

# DIOCESE OF ONTARIO

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



## LAY READERS' MANUAL *"LEARNING TO SERVE"*



Produced by

## THE LAY READERS' ASSOCIATION

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## A Lay Reader's Personal Prayer

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### ***Almighty God,***

thank you for the honour and joy  
of being called to your service  
as a Lay Reader in your Church.

Renew me with your Spirit,  
that in worship and in service  
I may be faithful to your call.

Give me enthusiasm to share the task  
with those you have called to serve in other ways,  
that together we may proclaim your great salvation,  
through Jesus Christ our Lord.

Amen

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## A Lay Reader's Hymn

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Will you come and follow Me, if I but call your name?  
Will you go where you don't know and never be the same?  
Will you let My love be shown, will you let My name be known?  
Will you let My life be grown in you and you in Me?

Will you leave yourself behind, if I but call your name?  
Will you care for cruel and kind and never be the same?  
Will you risk the hostile stare, should your life attract or scare?  
Will you let Me answer prayer in you and you in Me?

Will you let the blinded see, if I but call your name?  
Will you set the prisoners free, and never be the same?  
Will you kiss the leper clean, and do such as this unseen?  
And admit to what I mean in you and you in Me?

Will you love the 'you' you hide, if I but call your name?  
Will you quell the fear inside and never be the same?  
Will you use the faith you've found, to reshape the world around?  
Through My sight and touch and sound in you and you in Me?

Lord, your summons echoes true, when You but call my name.  
Let me turn and follow You and never be the same.  
In Your company I'll go, where Your love and footsteps show.  
Thus I'll move and live and grow in You and You in me.

*Will You Come and Follow Me?*  
**Common Praise 430**  
Text: John L Bell

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## Mission Statement

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**We, the Lay Readers of the Diocese of Ontario, take as our goal:**

*To prepare God's people for works of service,  
so that the body of Christ may be built up  
until we all reach unity in the faith  
and in knowledge of the Son of God  
and become mature,  
attaining to the whole measure of the fullness of Christ.*

— Ephesians 4:12-13

**We do this by ...**

working in partnership with clergy and lay people developing our skills through training, education, and the study of scripture; nurturing each other in our spiritual growth and ministries; offering our God-given gifts and talents to serve Christ in all the world.



The Incorporated Synod of the  
**Diocese of Ontario**  
Anglican Church of Canada

The Right Reverend Michael Oulton  
Bishop of Ontario

Dear Friends,

It gives me great pleasure to commend the ministry of our Diocesan Lay Readers Association and the excellent training program put in place to enhance and strengthen the service of the Lay Readers of the Diocese of Ontario. Thank you for offering your gifts and talents in the service of your parish and diocese through the ministry of Lay Reader. I trust that this manual will support your ministry as you work in relationship with your Incumbent and the other members of the ministry team in your parish.

The ministry which this training manual supports is part of the ministry of the whole people of God within the Church and, like all of our ministries, is a tremendous privilege to undertake in serving the mission of Jesus Christ in the world. I have been blessed throughout my ministry to work in partnership with dedicated and faithful Lay Readers in the parishes I served. The fact that we have a strong Lay Readers Association, a first rate training program together with opportunities for continuing education, such as the Summer Fruit for Souls Conference and training workshops, means that parish ministry will be enhanced and strengthened.

The privilege of leading the people of God in worship, preaching, engaging in pastoral care, offering prayer, leading parish study programs and supporting parish ministry in many other ways is a tremendous responsibility. It means that those who feel called to serve must be prepared to invest time and energy in developing their skills and gifts for ministry and the diocese must be prepared to make those training opportunities possible. The best part of all is that it is a great deal of fun serving Christ, building relationships and making the Good News of the Gospel known and loved.

I began my ministry within the Church serving a small rural parish as a Lay Reader. It was a tremendous blessing to work with the congregation and Incumbent which opened up other possibilities to serve Christ and His Church. It was life changing for me and I pray that as you work through this manual and deepen your walk with Christ, it will be life changing for you as well.

Blessings to you as you take this manual in hand and begin the journey as a Lay Reader of the Diocese of Ontario. May you be equipped to serve and in serving make known the love of Christ.

Yours in the Service of Christ,

The Rt. Rev. Michael D. Oulton

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## Historical Notes

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*Compiled by The Rev'd Dr Tom Dukes*

The office of a reader or lector was first mentioned as one of the minor orders in the third century CE/AD. Although discontinued in Anglican practice at the time of the Reformation, the Office of Lay Reader was revived, in its present form, in 1866 by C.J. Elliott, Bishop of Gloucester. Since then the numbers of Lay Readers has increased throughout the Anglican Communion.

Initially, Lay Readers were 'readers of lessons and of the service', acting as assistants to their priests. Today, all lay people can take part in the liturgy. However, the Lay Reader still holds a special licensed position in our parishes.

Over the past century, Lay Readers have been involved in the Diocese of Ontario, although their involvement was not clearly defined. The first reference to Lay Readers is found in the Synod Journal of 1901, where one of the duties of the Bishop was to 'set apart' Lay Readers at Napanee, Gananoque, Glen Miller and St. Lawrence. The next reference to Lay Readers is found on October, 31, 1904, when the Bishop 'set apart' William Richard Ormrod as Lay Reader at Burritt's Rapids.

The Trinity College report at the Synod of 1907 included two men from our Diocese, A. H. McGreer (at Tamworth) and Geo. E. Simmons (at Marmora), who were 'Lay Readers and Missionaries during the summer vacation'. An old book in the Parish of Kemptville lists, on the inside cover, B. A. Harrington, J.P. Clarke, H.N. MacPherson and E.H. Ritchie as Lay Readers from 1905 to 1908.

In the last 100 years, the number of Lay Readers has grown from 12 to nearly 200. Reports of the Lay Readers' Association to Synod appear less consistently; however, an Association Executive was mentioned in 1937. The Synod Journals from 1940 to 1991 listed the names of Lay Readers and the parishes in which they served.

In 1934, Bishop Lyons' charge to Synod emphasized the role of Lay Readers:

"Again in comparatively recent years the mind of the Church has been expressing itself in the use of licensed Lay Readers. This order is increasing in numbers and the Readers are assuming a prominent place in the Church's life and work. Their usefulness grows as their services continue to win recognition from the Laity throughout the Church. May good and true men ever continue to offer themselves and the church to extend to them due encouragement. Their services are freely offered; the results of their ministry are patent. We are grateful for their generous help. One thing, however, must be borne in mind. Reverence and reserve in ministering in holy things has always been natural in the Church ever since Apostolic days. In our use of laymen in this particular ministry, there must always be present in those called to this sacred office, the sense of vocation in one's high calling in Christ Jesus. The urge to take up this work must arise from a quickened sense of responsibility to bear personal witness to Christ, a responsibility which rests upon every member of His Body.<sup>1</sup>

It can readily be seen that, for a long time, Lay Readers have been an important part of the church's ministry in this Diocese. Many diocesan clergy have acted as Warden or Deputy Warden for the Lay Readers and quite a few Lay Readers have gone on to ordination as Deacons and Priests. Individuals have also contributed greatly to their own parish's worship and general well being.

So, there is a proud heritage for us all to follow.

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<sup>1</sup> Synod Journal, Diocese of Ontario. 1934. pg 33.

## And Today...

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In order to provide consistent training, guidance and help to the Lay Readers of the Diocese of Ontario, the Lay Reader Executive started working on a handbook of standardized training in 1966. What you see today is the latest revision of this handbook/manual. This manual is designed to provide you, the Lay Reader, with your compulsory training programme in order to become a licensed Lay Reader within the Diocese of Ontario.

You need to be aware that within your probationary training period you **must** complete all of the compulsory modules. The elective modules are there for you to complete as you wish. However, you should also know that you can complete any of the elective modules even if you are still in your probationary training period. The compulsory training outlined in this manual as well as the elective modules will provide you with all the knowledge and skills that you require in order to fulfill your office as a licensed Lay Reader.

It is very important and necessary that you keep a permanent record of the training you have received. A specific page has been included in this manual for you to track your progress as your priest signs off on each compulsory module. The Diocesan office only tracks your probationary and permanent license. It is up to you to keep track of your own growth and development.

Many workshops that the Lay Readers' Association holds will provide you with a certificate indicating your participation in one of the elective or compulsory modules. It is also necessary that you have this record should parish circumstances change (ie. New Incumbent, you move).

May our Lord bless and guide you,

Cathy Seymour

Chair, Lay Readers' Association

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## What Is A Lay Reader?

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A Lay Reader is a licensed member of the laity who has made a specific commitment to the Bishop, Parish Priest, and ChurchWardens to use his/her existing and developing gifts in ministry, to the glory of God and for the benefit of the church's people. This ministry would be particularly but not exclusively in the conducting of public worship, in giving instruction in the Christian faith, in evangelizing, in providing pastoral care within the community, and in other such duties as requested.

Authority is given by the Bishop in the form of the Bishop's License, after at least one year's probationary period of standardized training as per the required modules.

A Lay Reader is required to be at least 18 years of age and a member of an Anglican Church, to agree to follow the direction outlined in Canon B9 (refer to Appendix A), and to have the approval of the Parish Priest and Parish Council.

The relationship of a Lay Reader and the Parish Priest is, of necessity, very close. The relationship requires mutual accommodation, respect, and trust. The Lay Reader and Parish Priest must work as a team in an endeavour to serve God and His Church.

The duties will vary according to Parish needs. Lay Readers must consider prayerfully how best to reconcile their concept of this vocation and their whole-hearted co-operation with and support of their Parish Priest.

Typically, Lay Readers perform such functions as reading lessons, administering the elements, leading the Prayers of the People, sharing leadership in, and planning for, public worship services, including giving the homily or sermon.

When appropriately trained, Lay Readers may be called upon for more extensive ministry such as preparing and conducting services of Morning or Evening Prayer in their own or another parish, taking leadership roles in parish events, committees, training sessions and Sacramental preparations.

Lay Readers should be familiar with all sections of the Book of Common Prayer ("BCP") and the Book of Alternative Services ("BAS") *especially the rubrics* (information printed in *italics* at the start of, and throughout, the various services). They should know where to find the proper prayers for the day and for special occasions and events.

In certain circumstances, Lay Readers may take the Reserved Sacrament to the sick or socially isolated. However, this requires special permission from the Bishop in the form of a signed license.

In order to begin as a probationary Lay Reader, one is approached by — or approaches — the Parish Priest who, with the approval of Parish Council, makes a written request to the Bishop. The Bishop then sends a letter to the new probationary Lay Reader initiating the welcoming process, with a copy to the Warden of Lay Readers.

Thereafter, the Probationary Lay Reader follows the curriculum of training outlined in this manual. When this is completed, and at the end of at least one year, the Parish Priest will ask the Bishop to grant a License; the person may then be installed as a Lay Reader in that parish at a special service.

All these qualifications are at the discretion of the Bishop.

## Lay Readers' Vestments

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### The Alb or the Cassock and Surplice:

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- 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 Medallion of a Diocesan Lay Reader

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- Either a Blue Preaching Scarf *or* the Medallion of a Diocesan Lay Reader may be worn ... but not both at the same time.
- The traditional colour for Lay Readers' scarves and ribbons is a mid saxe blue. [See Appendix D - Glossary]
- 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 probationary Lay Reader just wears a plain alb or cassock and surplice, and does not receive the scarf or medallion until the Installation Service.

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## By-Laws of the Lay Readers' Association

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Updated at the Annual General Meeting of November 2004

### Mandate

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*There shall be a Lay Readers' Association of which all lay readers and probationary lay readers shall be members and the Bishop shall be patron. The Lay Readers' Association shall appoint its own officers and Executive Committee, as it may deem advisable, pursuant to Canon A5, and as laid out in the By-Laws of the Association.*

Canon B9, para 3, 10

### Purpose

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The Lay Readers' Association in the Diocese of Ontario has been formed with the purpose of:

- deepening the spiritual life of its members
- encouraging regular reading of scripture
- facilitating interchange of thought and experience
- fostering fellowship
- encouraging continuing education as outlined in the elective modules
- encouraging the study of scripture

### Meetings

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There will be an Annual General Meeting of the Association.

### Executive Committee Membership

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At the Annual General Meeting, an Executive Committee will be elected by those members present. They take office each year, immediately following the Annual General Meeting. Each person shall serve for two years, after which they must step down for at least one year. There should be two representatives from each of the regions. Each year, one Lay Reader from each region shall be nominated by the members of their own region and then elected by the Association as a whole at the annual meeting. If a committee member has to resign before the completion of the two years, a replacement shall be found from within that Region to complete the outstanding term of office. Each year, the Bishop will appoint one Lay Reader to serve a two-year appointment.

### Officers of the Association

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At the meeting of the Executive Committee following the Annual General Meeting, members shall elect their own Chairman and Secretary.

### Ex-officio Members of the Executive Committee

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*Ex-officio* members of the Executive Committee shall be the Warden and the Deputy Warden of the Lay Readers' Association [both appointed by the Bishop], along with the Dean and the Registrar of Summer Fruit for Souls.

## **Executive Meetings**

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The Executive Committee will meet regularly during the year, in a place and at a time that is convenient for the members.

## **Minutes and Records**

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Minutes of the Executive Committee meetings shall be kept and copies sent to all Executive Committee members, as well as to the Diocesan Centre.

## **Responsibilities of the Executive**

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The Executive Committee will be responsible for:

- being an advocate for the role of Lay Readers
- maintaining effective communication with all members of the Lay Readers' Association;
- welcoming new Lay Readers as members of the Association and acknowledging them at the AGM;
- developing training materials and manuals;
- organizing, with the Dean and Registrar, the annual Summer Fruit for Souls;
- providing regular training workshops;
- continuing to develop and update the Lay Readers Manual;
- maintaining an on-going database of all Lay Readers in the Diocese, including the dates that Certificates of Recognition are issued;
- continuing to provide training opportunities for all Lay Readers.

## **Amendments**

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These Bylaws may be amended from time to time by the Executive Committee, but such changes must be ratified retroactively by the membership of the Association at the Annual General Meeting.

## **Educational Philosophy for Lay Readers' Training**

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The primary function of most Lay Readers involves working in partnership with clergy in planning and leading worship so this training manual focuses on the knowledge and skill development necessary for that task.

### ***Requirements***

There are many lay people in our Diocese who are involved in leading worship as readers, intercessors, Eucharistic ministers and as preachers. All of these people are welcome to participate in any part of the training program 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 the basic training part of this manual.

### ***Training***

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 people) may be called to participate. Some may have gifts in teaching, others in pastoral care, while others may have gifts in organization and administration. If a parish or congregation desires Lay Readers to function in these ways, those individuals are encouraged to seek additional training in the parish, in the Diocese or beyond, which will equip them for these tasks.

The basic training for Lay Readers is provided by the incumbent within the parish setting as laid out in the manual. The incumbent is asked to take an active role and to meet regularly with both probationary and licensed Lay Readers of the parish. The parish orientation is an opportunity to work out the specifics of the partnership between clergy and Lay Reader. The substantial amount of the training can happen in the parish, using local preferences. All Lay Readers are encouraged to take advantage of opportunities to deepen their spiritual lives through ongoing educational programs in the local church, the diocese and beyond. Lay Readers should keep track of their own personal advancement through the Lay Readers' manual checklists.

The association encourages Probationary Lay Readers to participate in the training provided by Summer Fruit for Souls which is presented annually by the association. Further training can be obtained through the regular offerings of the association. Hands on skill development in parish settings is encouraged as well. Experiential learning should be one of the main avenues of learning.

### ***Equivalency***

When a candidate for licensing already has training and/or previous experience in a particular area, certain training requirements can be waived on the recommendation of the parish priest in consultation with the Warden of Lay Readers. The candidate should still participate in parish orientation to clarify their job description and role in services. It is also recommended that they meet with the Warden of 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.

## Organization of the Training Programme

This training programme consists of compulsory training and elective modules.

- Completion of the compulsory training acknowledges that the Probationary Lay Reader has completed sufficient training and experience to be licensed to function as a Lay Reader within the parish/congregation.

The elective modules provide opportunities of growth in skills and a continuing commitment to this ministry.

This and the relevant following sections of this Manual are organized to reflect the compulsory and elective modules. 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.

**Formal acceptance** of a particular requirement should be acknowledged by both the Lay Reader and the Parish Priest on the sheet provided in each section of the training programme.

Compulsory Training		Elective Modules	
1-A	Parish Orientation	2-A	Sharing the Faith
1-B	Lector Skills	2-B	Leading Worship
1-C	Christian Faith & Ministry	2-C	Preaching
1-D	Ongoing Study of Scripture	2-D	Administering the Sacraments
1-E	Prayer	2-E	Ministry of Music
1-F	Conducting Worship	2-F	The Anglican Way
		2-G	Social Justice
		2-H	Officiating Funerals and Burials

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## Training Programme

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### Compulsory Program

#### *Overview of the Compulsory Program*

This level consists of:

- Receipt of the Bishop's Letter accepting you as a Probationary Lay Reader
- A probationary period of not less than one year
- Successful completion of the following compulsory training:

#### *Requirement*

<b>Section</b>	<b>Requirement</b>
1-A	Parish Orientation
1-B	Lector Skills
1-C	Christian Faith & Ministry
1-D	Ongoing Study of Scripture
1-E	Prayer
1-F	Leading Worship

## Compulsory Training A: Parish Orientation

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### Goals

Clergy and Lay Readers will need to determine how their *team ministry* is to function. They will do this by:

- Meeting with their Parish Priest on a regular basis
- The Parish Priest giving instruction in:
  - being an effective lector
  - assisting in the administration of the elements and acting as a server
  - the different roles of the Lay Reader
  - the use of both the Book of Alternative Services (BAS) and the Book of Common Prayer (BCP)
  - the use of the different Lectionaries
- Examining various services in the BAS and the BCP to determine the parts for which the Lay Reader will be responsible.
- Determining if the Lay Reader will function as a Lector on a regular basis, or if readers come from the congregation, or if there will be a combination of both.
- Making the Lay Readers part of the Parish Worship Committee, if possible.
- Lay Readers shall be capable of providing advice and assistance to visiting clergy regarding parish customs
- Lay Readers shall demonstrate that they are capable of selecting appropriate hymns, songs, and intercessions, which reflect the theme of the Lectionary readings.

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## Compulsory Training B: Lector's Skills

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### Goals

- Read the Word of God:
  - presenting God's Word to God's people
  - sharing our relationship with God to help others improve their relationship.
- Improve Lector Skills:
  - attending a Diocesan, Lay Reader Association, or Parish workshop on becoming a good lector
  - studying the resource materials provided in this section with regard to the skills of a lector
- Candidates may receive training from a Toastmasters International club or a similar training organization.
- Demonstrate proficiency in public proclamation of scripture based upon the following consideration for lectors.

### Points to Consider

- The Environment**
  - You often have little control over this but eliminate those distractions wherever possible.
  - Pause at the start to get everyone's attention.
- The Sound System**
  - Know how close to the microphone is best for your voice.
  - Practise, so you will not be surprised by the sound of your own voice in a large space.
  - If a sound system is unavailable, you will have to project your voice so it reaches to the back of the church.
- The Listeners**
  - Be interested in them! Make eye contact with as many as possible.
- The Reader**
  - Do not be too self-centred.
  - Concentrate on the Word.
  - Be prepared - know your reading.
  - Be neat and proper in your attire
  - Do not fidget, or sway backwards and forwards!
- The Written Word**
  - Find it.
  - Read it.
  - Choose a translation that can be understood by you, and by the people to whom you are reading.
  - Check the setting of the reading.
  - Decide what type of reading it is – story, poetry, letter, or prophecy.
  - The way you read it should fit the message.

**The Inner Life of the Text**

- Read, pray, and meditate.
- Use reference materials, e.g. Workbook for Lectors.
- Let the Word speak to you.

**The Inner Life of the Lector**

- Read the Scriptures regularly.
- Pray.
- Prepare your reading well in advance.
- Read aloud — tape yourself, and/or have a “critic” help you.

**Skills Improvement**

- Practice
- Relax, breathe deeply
- Read clearly and not too quickly
- Pause at the end of phrases with longer pauses at the end of sentences
- Remember, listeners may be hearing the passage for the first time
- Expression should follow meaning, but do not be too dramatic
- Listen critically to other readers and learn from what you observe

## Compulsory Training C: Christian Faith & Ministry

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### Goals

- Demonstrate an understanding of the following
  - Baptismal covenant,
  - Apostles Creed,
  - Nicene Creed,
  - Athanasian Creed,
  - the catechism
- Develop a personal study of Christian faith with should include regular reading of scripture using various translations
- Continue to nurture and enrich the understanding of your faith.

### *Points to Consider:*

- group bible study
- theological courses
- lay reader workshops
- keeping a spiritual journal

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## Compulsory Training D: On-Going Study of Scripture

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### Goals

- be familiar with the major biblical themes
- encourage a deeper understanding and interpretation of scripture.
- Participating in a regular Bible Study group within the Parish or Diocese,
- Participating, where possible, in a formal or academic program designed to improve understanding of scripture.

Lay Readers must become fluent in the use of the following **essential** Biblical tools:

- Lectionaries                      be familiar with all the options
- Commentaries                    running explanation of the Bible, chapter by chapter
- Concordance                    lists all the words of the Bible and all the places where that word is used

### Points to Consider

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

- Observation: "What does it say?"
  - Research the background to the passages:
    - Who is the author?
    - What kind of writing is it?
    - Key Words — grammatical sense.
    - To whom was it addressed?
    - What is the purpose of writing — does it affect faith?
- What are the major Biblical Themes —
  - is it a teaching?
  - does it call for obedience, a challenge, or an emotional response?
  - is it a promise?
  - is it poetic, symbolic, or pictorial language?
- Interpretation: "What does it mean?"
  - Discuss: Who? What? When? Where? Why? How?
  - Note that it may not always be possible to use all the question words.
- Application: "How does it apply?"
  - A passage may have more than one teaching point as the questions below suggest.
  - What is the area of need, conviction, or opportunity?
  - Does the passage speak of a sin to avoid?
  - Does it offer a promise to claim?
  - Is there a command to obey?
  - Which timeless principle does it express?
  - Is there an example to follow?
  - What does this passage teach about God?
  - What does it teach about the quality of relationship?
  - What does it teach about understanding self?
  - What does it contain that should be shared?
  - What kind of people does God want us to become?
  - How will it change values, beliefs, attitudes, or character?
  - What are the steps involved?
  - How might these truths apply at home, work, church, and in the community?

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## Compulsory Training E: Prayer

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### Goals

- Establish and develop a regular discipline of personal prayer.
- Participate in a course on prayer and/or prayer retreats as available.
- Demonstrate competence in the leading of intercessory prayer within the parish.

### Points to Consider

- This should be a daily part of all Christians' lives, and certainly a part of the Lay Reader's life.
- Regularly praise God, give thanks to God, confess our sins, and seek God's help with our problems that we, and others, may be having.
- The word **ACTS** may help to remind you what to include in your prayer: Adoration, Confession, Thanksgiving, and Supplication.
- Remember that God knows our needs; it is the state of our hearts that is in question.
- Give God a chance to speak to you.
- Read the Scriptures — this may be best done just prior to your prayers.
- After prayer, allow a quiet time for God to speak to you — in God's own time and in God's own way.
- Remember that the Lord's Prayer is a model for all prayers.
- When preparing for leading the Intercessions, speak to the Parish Priest and members of the Parish so that you are aware of the present needs of the parish. Many parishes maintain an Intercessions Book, where parishioners may enter prayer requests, particularly for the sick or those with special needs.
- The Diocesan and Parish Cycle of Prayer may be included in the bulletin.
- If you are inexperienced in intercessory prayer, it is best to use one of the Litanies or other prayers. In the BAS refer to the Litanies on pp.110-129, the Prayers of the People on p. 235, the Occasional Prayers on pp. 675-684, and the Prayers for the family on pp. 690-691 and 696-697. In the BCP there is the Litany and Supplications on pp. 30 through 36, and various other prayers for Special Occasions, on pp. 37 - 64. Other litany resources may be used in consultation with the Incumbent.
- Speak slowly, and be sure that the congregation's response to each part is obvious (especially if they do not have a copy of the book you are using).
- As you gain more confidence, and the confidence of the Parish Priest, you may use more prayer that is extemporaneous. However, watch the time allowed for this part of the service ... extemporaneous prayers tend to creep up and up in the amount of time they take.
- Use language that conveys intimacy and respect. Pray for people by name as directed by your parish priest. Pray for God's guidance in resolving contentious issues.
- Remember, your function is to lead the congregation in communing with God.

## Compulsory Training F: Conducting Worship

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### Goals

- Conduct worship in the Parish
- Familiarize yourself with the variety of worship options within the Anglican Communion by visiting at least two other parishes.
- Collaborate in planning of worship in the Parish.
- Read a scripture lesson, or read or conduct the Psalm, in regular worship service
- Prepare and conduct Prayers of the People
- Function as a lay reader in at least two different services (e.g. Eucharist, Baptism, Morning Prayer).
- Lay Reader must be familiar with the appointed readings of the day.

### Points to Consider

- Personal Preparation:
  - study and prayer
  - attitude of sharing
  - focus on worship (not on self)
- Practical Preparation:
  - Understand parts of, and significance of, the Liturgy
  - Be a team player
  - Practical training and practice
- Personal Presentation:
  - Clean and tidy, appropriate dress (vestments help to deflect attention from self)
  - Voice articulation, projection, pronunciation
  - Be organized — papers, markers (thorough, but discreet)
- Studied Innovation:
  - Be sure that any innovations are enriching, comfortable, and carefully introduced.
  - No surprises!! If you are doing something different, be sure those working with you know about it.
  - Use all opportunities for ongoing training in the Liturgy

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## ***Elective Modules***

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### ***Overview of the Elective Modules***

The elective modules may be undertaken at any time in any order. They are designed to enrich your ministry and enhance your skills as a Lay Reader.

### ***Requirements***

<b><i>Section</i></b>	<b><i>Requirement</i></b>
<b>2-A</b>	Sharing the Faith
<b>2-B</b>	Leading Worship
<b>2-C</b>	Preaching
<b>2-D</b>	Administering the Sacraments
<b>2-E</b>	Ministry of Music
<b>2-F</b>	The Anglican Way
<b>2-G</b>	Social Justice
<b>2-H</b>	Officiating Funerals and Burials

## Elective Module A: Sharing the Faith

---

### Goals

This section is personal in nature and will be on-going throughout your journey into faith.

- To be aware of what you yourself believe and what is the grounding of your faith.
- To be able to share your faith with other people.

### Points to Consider

- Study with the parish priest or a Bible study group the significance of the following Biblical passages that model evangelism:
  - *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 out 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
- Take every opportunity to learn how to evangelize or to share your faith with others.
  - Attend a workshop on evangelization and sharing your faith.
  - Help organize a course such as Alpha, a Parish Mission, or other outreach event.
  - Consciously take every opportunity to share your faith with your family, in the community, and in the workplace throughout the week — not just on Sundays!

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## Elective Module B: Liturgy and Conducting Worship

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### **Goals:**

- Understand the role and responsibilities of the Lay Reader in leading worship.
- Be able to lead a complete worship service.

### **Points to Consider:**

- Follow the directions of the Priest.
- Be familiar with the various types of services, eg. Holy Eucharist, Baptism, Morning Prayer, Funerals, etc.
- Be competent to select readings, collect, etc from the appropriate Lectionary.
- Be flexible and prepared as necessary to incorporate special elements at the appropriate point in a service.
- Be sensitive to the needs of the parish in selecting and adapting the litanies/prayers of the people, and choosing music where appropriate.

## Elective Module C: Preaching

---

### Goals

- Be familiar with the basic structure of a sermon.
- Attend an introductory course on Preaching/Homiletics.
- Understand the fundamentals of good public speaking
- Demonstrate the ability to deliver a sermon

### Points to Consider

#### 1. Preparation

- a) Lay Readers should
  - draw upon personal knowledge and personal beliefs when preaching
  - base their presentation on an explanation of God's word
  - be seen to try to be an example of the teachings of Jesus Christ
  - build a bridge for the congregation between biblical times and today.
- b) Sermon ideas:
  - primarily focus on one of the Lectionary readings for the day
  - biblical themes (creation, the fall, grace, forgiveness etc.)
  - occasionally, a current event topic of general concern but using biblical examples
  - very rarely, personal testimony as a primary source.
- c) Preparation:
  - pray for inspiration, for guidance and for humility.
  - start early and prepare well (you owe it to the congregation).
  - Decide on the biblical passage to be explored in the sermon and then study it to decide what it says, what it means, what is difficult to understand. This is sometimes referred to as 'exegesis'.
  - decide early on the Controlling Idea (Homiletic Idea) in the passage chosen.
  - read different bibles to get the context — "a text without a context is only a pretext!"
  - read one or two commentaries on the passage chosen.
  - look for examples of the controlling idea in our present life.
  - prepare the skeleton or outline of your sermon, going from the past to the present, and back and forth again and again so there is movement in what you say.
  - remember that every story has certain common elements in its plot:
    - the situation as it is now (could be good or bad)
    - things change - serious trouble, Oh dear!
      - Ah ah! a turning point is reached.
      - There *is* a way forward if we do this
      - Yeah! We made it, with God's help, and then ...
      - but wait, what is happening now?
      - and so it goes on, through the whole process again.
- d) Application:
  - now get more specific, giving 'for instances' to help the congregation think through their own answers.
- e) Illustrations:
  - use examples from the Bible itself, as well as real life experiences to illustrate the controlling idea.

- f) Outcome:
  - think through the 'so what?' What do you want to call people to do?
  - there needs to be an active response to your message
  - motivation will demonstrate the benefits of responding
  - remember that the challenge of a good sermon, with God's grace, is to help people to grow, change and have greater insight into the subject discussed.
- g) Introduction:
  - having prepared the sermon, now think of a good (30 second) opening which will get people's immediate attention.
  - start from where people are at (i.e. in today's world)
  - it is often a good idea to ask a question which forces people to answer it in their own heads, or be interested in what YOU think is the answer. Then they will be more likely to listen to what you have to say next!
- h) Conclusion:
  - the conclusion should include a short summary of what has been the controlling idea.
  - you can end with an invitation to take the next step in life's journey by accepting the challenge, which has been illustrated by the sermon.

## 2. Source Materials

- The Revised Common Lectionary
- 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

Lay Readers are urged to take advantage of opportunities for at least one course in Homiletics, as provided by the Lay Reader Association.

## Elective Module D: Administering the Reserved Sacraments

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### Goals

- Know how to administer the elements
- Understand the requirements for the care and keeping of the reserved sacraments.
- Be familiar with the services of Holy Communion in the Book of Common Prayer and Holy Eucharist in the Book of Alternative Services.

*General notes on the Sacraments are included as Appendix E*

### Points to Consider

- 1) Introduction
  - a) While more and more people are living to an older age, many of these people, because of their advanced age, are limited in their mobility. They are often referred to as being 'shut-in', either in their own homes, in nursing homes, or in seniors' residences.
  - b) Along with the many changes and adjustments which these people have to make is a change in worship patterns. The normal, healthy Anglican can be in church weekly if she or he chooses to do so. Those who are sick or shut-in are often unable to attend church services weekly.
  - c) The parish Priest who is conscientious in seeing that shut-ins receive Communion is capable of reaching each individual at most five or six times a year. In actual practice, many clergy are only able to bring Communion to shut-ins two or three times a year. Obviously this is not a desirable situation.
- 2) **Permission**
  - a) The Incumbent of the parish must have obtained the prior approval of the Bishop for each Lay Reader to perform this ministry.
- 3) **Resources**
  - a) The Book of Alternative Services contains a section (p. 256-260) entitled, *Communion under Special Circumstances*. As well, the Anglican Book Centre, under the direction of the Doctrine and Worship Committee of the Anglican Church of Canada, has published a booklet, *Public Distribution of Holy Communion by Deacons and Lay People*. Both of these are good sources for parishes wishing to embark on a programme by lay people for distribution of the Sacrament to the sick or shut-in members of their communities.
- 4) **Criteria**
  - a) It is important that such ministry emerge from the life of the parish, and be acknowledged by the Christian community.
- 5) **Qualifications for selection of lay people for this ministry**
  - a) They must be regular communicant members themselves and be seen as sincere and conscientious in practising their faith.
  - b) There must be signs of willingness to be involved in the ministry of the Church.
  - c) They must have some ability to work with people.

- d) They must be known and respected by the congregation and approved by the Parish Council or whatever body speaks on behalf of the congregation.
- e) They should be trained by the Incumbent.
- f) At a public worship service, they should be commissioned and licensed to perform this ministry. See *Occasional Celebrations of the Anglican Church of Canada*. Toronto: Anglican Book Centre, 1992, for a service entitled, *commissioning for Lay Ministries in the Church*, pp. 112-113.

6) **Practical Suggestions**

- a) A Service Booklet, in large print, should either be purchased or printed (with permission) for local use.
- b) It is appropriate that the language be that of the 1962 Book of Common Prayer.
- c) Bread and wine should be consecrated at the "early" service in the parish church.
- d) If possible, especially for Nursing Home services, a team (including a musician) should undertake this ministry. If the Sacrament is taken to a private residence, only one person is needed.
- e) The Prayer of Consecration is omitted.
- f) It is appropriate that the Sacrament be taken to the sick or shut-ins on Sunday – if at all possible; otherwise arrangements should be made to take it to the shut-ins as close to Sunday as possible.
- g) Any consecrated bread or wine that is left should be consumed by the lay person.

## Elective Module E: The Ministry Of Music

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### Goals

- To understand and be competent in the use of music in worship.

### Points to Consider:

- Together with the music provider the Lay Reader may select suitable hymns, psalms, canticles and music to complement the worship service and reflect the theme(s) of the lections.
- Consideration should be given to the tastes and traditions of the particular parish.
- Be aware of copyright limitations and regulations.
- Generally the choices of Hymns and /or Praise Songs follow the pattern of:
  - Processional or opening hymn.....Praise
  - Gradual/office hymn.....Prayerful or Meditative
  - Offertory hymn.....Thankful, seasonal or themed
  - Recessional or closing hymn.....Inspirational

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## Elective Module F: The Anglican Way

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### Goals

- Study the Anglican Communion.
- Have an understanding of the history of the Anglican Church
- Be familiar with the structure of the Anglican Church particularly the Anglican Church of Canada
- Be aware of the various modes of Anglican spirituality and worship in Canada.
- Become familiar with a selection of Anglican writers and theologians.
- Keep current with events in the Anglican Communion, the Anglican Church of Canada and the Diocese of Ontario.
- Understand the Anglican way in light of our ecumenical relationships – particularly with the Evangelical Lutheran Church in Canada.

### Points to Consider

- 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 reigning monarch of England is known as the Supreme Governor of the Church of England
- 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 Rd., 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.
- 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.
- Unity and co-operation throughout the Anglican Communion is achieved through consultation at the Lambeth Conference of Bishops held in England under the presidency of the Archbishop of Canterbury.
- Other venues for co-operation within the Anglican Communion include the Anglican Consultative council, the Colleges and Universities of the Anglican Communion, and the Anglican Centre in Rome.
- 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, 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 any necessary laws.
- 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. Bishop serve a geographic 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.

- Anglican worship is Biblical, Sacramental and communal, involving all of 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. The acronym ACTS for the preparation of prayers is helpful-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 - Confirmation, Holy Matrimony, Ordination, Confession of Reconciliation, and Anointing the Sick with oil (sometimes called Holy Unction). The Sacraments are further explained in Appendix ---
- 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 Diocese within Canada, each served by a bishop. Within each Ecclesiastical Province one of the serving bishops is chosen to be the Metropolitan of the province. A Metropolitan is called Archbishop and referred to as the Most Reverend.
- 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 multi-point parishes. Combinations of parishes are known as area ministries.
- In addition to the parishes, there are also special ministries to hospitals, universities, the armed forces, the prisons, missionary work and social service action.
- The Anglican Church also includes religious orders of monks and friars, nuns and sisters. In Canada the Community of the Sisters of the Church, the Sisterhood of St. John the Divine, the Order of the Holy Cross, and the Society of St. John the Evangelist exist.
- Make a practice of reading the Canadian Anglican Journal, the quarterly diocesan newspaper called Dialogue, and the diocesan enews weekly to keep up on the activities within the church both nationally and locally.

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## Elective Module G: Social Justice

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### **Goal**

- To be aware of, and sensitive to, the current issues of social justice in the light of Jesus' command to serve our brothers and sisters.

### **Points to Consider:**

- Three of the Marks of Mission of the Anglican Church of Canada are:
  - responding to human need by loving service
  - seeking to transform unjust structures of society
  - striving to safeguard the integrity of creation and sustain and renew the life of the earth.

As followers of Jesus we are compelled to "preach good news to the poor, proclaim freedom for the prisoners, recovery of sight to the blind, release the oppressed, and proclaim the time of the Lord's favour."

Each of us can do this in concrete ways according to his or her own gifts.

## Elective Module H: Lay Readers' Participation at a Funeral

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### Goals

- To be familiar with the various funeral services in the Book of Common Prayer and the Book of Alternative Services
- To be comfortable in assisting or leading a funeral service

### Points to be

- In some circumstances it falls to the lay readers in a congregation to perform a funeral ceremony. This is within the area of responsibility of the lay reader as funerals do not have to be performed by clergy. Of course any service performed would either be at the request of and with the permission of the priest of the parish. Services requested to be performed in a funeral home should be done with the permission of the deceased's clergy if one exists.
- The rubrics of the Funeral Section of the Book of Alternative Services are an invaluable resource if one is called on to perform such a duty and should be read carefully before embarking on such a duty.
- There are three forms of funeral laid out in the Book of Alternative Services
  - A funeral composed of three events separated by two processions. Prayers are provided for use in the home or in an undertaker's premises: a liturgy is provided for use in church: a committal is provided for use at the grave or other appropriate place.
  - A funeral composed of two events: a liturgy in a chapel and a committal at the grave:
  - A funeral which takes place entirely in a home or other suitable place. (This form would usually be observed in special circumstances e.g., when a committal must be deferred because of inclement weather or the distance of the grave.)

Circumstances will dictate which format to use and indeed a combination could be used.

### PLANNING CHART FOR FUNERAL/MEMORIAL SERVICES

The planning chart found in Appendix G was distributed to those attending Summer Fruit for Souls 2016 and forms an excellent resource if called upon to plan and /or conduct a funeral/memorial service.

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## Appendices

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### Appendix A: Canon B9 Lay Readers

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#### CANON B9 LAY READERS

1. A lay reader shall be
  - a. a baptized member in full communion with the Anglican Church of Canada, of at least one year's standing;
  - b. a regular communicant not less than eighteen years old;
  - c. not in Holy Orders; and
  - d. licensed by the Bishop.
2. There shall be a Lay Readers' Association of which all lay readers and probationary lay readers shall be members and the Bishop shall be patron.
3. There shall be a Warden and deputy Warden of the Lay Readers' Association who shall be priests of the diocese and who shall be appointed by, responsible to, and hold office at the pleasure of the Bishop.

#### REGULATIONS PURSUANT TO CANON B9 LAY READERS

1. No one shall be presented to the Bishop to be licensed as a lay reader unless he or she has been recommended by the incumbent and churchWardens of the candidate's parish, with the concurrence of the Parish Council.
2. Before a candidate is licensed as a lay reader by the Bishop, he or she shall
  - a. serve a one-year probationary period, during which time the probationary lay reader may perform the duties of a licensed lay reader under the guidance of the incumbent;
  - b. complete a course of study approved by the Bishop and the Warden of the Lay Readers' Association; and
  - c. participate in continuing programs prescribed from time to time for his or her training and education in the faith.
3. The license of a lay reader shall remain in force at the pleasure of the Bishop. It will automatically expire twelve months after the assumption of office by a new Bishop or a new incumbent. The license may be renewed by the Bishop at the request of the incumbent and the churchWardens, with the concurrence of the Parish Council.
4. The license of a lay reader shall authorize him or her to administer either or both of the consecrated elements of Holy Communion as directed by the incumbent.
5. The lay reader shall be admitted to office by the Bishop, or by the incumbent when duly authorized by the Bishop, at a service of public worship.
6. As authorized by the Bishop or the incumbent, the duties of a lay reader shall be to officiate at, or assist in, those parts of Divine Service not required to be performed by a member of the clergy; these duties may include preaching.
7. With the approval of the lay reader's incumbent, a lay reader may perform duties and services in his or her own parish and in any parish to which he or she is invited by the incumbent of that other parish or, in the case of a vacancy, invited by the Regional Dean.

8. A schedule of remuneration and travel allowance for lay readers shall be set by the Synod Council to be paid by the parish in which lay readers are invited to serve. Except in unusual circumstances this will not apply to service in the lay reader's home parish.
9. Stipendiary lay readers may be appointed by the Bishop to have pastoral and administrative responsibility in parishes without an incumbent, such ministry to be under the supervision of the Bishop.
10. The Lay Readers' Association shall appoint its own officers and Executive Committee, as it may deem advisable, pursuant to Canon A5, and as laid out in the By-Laws of the Association.

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## Appendix B: Lay Readers' Installation Service

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### Admission of Parish Lay Readers

*To be used before the Prayers of the People (Intercessions) at the Eucharist.*

*The Congregation being seated, the Candidates and the Wardens stand before the Priest.*

*The Wardens present the Candidate(s).*

WARDENS: We present to you *N.N. [and N.N.]*, to be admitted to the office of Lay Reader of this Parish.

PRIEST: Have they been selected in accordance with the Canons and customs of this Diocese, and do you believe their (his/her) manner of life to be suitable to the exercise of this office?

WARDENS: We certify to you that they have been duly selected and we believe them to be qualified for this office.

PRIEST: *To the candidate(s)*  
Will you be loyal to the doctrine, discipline, and worship of Christ as this church has received them, and will you, in accordance with the canons of this diocese, obey all Priests who may have authority over you and your work?

**CANDIDATES: I am willing and ready so to do.**

PRIEST: May God guide and bless you in the doing of this work.

*The Warden reads the Bishop's license.*

*The Priest takes each candidate in turn, by the right hand*

PRIEST: N., I admit you to the Office of Lay Reader of this Parish; and I give you this [bible] as a token of your ministry; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

PRIEST: Let us pray.

Almighty God, we thank you that by the death and resurrection of your Son Jesus Christ you have overcome sin and brought us to yourself, and that by the sealing of your Holy Spirit you have bound us to your service. Send these your servants forth in the power of that Spirit to perform the service you set before them; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

*The candidates are vested with the Blue Preaching Scarf or Medallion of Office, and are then conducted to the Lay Readers' stall by the Warden(s).*

PRIEST: Teach me your way, O Lord, and I will walk in your truth.

**PEOPLE: Knit my heart unto you, that I may fear your Name.**

PRIEST: So will I always sing praises unto your Name.

**PEOPLE: That I may daily perform my vows.**

PRIEST: Let us pray.

Almighty God, whose blessed Son did read the holy scriptures in the synagogue; look graciously upon the Lay Readers of your church, and so enlighten them with wisdom and understanding that they may read your holy Word to the edification of your people, and the glory of your holy Name. 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 innocence of their lives, may adorn in all things the doctrine of Christ our Saviour, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

*The service continues with the Prayers of the People, conducted by the newly admitted Lay Readers.*

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## Appendix C: The Fundamentals of Good Public Speaking

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### 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 Ontario is Toastmasters International. There are clubs in Trenton, Belleville, Napanee, Kingston, and Brockville. 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 D: Effective Communication

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- The functions of communication are:
  - Motivation
  - emotional expression
  - information
  - control
- Communication involves **Listening, Thinking, and then Speaking**.
- 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.
- Information is giving out — **Communication is getting through!**
- Barriers to effective communication are:
  - physical distractions
  - semantic problems
  - language problems, e.g. short forms and acronyms not known to everyone
  - cultural differences
  - gender differences
  - absence of feedback
  - status effects
  - defensiveness
  - filtering
  - selective perception
- The Art of Effective Listening
  - **Hearing** (passive, non-selective, generalized) *versus*
  - **Listening** (active, selective, focused).
- There are three types of Listening
  - Appreciative
  - Analytical
  - Instructional.
- The components of Effective Listening
  - Make eye contact
  - Use affirmative gestures/expressions
  - Avoid distracting actions
  - Ask questions
  - Paraphrase
  - Avoid interrupting the speaker
  - Don't *overtalk*
  - Make smooth transitions from listening to speaking
- Improve your Thinking Power
  - Creative thinking is divergent thinking, suspended judgement, acceptance.

- Thinking on your Feet
  - What's going on here?
  - What is my objective?
  - What are my options?
- Effective Oral Communication:
  - Clear statement of the aim ("me" focused) in order to ... inform, explain, inspire, persuade, motivate, entertain, educate, train, or diffuse.
  - 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.
  - A *Call to Action*, which is "you" focused, from which you hope your audience will understand, recommend, approve, act/react, demonstrate, vote, donate, and/or communicate your message.
- 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**).
- 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.
- Interpersonal Communication is the reality of every person's daily life:
  - the one-on-one encounter
  - social conversation
  - coaching, mentoring
  - regular e-mails
  - negotiating
  - conflict management
  - couples communicating
  - answering the phone
- Use of the telephone answering machine is a powerful communication tool:
  - when leaving a message, start with your name, time and date of call and your phone number
  - then explain why you are calling, and say what information or action that you want
  - end the call by repeating your name and then your phone number, repeated TWICE slowly.
- Effective Meeting Management depends on good communication:
  - as chairperson, decide WHY you are meeting and what are the objectives/expectations
  - inform everyone, with plenty of notice, the date, place and time of the meeting
  - prepare a **written** agenda so it is structured to meet the objectives/expectations
  - state, at the start of the meeting, the time to close the meeting, and get agreement
  - as chairperson, bear in mind the objectives of why you are meeting, and keep control
  - honour the time commitment, or get consensus for a short extension.
  - follow-up every meeting with a written summary, indicating who has agreed to take action on which points and when they are required.

- ☐ As a Leader, you must **L.E.A.D.** your meetings:
  - Lead with objectives
  - Empower to participate
  - Aim for consensus
  - Direct the process

— The above notes were prepared by Chris K. Ford, DTM of *Generally Speaking*, Manotick.

## Appendix E: General Notes on the Sacraments

*An outward and visible sign of an inward and spiritual grace,  
given to us by Christ himself as a means whereby we receive this grace,  
and pledge to assure us thereof.*

— The Catechism, p. 550, Book of Common Prayer

In the Anglican Church, there are two Great Sacraments: Baptism & Eucharist both of which were ordained by Christ in the Gospels. Catholic Christianity also recognize five *Lesser Sacraments*: Confirmation, Holy Orders, Confession (or Reconciliation), Holy Unction, and Marriage (see also p. 62). All the sacraments have three things in common:

□ an outward and visible **Sign** – something we can see, hear, touch, or smell, and enter into.  
an inward and spiritual **Grace** – a way in which we can expect God to respond as we participate in faith.  
they are all for **Ministry** – to enable the ministry of Christ, in and through His body, the Church.

<b>Table of Great Sacraments</b>		
<b>Sacrament</b>	<b>Sign</b>	<b>Grace</b>
<b>Baptism</b>	Water, administered in the Name of the Trinity, following profession of Christian Faith	Forgiveness, salvation from sin, new birth, gift of the Holy Spirit, membership in Christ
<b>Eucharist</b>	Bread and wine blessed, broken and shared in the community gathered in Jesus' Name	The Body and Blood of Christ; sharing in his life, healing, and forgiveness

<b>Table of the Five Lesser Sacraments</b>		
<b>Confirmation</b>	Hands laid on by a Bishop, following a Confession of Faith	Stirring-up of Gifts of the Spirit; strength/grace to serve and to persevere
<b>Holy Orders</b>	Hands laid on by a Bishop/Bishops/Priests, following Confession of Faith and taking of Vows	Gifts for Ministry; Grace to live out this vocation and to be used as a vessel in the sacramental life of the Church
<b>Reconciliation</b>	Verbal confession before a priest, followed by assurance of forgiveness and absolution	Forgiveness; reconciliation with God, others, and oneself; healing; renewal
<b>Holy Unction</b>	Anointing with oil and hands laid on with prayer	Healing; peace, forgiveness, strength, hope
<b>Marriage</b>	Vows made to each other and before God and witnesses; live/love together, wedding bands/ or rings	Blessing of the union ( <i>one flesh</i> ); growth in love; creativity; prophetic witness re: Christ and His Church

The Sacraments are not *done*, but *begun*, as the outward sign is offered. Their fullness is experienced only as they are entered into and lived out faithfully; as we live *sacramentally*. The great sacrament, which we offer, is the Christian life, lived out in faith, alive in Jesus, and God's Spirit alive in us.

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## Appendix F: Serving During the Preparation for the Eucharist

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- The following takes place during the Offertory
  - The server first takes the lavabo and a towel draped over the forearm and offers it to the Officiant. The Officiant will place their fingers in the bowl and the server pours the water over the fingers. The Officiant will take the towel to dry their hands and place it back over the server's forearm. The lavabo is returned to the credence table. (it is quite common for Officiants to use hand sanitizer rather than the lavabo)
  - The server takes the breadbox, opens it, carries it up to the altar, and lets the priest take as much bread as needed. The server bows to the Officiant and then replaces the breadbox back on the credence table. It is helpful if the server knows the approximate attendance of the congregation to help the Officiant decide how much bread is needed.
  - Next, the server removes the stoppers from the cruets and takes the wine in the right hand and the water in the left and approaches the Officiant.
  - The server hands the wine to the Officiant and then transfer the water from the left hand to the right hand. The Officiant hands the wine back to the server.
  - The server hands the water to the Officiant and then transfers the wine from the left hand to the right hand. The Officiant hands the water back to the server.
  - The server bows to the Officiant and returns the cruets back to the credence table and replaces the stoppers.
  - After the Eucharist has been received by all, the server takes the stopper out of the water cruets and approaches the Officiant. The server assists the Officiant by pouring a small amount of water on the paten. The Officiant will pour the water from the paten into the chalice then consume the water. The Officiant may request more water to be poured into the chalice. The server returns the water to the credence table and replaces the stopper. In some churches the water cruet is handed to the Officiant and they pour the water into the vessels then return the cruet to the server.
  - The server moves the missal from the Gospel side of the altar to the Epistle side.

**Appendix G: Funeral Planning Chart**

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Address	Telephone
Personal Information	
Name	
Next of kin	

Hymn title	Book / #
Service Format	
Music	
Before the service	
During the service	
During the service	
During the service	
Recession	

Who	Telephone
Remembrances/Eulogies	

Specifics	person requested
Readings and Homily	
Lesson	
Psalm	
Lesson	
Gospel	
Prayers	
Homily	

Who	telephone
Bulletin	
Preparation	

Organization	Contact
Memorial Donations	
1.	
2.	

Committal
Where will body or ashes be placed

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## Appendix H: Liturgical Drama

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- Liturgical Drama is used to illustrate the Liturgy of the Word as part of a worship service.
- Drama can be a *silent but concurrent* illustration of a hymn, psalm, or scriptural reading. Drama can be a precursor to the sermon to 'set the scene' or underline the point(s) the preacher makes. However, drama should never moralize nor try to provide answers.
- If this is a new thing for your church, maybe start with two or three readers taking the voices of different characters in a biblical story as you all read the Lesson. This is easier to do and will introduce the idea of drama in a non-threatening way.
- Whatever you decide to do, the most important thing to do is to think it through from beginning to end (staging, lights, sound amplification, place in the programme, where the actors appear from and where they go at the end of the drama, etc.) Then practice, **practice**, and **practice some more!**
- The best way to participate in such drama is to use the *whole* body to convey the many nuances of the passage being read or illustrated. Remember to *stay in character* until the drama is finished.
- Voice
  - **loosen-up** the voice by conscious breathing exercises, relaxation exercises, and vocal warm-ups;<sup>2</sup>
  - be aware of the **resonators** of the voice: bridge of the nose, the cheek bones, the forehead and the top of the skull;
  - be aware of good **articulation**: use the lips, the teeth, the tip of tongue to sound ends of words clearly – particularly P, D, I, V, and TH
  - **project** the voice so it can be heard in the back of the church (even if you are whispering!); use inflexion and variety so it is not a monotone (very boring!);
  - **pace** is important: slow down so that people can hear and understand;
  - **empathy** is obvious if you believe in what you are saying;
  - **emotions** are expressed by the full range of vocal tones (but don't overact!).
- Body Language
  - **place**: use the open or closed positions as appropriate to the drama; be careful not to *upstage* another person by crossing in front or hiding them;
  - **movement**: be natural; portray energy or lethargy (fast or slow); if not called for, be still and do not fidget to distract from others on stage;
  - **gestures**: be natural and don't do too much; follow real life and show what you feel; but be still at dramatic moments in the dialogue.

### Liturgical Dance

- Liturgical Dance is a form of graceful miming and movement as an illustration of some part of the worship service, such as the Psalm, Lections, or Hymns. The miming can convey emotions (joy, sorrow, bewilderment, hope, despair, peace and reverence) or it can demonstrate the action of the story.

It can be done solo, but more often is done as part of a team.

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<sup>2</sup> For example, softly sing a verse or two of a hymn, do scales, sing musical notes using the note names, "*doh, re, mi, fa, so, la, ti, doh,*" or the vowel names "*a, e, i, o, u, and some-times y.*" Loosen up your facial muscles by making grimaces and other "*funny faces!*"

Though it has ancient roots, it has not been a common occurrence in the past few Centuries. However, it is now becoming more popular in alternative forms of service, and was even included in the opening service of the 1998 Lambeth Conference, and at the 140<sup>th</sup> Anniversary celebrations of our diocese.

Those Lay Readers in the Diocese of Ontario, who are interested in learning more about Liturgical Dance, should contact Debbie Donaldson, of Debbie's Dance Studio, Gananoque Tel.: 382-1299.

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## Appendix I: Resources for Lay Reader Training

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- The Bible (Various editions e.g. NRSV, NLT, NIV etc.)
  - Lectionaries
  - Commentaries
  - Concordance
  - Bible Dictionary
  - Bible Atlas
  
- Prayer Books
  - The Book of Alternative Services (BAS)
    - The Book of Occasional Services
  - The Book of Common Prayer (BCP)
  
- Hymn Books
  - Common Praise (1998)
  - The Hymnal for Worship and Celebration (1996)
  - Songs for a Gospel People (1987)
  - The Hymn Book of Canada (1971)
  - The Book of Common Praise (1938)
  
- The Church Bookroom
  - Phone: 613-544-4774 Ext. 127  
Toll-Free: 1-866-794-1013  
Email: [bookroom@ontario.anglican.ca](mailto:bookroom@ontario.anglican.ca) [www.churchbookroom.com](http://www.churchbookroom.com)
  
- Rector's Library/Church Library
  - Most clergy have a wealth of books that would be useful for further study and sermon preparation.
  - Some churches have started their own library with books available to borrow.
  
- Public Library
  - Religion Section – 200's

**Note:** The main topics following are arranged in alphabetical order.

### **Anglicanism**

- Print Resources
  - This Anglican Church of Ours, -Bays, Patricia
  - Handbook of Faith for Anglicans, -Smith, D.A.P.
  - The Church in History, - John E. Booty
  - Understanding the Faith of the Church, - Richard A. Norris
  - Rites for a New Age, - Michael Ingham
  - This Anglican Church of Ours, - Patricia Bays
  - What is Anglicanism, - Urban T. Holmes
  - This is Our Faith - Ian Stuchbery
  - Anglicanism – Stephen Neil

### ***Bible • Study of Scripture***

#### Videos

- Discovering The Bible (V 96-15)  
DVD (60 minutes each)

#### Print Resources

- Eat This Book: The Holy Community at Table with Holy Scripture, -Peterson, Eugene H., 2009
- How to Read the Bible for All Its Worth, -Fee, Gordon

### ***Christian Faith • Understanding the Faith***

#### Videos

- Building Blocks: An Introduction to Christian Faith (V-S 8, 59, 60, 61)  
John Bowen (Inter-Varsity Christian Fellowship of Canada, 1997)

#### Print Resources / Books

- Study Guide — The Screwtape Letters, -Lewis, C.S. Harper Collins, 2001
- Soul Feast: An Invitation to the Christian Spiritual Life, -Marjorie J. Thompson
- Questions of Life, -Gumbel, Nicky
- The Monday Connection: On Being an Authentic Christian in a Weekday World- William E. Diehl,
- Introduction to Christian Workshop - James F. White
- Where in the World are You? Connecting Faith and Daily Life- Norma Cook Everist, and Nelvin Vos,
- Family: The Forming Center: A Vision of the Role of Family in Spiritual Formation-Marjorie J. Thompson,
- The Once and Future Church - Loren B. Mead.
- Good News People - Harold Percy
- Following Jesus: First Steps on the Way - Harold Percy
- Where's A Good Church - Donald C. Posterski and Irwin Baker
- The Ministry of Listening – Donald Peel

### ***Hymn Resources***

#### HymnSite.com

- Suggested Hymn for use with the Revised Common Lectionary
- Offers a list of hymns geared to the readings and the season.
- <http://www.hymnsite.com/lection/>

#### Church of Scotland (Presbyterian)

- <https://www.resourcingmission.org.uk/music>
- This section offers a range of suggested material which can be used each week for individuals and congregations to develop.

- 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.
- United Methodist Church (USA) - Worship Resources
  - <http://www.umcdiscipleship.org/worship/music>
  - Worship Planning Helps, Preaching Helps, Lectionary Hymns.
- McCausland's Order of Divine Service
  - Includes all the basic information for planning services and selecting readings and collects for every day of the church year. Full citations for the Sunday lectionaries of the RCL and BCP, daily Eucharistic readings of the RCL and BCP, and daily office citations from the BAS and BCP. Hymns for each Sunday and major feasts are selected from Common Praise and the 1938 and 1971 Hymnals

### **Lector Skills • Public Reading of Scripture**

- Print resources
  - Workbook for Lectors and Gospel Readers
  - The Ministry of Lectors  
Wallace, James A. Collegeville, Minnesota: The Liturgical Press  
available through the Church Bookroom
- Pronunciation
  - Lector's Guide to Biblical Pronunciations  
Staudacher, Joseph M. Huntington, Indiana: Our Sunday Visitor, Inc., 2001.  
Revised Edition.  
ISBN 9780879739904

### **Ministry in Daily Life • Christian Ministry**

- Print Resources
  - How to Find Your Mission In Life  
Richard N. Bolle (2005, ISBN: 9781580087056).

### **Spirituality of Work Series**

- Books
  - Spirituality @ Work: 10 Ways to Balance Your Life on-the-Job  
Gregory F. Augustine Pierce. 2005, 9780829421163.
  - Ministry in Daily Life  
Diehl, William E. Alban Institute, 1996 (P99-33)
  - The Monday Connection  
(P99-3 5) Diehl, William E. 2012

### **On-Going Prayer Life and Personal Study of Scripture**

- Books
  - Bible – NRSV plus at least one other version
  - Essential Guide to Bible Versions - Philip W. Comfort
  - The Bible for Today's Church, - Robert A. Bennett and O.C. Edwards
  - Opening the Bible, - Roger Ferlo (The New Church's Teaching Series)
  - Choosing a Bible for Worship Teaching, Study, Preaching and Prayer - Donald Kraus

### ***Prayer • Intercessions, Prayers of the People***

- Printed Resources
  - The Prayers of the People [booklet]  
Johnson, David Enderton. Forward Movement Publications, 1988
  - Intercessions for Christian People  
Ramshaw, Gail  
Liturgical Press, 1990
  - Leading Intercessions  
Chapman, Raymond  
Canterbury Press, 2006

### ***Preaching and Sermon Resources***

- Printed Resources
  - Between Two Worlds. - John Stott.
  - The Preaching Life. - Barbara Taylor Brown
  - Homiletics: Christ Centered Preaching - Bryan Chappell
  - Preaching Christ from the Old Testament - Sydney Greindanus
  - Preaching the New Testament edited by Ian Paul and David Wenham
  - The Art of Prophesying -William Perkins
  - Why Johnny Can't Preach - T. David Gordon

### ***Servers***

- Printed Resources
  - Servers and Services: Instructions for Serving Anglican Liturgies  
Dunn, Greig  
ABC, 1986

### ***Authors to Consider***

- C.S. Lewis
  - The Great Divorce: A Drama (1945)
  - The Pilgrim's Regress: An Allegorical Apology for Christianity, Reason and Romanticism (1933)  
The Screwtape Letters (1942) [with Screwtape Proposes a Toast (1961)]
  - Mere Christianity (1952)
  - Beyond Personality: The Christian Idea of God (1944)
  - The Problem of Pain (1940)
  - The Four Loves (1960)
  - Reflections on the Psalms (1958)
  -
- Barbara Brown Taylor
  - Gospel Medicine.
  - Bread of Angels.
  - God in Pain.

- Mixed Blessings.
- When God is Silent.
- Home By Another Way.
- 
- ☐ Philip Yancey
  - The Bible Jesus Read
  - The Jesus I Never Knew
  - What's So Amazing About Grace
  - The Question That Never Goes Away
  - Church, Why Bother?
  
- ☐ Bart Ehrman
  - A Brief Introduction to the New Testament
  - The Bible: A Historical and Literary Introduction

## Appendix J: On-Line Resources

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### Anglican Sites

- The Anglican Church of Canada [www.anglican.ca](http://www.anglican.ca)
- The Worldwide Anglican Communion [www.anglicancommunion.org](http://www.anglicancommunion.org)
- Anglicans On-Line [www.anglicansonline.org](http://www.anglicansonline.org) also, [www.anglicansonline.org/resources/books.html](http://www.anglicansonline.org/resources/books.html)
- The Diocese of Ontario [www.ontario.anglican.ca](http://www.ontario.anglican.ca)
- The Diocese of Ontario – The Church Bookroom [www.churchbookroom.com](http://www.churchbookroom.com)

### Preaching Etc.

Every Sunday a sermon in hundreds of thousands of churches all over the world. And in the days before those Sundays, there are people all over the world preparing sermons. In this section we have gathered together a collection of online resources related to preaching:

<http://anglicansonline.org/resources/preaching.html>

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

[http://www.churchofscotland.org.uk/worship/starters\\_for\\_sunday/about](http://www.churchofscotland.org.uk/worship/starters_for_sunday/about)

We asked twelve preachers to share the insights they have gathered through their experiences of writing and delivering sermons regularly.

[http://www.churchofscotland.org.uk/worship/starters\\_for\\_sunday/preachers\\_perspectives](http://www.churchofscotland.org.uk/worship/starters_for_sunday/preachers_perspectives)

Sermons and Sermon Lectionary Resources [www.spirit-net.ca](http://www.spirit-net.ca)

### Lay Reader Training

The Diocese of Ontario runs an annual Lay Leader Conference “Summer Fruit for Souls”. It is a four-day summer conference for training, learning, and development in Christian ministry for all lay people & Deacons. It is organized through the Executive Committee of the Lay Readers' Association in consultation with the Dean and Registrar 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.

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## Appendix K: Learning Institutions that offer Theological Studies

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### *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)**

47 Queen's Park Cres. E

Toronto, ON M5S 2C3

**T:** 416-928-3223

**F:** N/A

**E:** N/A

**W:** N/A

#### **Other Educational Institutions affiliated with the Anglican Church of Canada**

**W:** <http://www.anglican.ca/about/educational/>

### *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: [info@dio-mdtc.ca](mailto:info@dio-mdtc.ca)

W: <http://dio-mdtc.ca/>

#### **Saint Paul University**

federated with the University of Ottawa/Université d'Ottawa

Program Director: The Rev. Dr. Kevin Flynn

M: Anglican Studies, Faculty of Theology

Saint Paul University

223 Main Street

Ottawa ON K1S 1C4

T: (613) 236-1393 ext. 2427

F: (613) 751-4016

E: [anglicanstudies@ustpaul.ca](mailto:anglicanstudies@ustpaul.ca)

W: <http://www.ustpaul.ca>

#### **Huron University College**

M: 1349 Western Road

London ON N6G 1H3

T: 519-438-7224 x233

F: (519) 438-3938

E: [smclatchie@huron.uwo.ca](mailto:smclatchie@huron.uwo.ca)

W: <http://www.huronuc.on.ca/Academics/theology>

#### **Trinity College**

Anglican - affiliated with the University of Toronto

M: Faculty of Divinity

6 Hoskin Avenue

Toronto ON M5S 1H8

T: 416-978-2133

F: 416-978-4949

E: [divinity@trinity.utoronto.ca](mailto:divinity@trinity.utoronto.ca)

W: <http://www.trinity.utoronto.ca/>      click on Theological Studies

### **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: [info@wycliffe.utoronto.ca](mailto:info@wycliffe.utoronto.ca)

W: <http://www.wycliffecollege.ca>

### **Tyndale University College & Seminary**

M: 3377 Bayview Ave.

Toronto Ontario M2M 3S4 [map]

E: [admissions@tyndale.ca](mailto:admissions@tyndale.ca)

T: 1-877-TYNDALE | (416) 218-6757

W: <https://www.tyndale.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

M: 935 Ramsey Lake Road

Sudbury ON P3E 2C6

David G. Macdonald, Registrar

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## Appendix L: Glossary

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### Glossary of terms

-A-

#### **Acolyte**

- A person who assists the celebrant in the performance of liturgical rites/or/ One who assists a member of the clergy in a liturgical service by performing minor duties.

#### **Altar**

- The table on which the Eucharist is celebrated. The altar is in the church as the focus of our worship.

#### **Altar Guild**

- A group of people who ensure that everything is cleaned and made ready for the celebration of the Eucharist. (sometimes called a Chancel Guild)

#### **Anglican**

- As a noun, it refers to members of churches descended from the Church of England, such as the Episcopal Church in the United States, the Anglican Church of Canada, and others. As an adjective, it describes traditions or teachings associated with those churches.

#### **Anglican Communion**

- Those Churches around the world, including the Anglican Church of Canada, that are in communion with the Church of England and that hold the same faith, order and worship.

#### **Anglican Consultative Council**

- A body of bishops, priests and lay representatives of the Province of the Anglican Communion. They meet every three years in different parts of the Communion to discuss matters of common concern.

#### **Anglican Council of Indigenous People (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 include representatives from diocese with indigenous congregations or urban indigenous populations.

#### **Anglo-Catholic**

- Anglicans who identify with Catholic teaching and liturgical practice and hold a high view of the authority of clergy and tradition. Anglo-Catholics are sometimes called "high church" because of their emphasis on the divine nature of the church as the mystical body of Christ.

### **Apostolic Succession**

- Authority and the mission given by Jesus to the Apostles which has descended in a direct and unbroken line of bishops to the bishops of today.

### **Archbishop**

- A title given to Metropolitans and the Primate. (For how to address an archbishop, please see Protocol )

### **Archdeacon**

- A clergy person appointed by the bishop to provide administrative assistance and other leadership as assigned by the bishop to congregations and church organizations in the diocese.

### **Archdeaconry**

- A geographical subdivision of a diocese under the oversight of an archdeacon.

### **Articles**

- The 39 Articles of Religion were adopted in 1559 as a balanced statement of the Anglican position on a number of disputed topics. They can be found in the Book of Common Prayer.

### **-B-**

### **Baptism (or Holy Baptism)**

- Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in baptism is indissoluble.

### **Bishop**

- A priest chosen by the diocese to be ordained to have authority and pastoral care of the diocese. In the House of Bishops, all Canadian bishops meet together to discuss issues and concerns, and to formulate guidelines governing the life of the Church. A coadjutor bishop is one who will become diocesan bishop upon the retirement of the present bishop. Suffragan, assistant and area bishops assist the diocesan bishop and may have responsibility for a particular area of the diocese, but do not automatically become the next diocesan bishop. (For how to address bishops, please see Protocol)

-C-

### **Canon**

- An honorary title granted to a senior priest or outstanding lay person. To be named a Canon of the Cathedral is an honour bestowed by the Bishop to recognize exemplary service to the wider Church.
- A law of the Church, governing its life and discipline. There are diocesan, provincial and national canons. Canon Law is the term given to the legal interpretation of the canons.

### **Cathedral**

- The church where the bishop's chair or cathedra - the symbol of the bishop's role as chief pastor in the diocese - is located. The cathedral is often the setting for special diocesan services and is in some sense the mother church of the diocese.

### **Chalice**

- The large, stemmed cup or other vessel in which the communion wine is consecrated at the Eucharist.

### **Chancel**

- In traditional architecture, the chancel is the part of the church where the choir is located.

### **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)
- A lawyer or judge and the senior lay officer of Synod who advises the bishop and Synod on canon and civil law.

### **Chaplain**

- A member of the clergy attached to a chapel.
- A member of the clergy who conducts religious services for an institution, such as a prison or hospital.
- A lay person who is appointed to provide spiritual leadership and counseling to members of an institution, as at a university.
- A member of the clergy who is connected with a royal court or an aristocratic household.
- A member of the clergy attached to a branch of the armed forces

### **Church Wardens**

- Senior lay officers of a congregation. In some dioceses, one Warden is elected by the congregation and is called the People's Warden; the other is appointed by the incumbent and is often called the Rector's Warden. In other dioceses, the members of the congregation elect both Wardens. Together the Wardens are the legal entity of the congregation.

**Clergy**

- The ordained members of the Church (bishops, priests and deacons).

**Cleric**

- Any member of the clergy.

**Coadjutor Bishop**

- An assistant bishop – See Bishop

**Commentary (exegesis)**

- A critical interpretation or explication, especially of biblical and other religious texts

**Commission**

- A group of people appointed to undertake a particular task for the church.

**Communicant**

- All baptized person who has been admitted to the Eucharist and normally attends worship in any Anglican church. For most Anglican all people are welcomed to God's table.

**Companion Diocese**

- Dioceses in different parts of the Anglican world that covenant together in a special relationship of mutual interest and support, like the twinning of cities. Many Canadian dioceses have a companion diocese relationship with dioceses in other parts of the world.

**Compline**

- A service of evening prayers forming part of the Divine Office of the Western Christian Church traditionally said (or chanted) before retiring for the night.

**Concordance**

- A verbal/word index, to the Bible. A simple form lists Biblical words alphabetically, with indications to enable the inquirer to find the passages of the Bible where the words occur.

**Confirmation**

- The opportunity for those baptized at an early age to make a mature public affirmation of their faith, to commit to the responsibilities of their baptism, and to receive the laying on of hands by the bishop.

**Congregation**

- Members of a local Christian community. A parish may be made up of one or more congregations.

**Consecration of a Bishop**

- The liturgy in which a priest becomes a bishop.

### **Convening Circular**

- A publication containing reports, notices of motion, Resolutions, Memorials, and petitions related to the business of the General Synod and circulated to its members before the convening of the Synod, or indeed any formal meeting in the church.

### **Council of the North**

- Bishops of the financially assisted dioceses: The Council identifies needs in the Churches of the North and develops strategies for missions and enhancing the relationships between the Churches in the North and the Churches in the South.

### **Courtesies of the House**

- An invitation extended to certain persons who are not members of the Synod to sit with and/or address the General Synod, but with no right to vote.

### **Credentials Committee**

- A sessional committee, constituted to report to the Synod the credentials of all persons who claim membership in the (General) Synod, and to advise the chairperson as to the quorum of each Order, if applicable.

### **Crucifer**

- A person who carries a cross, as in ecclesiastical processions.

*-D-*

### **Deacon**

- A person ordained to a ministry of service, both in the church and in the world. A deacon assists at the Eucharist but does not preside. Some people are ordained permanent or vocational deacons for life; others are ordained to the transitional diaconate, before later being ordained a priest. Liturgically, a deacon reads the Gospel, sets the table, leads the Prayers of the People and dismisses the congregation.

### **Dean**

- Usually the rector of a cathedral parish. The dean may also be given diocesan responsibilities by the bishop.

### **Deanery**

- A region within an archdeaconry within which the clergy and laity consult on matters affecting church life in their area. Meetings are convened by the Regional Dean.

### **Diaconate**

- A special ministry of servanthood of deacons directly under the Bishop. In the name of Jesus Christ, the diaconate is to serve all people, particularly the poor, the sick, the incarcerated, and

the lonely.

### **Diocesan Council**

- The body representative of clergy and laity, elected at diocesan synod to oversee the affairs of the diocese between synods.

### **Diocese**

- All congregations within a given geographical area which is overseen by a bishop and organized in accordance with the canons of the Church.

*-E-*

### **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.

### **Episcopal**

- An adjective meaning of or pertaining to bishops. From the Greek word *episcopoi* (overseers). The Anglican Church in the United States is known as the Episcopal Church (or ECUSA).

### **Eucharist, the**

- Also known as the Holy Eucharist or Holy Communion. The principal service of worship which re-enacts the Lord's Supper. From the Latin word meaning Thanksgiving.

### **Evangelicals**

- Anglicans who identify with the teachings of Protestantism and the Reformed tradition, emphasizing Scripture and the importance of individual conscience. Evangelicals are sometimes called low church because they believe Christ allows great freedom in organizing the church and its liturgical practices.

### **Ex-Officio**

- A position or office that is granted to a person by virtue of another specified position that person holds.

*-H*

### **Holy Orders**

The sacrament of ordination, which marks the entry of the candidate into the ordained ministry. The orders of bishops, priests and deacons are termed Holy Orders.

*-I-*

**Intercession**

- The root of the word for intercession is intercede which means to plead or ask on someone's behalf. The term intercessions is used for a selection of prayers which remembers the needs of and intercedes for others.

**Intercessors**

- The person(s) who entreat in favor of another, especially a prayer or petition to God on behalf of others

**Incumbent**

- This is a technical term for a member of the clergy, subject to the bishop's discretion, who has primary administrative, pastoral, and liturgical responsibilities, for the bishop, in a parish or congregation. Anglican Church members will usually refer to their Incumbent as "the Rector/Priest."

**Interim Priest**

- A priest who is retained/assigned by the Bishop for a specific period of time while a search for a new priest/incumbent is being conducted, with a written contract specifying responsibilities and compensation. An Interim Priest is not usually eligible to become the new incumbent.

*-L-*

**Lay person (pl. Laity)**

- Baptized members of the Church, the ministers (see Minister) of the congregation. They are distinct from the clergy.

**Lay Reader**

- A layperson authorized to conduct parts of the church services not requiring a priest or minister. Read the gospel, assist with the Eucharist, deliver sermons, conduct Morning Prayers..

**Lectern**

- A stand which holds the Bible and from which the lessons of the day are read. Sometimes it is in the shape of an eagle.

**Lectionary**

- A book or listing that contains a collection of scripture readings appointed for Christian or Judaic worship on a given day or occasion.

### **Lector**

- Scripture Reader: somebody who reads passages from the Bible to the congregation at a religious service or to a religious community during meals.

### **Liturgy**

- The manner, ritual and ceremonies by which we worship.

### **-M-**

### **Memorial**

- A formal written statement describing a position taken by an individual or organization, such as a diocesan synod.

### **Metropolitan**

- An Archbishop, with jurisdiction over an ecclesiastical province, or the national church (Primate).

### **Minister**

- All the baptized members of the Church who are carrying out their ministry to worship God and to serve others. Some people have special ministries: Wardens, church school teachers, choir members, assistants in worship. Certain ministries in the Church require that a person be ordained.

### **-N-**

### **Nave**

The main body of the church where pews or chairs are located in which the congregation may sit during worship services. The word means ship, describing the church as it carries its members on their pilgrimage.

### **Non-stipendiary**

An unpaid member of the clergy who earns a living in secular work.

### **Notice of Motion**

- A formal notice by the member that he or she intends to present a Resolution on a particular stance. A resolution wording may be included in the notice.

*-O-*

**Ordained**

- A person called, tested and approved by the Church who is set apart or ordained/licensed by a bishop for special ministry as a bishop, priest or deacon.

**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.

**Ordination to the Priesthood**

- The liturgy in which a person is made a priest.

*-P-*

**Parish**

- A geographical area in which a priest, deacon or lay person is licensed to serve the church. A parish may be made up of one or more congregations.

**Parish Council**

- The advisory body in a parish. In some parishes it is known as Vestry.

**Parishioner**

- A baptized person who worships in a parish.

**Paten**

- The plate on which the bread rests during Holy Communion.

**Point of Order**

- a query, made to the chair person, in a formal debate or meeting as to whether correct procedure is being followed.

**Postulant**

- A person admitted by the bishop into the formal preparation for the ordained ministry.

**Presbyter**

- See Priest. The term priest is a contraction of the term presbyter.

**Priest**

- A person ordained by a bishop for the ministry of Word and Sacrament. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop, under license, the overseeing of the Church; to administer the sacraments; and to proclaim the Gospel. Prior to ordination, a priest has served a period of time as a Transitional Deacon.

**Priest-in-Charge**

- (In the Anglican Church) an ordained minister who has charge of a parish but has not been formally appointed as its incumbent, or Rector.

**Primate (of All Canada)**

- The presiding Bishop of the Anglican Church of Canada. The Primate is the senior Metropolitan of the Church, Chairperson of the House of Bishops, and the president of General Synod, and carries the title Archbishop.

**Prolocutor**

- An office of the (General) Synod, elected at each session by the members of the (General) Synod from the Orders of Clergy or Laity. Prolocutor is, next to the President, the senior officer of the (General) Synod.

**Prolocutor, Deputy**

- An officer of the Synod, elected by the members of the (General) Synod from the Orders of Clergy or Laity at each session, but not of the same Order as the Prolocutor.

**Province**

- Grouping of dioceses - see Ecclesiastical province.
- A national church which is part of the Anglican Communion.

**Provincial Synod**

- The governing body of an ecclesiastical province.

**Pulpit**

- The place (in a church) from which the sermon is normally/regularly preached - traditionally meant to replicate the bow of a ship.

*-Q-*

**Question, putting the/calling the**

- Placing a formally moved and seconded motion before the Synod for a vote.

*-R-*

**Rector**

- A priest to whom the bishop has designated the care of a parish. Rector's positions are permanent. They may not be transferred without their consent.

### **Rectory**

- The residence historically provided for the rector. This is a disappearing rarity.

### **Regional Dean**

- A priest appointed by the bishop as chair of a Regional Deanery, with administrative and leadership responsibilities.

### **Reserved Sacraments**

- In many Christian churches some portion of the consecrated elements are set aside and reserved after the reception of the Holy Eucharist, referred to as the reserved sacrament. The reserved sacrament is usually stored in a locked cabinet made of precious materials and usually located on, above or near the high altar.
- The reasons for the reservation of the sacrament vary by tradition, but common reasons for reserving the sacrament include for it to be taken to the ill or housebound, for the devotional practice of Eucharistic Adoration, for viaticum for the dying, and so that Communion may still be administered if a priest is unavailable to celebrate the Eucharist.
- **Note:** A special license is required, from the Bishop, for any lay person to administer the reserved sacrament.

### **Resolution**

- A formal written proposal for action to be considered by the (General) Synod

-S-

### **Sanctuary**

- The part of a church building where the altar is located.

### **Seminary**

- A school or college for the training of clergy.

### **Server**

- Servers have a very important job every Sunday morning. These jobs include the Crucifer, Taper Bearers, Gospel Bearer, Banner Bearer and Service at the Altar.
- Crucifer: The crucifer is the Server who carries the processional cross and leads the procession in & out of the church and, the Gospel procession. They have the responsibility of leading the candles, choir and clergy.
- Taper Bearers: Two Altar Servers who carry the candles behind the processional cross are called taper bearers. There are two candles behind the cross in procession and they follow the crucifer and lead the choir.

- Gospel Bearer: The Gospel Bearer carries the Gospel book or Bible in the procession. They also hold the Gospel open for the Priest or Deacon during the reading of the Gospel lesson for the day. The Gospel Bearer always processes in front of the Deacon.
- Banner Bearer: This Altar Server has the responsibility to carry the St. Luke's Banner or any other banner during a procession.
- Service at the Altar: This involves assisting the priest set the table for communion, washing the priest's hands, and receiving the gifts of bread & wine.

### **Solemn Declaration**

- The statement made at the General Synod of 1893, declaring the fundamental faith and doctrine of the Church as a constituting the foundation of the Synod structure. As a historical statement, the Solemn Declaration cannot be amended.

### **Songs of Praise**

- A song or hymn sung to give thanksgiving or praise to God or a Saint.

### **Spiritual Autobiography**

- A spiritual autobiography is the story of significant events, people and places that have influenced your relationship with God.

### **Standing Committee**

- A committee whose work extends through several sessions of General Synod and deals with ongoing needs. The Standing Committees of General Synod are listed in Article VIII of the Constitution, page 29 of the Handbook of General Synod.

### **Subdeacon**

- Traditionally a secondary order of deacons who assisted diocesan deacons in their duties and carried out certain functions at the altar, including reading the epistle of the day. Today the subdeacon is usually a lay person, often a licensed lay reader and chalice bearer, who reads the epistle and may lead the intercessory prayers in the absence of a deacon.

### **Suffragan Bishop**

- A bishop subordinate to a metropolitan bishop or diocesan bishop. He may be assigned to an area that does not have a cathedral of its own.

### **Synod**

- The governing body of a diocese made up of all the licensed clergy, lay representatives of all the parishes, ex officio members and the bishop. It meets at designated intervals to conduct the business of the diocese.

*-T-*

**Table (a Motion)**

- To postpone temporarily, for a defined period.

*-V-*

**Vestments**

- The distinctive clothing reserved for use in the liturgy, worn by the clergy and those serving at the altar. Variations in style and colour denote the office of the wearer and the season or festival being celebrated.

**Vespers**

- a service of evening prayer in the Divine Office

**Vestry**

- The room where clergy put on their vestments.
- The decision-making body of a congregation, elected from the lay members.
- In some parts of Canada, the annual meeting of parishioners.

**Annex A • Training Record**

	<i>Training Module</i>	Date Completed	Comments and Priest Signature
<b>Compulsory Training</b>	A: Parish Orientation		
	B: Lector Skills		
	C: Christian Faith & Ministry		
	D: Ongoing Study of Scripture		
	E: Prayer		
	F: Conducting Worship		

	<i>Training Module</i>	Date Completed	Comments and Priest Signature
<b>Elective Modules</b>	A: Sharing the Faith		
	B: Leading Worship		
	C: Preaching		
	D: Administering the Sacraments		
	E: Ministry of Music		
	F: The Anglican Way		
	G: Social Justice		
	H: Lay Readers' Participation at a Funeral		