lay Readers' Manual:	
Name:	Date:

