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TERRITORY OF THE PEOPLE  
ANGLICAN CHURCH  
LAY MINISTERS OF WORD  
& SACRAMENT RESOURCE  
MANUAL



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# Introduction



## Letter from the Bishop

Dear Friends:

The ministry of all Christians is an extension of the ministry of Christ, and the way we fulfil our Baptismal Covenant is by faithfully living out God's call to us. This is a high calling, but one that is carried out through the grace and power of the Holy Spirit in humble obedience and service.

All Christians are called to a life of service. We love because God first loved us, and we express that love by our service to God, others, and the church community. One of our roles as a Christian community is to discern, raise up and support members as they discover how God is calling and equipping them to do ministry to and for, the Body of Christ.

As Lay Ministers of Word and Sacrament you have been called by God and the community to share your gifts with the church. The community is called to help you discern what gifts you bring to the community and how you are equipped to do ministry. Under the direction of your Priest or Ministry Developer and the whole community of the Territory of the People, our role is to ensure you have the specific training and ongoing support to carry out your ministry.

This handbook has been prepared to assist you in your call to do God's ministry in your parish community. It sets out the expectations, discernment process, and training requirements. It sets out for you what you can expect from the clergy who will equip and mentor you in your call. It also sets out what you might expect from the whole of the Territory community while under the Bishop's license to serve in unique ways within your parish.

Each Lay Minister of Word and Sacrament will be called to their own unique ministry by the parish and wider community. Some will be called to lead morning and evening prayer, some to do services of the word in care homes, some to preach, to take Reserved Sacrament to the sick and shut-in, and others to lead a service of Holy Communion with Reserved Sacrament on a Sunday morning or at other times throughout the week, for those who can't attend the main worship service within the church. Each of these ministries comes with its own set of joys and challenges and it is within the local community that you discern your ministry, receive support, training and mentoring.

Opportunities abound in all our communities to share God's gracious love with those we find along our journey. We are empowered by corporate worship and private prayer, congregational fellowship and Christian education, to be Christ's eyes and hands, and hearts in the world.

May each of you know the presence of God in your discernment process, as you are equipped to do ministry, and as you share in the ministry of all the baptized.

Blessings,

**+Barbara**

# Vision

## Section 1. Vision - Lay Ministers of Word and Sacrament

Lay Ministers of Word and Sacrament [LMWS] are called by God to affirm Jesus Christ in teaching, preaching and leading worship services.

As a Lay Minister of Word and Sacrament we are called to use our diverse gifts, traditions, cultures and languages to be Lay Ministers within the body of Christ and in our daily lives.

The LMWS has made a specific commitment to their Bishop, their Parish Priest or Ministry Developer and to their parish to use their skills and their developing gifts in ministry to the Glory of God and for the benefit of the people within their congregations. The ministry includes the responsibilities of conducting services, being involved with the sacraments and preaching, which entails interpreting the doctrine and tradition of our faith to congregations. LMWS are licensed by the Bishop and supervised by the parish priest or ministry developer. Training is an essential commitment to being licensed to undertake this special ministry.

The duties of a LMWS will vary according to the Parish need. Each LMWS must give prayerful consideration to how best to reconcile the concept of their vocation with the whole-hearted co-operation and support of the priest or ministry developer. A discernment process will be set out by the priest or ministry developer for each LMWS. The potential LMWS and priest will seek affirmation from the Parish Council or Annual Vestry Meeting of the parish. In affirming a candidate as a LMWS, the parish commits to help the LMWS obtain training and give feedback to the candidate. Annual forms will be submitted to the Bishop for authorization and licensing.

In order to receive this annual license, the LMWS is expected to follow a pattern of daily prayer and on-going study; to attend the training provided by the priest or ministry developer; to attend Territory spring and fall training events and bi-annual Equip. The training will be set at the level of LMWS involvement in parish leadership. Those holding the license to preach will be expected to participate in weekly lectionary bible study and reflection with the parish priest or ministry developer.

A Lay Minister of Word and Sacrament is:

- A baptized member of the Anglican Church over the age of 18 who has been a communicant member of the parish at least two years and believes he or she has been called by God to affirm the Lordship of Jesus Christ.
- A person who, after training, is licensed by the Bishop to lead worship according to the Anglican tradition by using authorized services of the Anglican Church of Canada.
- A person who under the authority of their Parish Priest or Ministry Developer, is involved in their own parish and is motivated to serve Christ in a wider capacity as a LMWS.
- A person who by their actions and life style, demonstrates their Christian Faith as set out by the mission statement of the LMWS.

All Lay Ministers of Word and Sacrament are obligated to:

- Support their Parish Priest or Ministry Developer.
- Attend each year at least one of the events held by Territory for on-going training, i.e. Territory LMWS Study Days and/or Equip.
- Follow the directions of the Bishop in all matters relating to preaching and teaching.
- Continue their Christian Education through reading, Bible study and attending courses.
- If licensed for preaching, attend regular lectionary Bible study and reflection times for sermon preparation.
- Work with the Parish Priest or Ministry Developer to create a learning profile based on the Theological Education for the Anglican Communion [TEAC] grid.
- Complete the Armatus Safe Church online training
- Complete a Criminal Record Check every five (5) years.

# History

## Section 2. A Brief History of LMWS in the Territory

Nearly 30 years ago a booklet was published by the Anglican Church of Canada entitled "Public Distribution of Holy Communion by Deacons and Lay Persons." In the booklet's introduction it states: "There is a growing realization in the Anglican Church that the weekly gathering of the Christian Community around book and table, word and sacrament, is a biblical and apostolic norm. This realization conflicts with the demographic reality that there are not enough priests in the Anglican Church to preside in all the congregations where the Eucharist could be celebrated on the Lord's Day; and if there were enough priests, there would not be enough money to pay them. Our practice of ministry and our theology of church and sacrament will not fit together."

This was realized by Bishop Jim Cruickshank in the 1990's when the Diocese of Cariboo was still in existence. Bishop Jim encouraged the licensing of Lay Ministers of Word and Sacrament under the direction of the Parish Priest, the Ministry Developer or designate, and approved by the Bishop. The licensing was divided into four categories:

1. To preside at Morning and/or Evening Prayer.
2. To preach
3. To take Reserved Sacrament to the sick and shut-ins.
4. To preside at public worship with the distribution of Reserved Sacrament.

Over the next few years, the numbers of Lay Ministers of Word and Sacrament increased. In 1996 Mary Dove was asked by the Bishop to become the co-ordinator and concentrate on the education, compilation of resources and networking of the LMWS group.

When the Diocese of Cariboo was dissolved in 2002, the role of Lay Ministers became even more necessary as we faced an uncertain future. Prior to the dissolution of the Diocese, three LMWS workshops were held at which participants could share spiritual experiences and practical ideas. Mary Dove compiled the first resource manual which was made available in 2001.

At that time, under the direction of Suffragan Bishop Gordon Light and Metropolitan Bishop David Crawley, the numbers of LMWS continued to expand. Several more workshops were held between 2002 and 2009 in various parts of what we were then known as the Anglican Parishes of the Central Interior, providing an opportunity for learning and growth. [see Appendix 1]

The LMWS Leadership Team was formed in 2009 consisting of Susan Scott (Prince George,) Suzy Ireland (Merritt,) Al Leake (Kamloops,) Margaret Mitchell (Kamloops,) and the Rev. Dan Hines (Ministry Developer for Merritt, Ashcroft and Savona.)

That summer, a formational education experience was held at Sorrento Centre for Lay Ministers.

Since then, regular bi-annual LMWS workshops/study days have been held, often with the same speaker or theme as the Clergy Conference which is held soon afterwards, in order for both clergy and lay to share the same educational experience and workshop material. The current LMWS Leadership Team consists of representatives from both Regional Deaneries and the Bishop.

Our current Bishop Suffragan, Barbara Andrews, continues to encourage and support the development of Lay Ministers. With the implementation of ordained Ministry Developers rather than resident Clergy in a parish and also where there are parishes with shared ministry with the United Church, the role of LMWS becomes increasingly more beneficial. Outside of their parish church, many of the LMWS provide pastoral and sacramental care not only to their own congregation, but to the wider local community in hospitals, care homes and senior facilities.

With God's help may we continue to do His work, spread His word and grow in His service.

# History

## LMWS Mission

The following Mission Statement for Lay Ministers of Word and Sacrament of the former Diocese of Cariboo, was adopted by Cariboo Synod in 1995:

Lay Ministers of Word and Sacrament in the Diocese of Cariboo are lay people who feel a definite call to be deeply involved in the liturgical ministry of the Church. Because this ministry includes the responsibilities of conducting services, being involved with the sacraments and preaching, which entails interpreting the doctrine and tradition of our faith to congregations, it is important these people be licensed by the Bishop and supervised by their priest.

LMWS are to be involved in specific training as set by the Diocese to deepen theological understanding and develop specific skills for this ministry.

LMWS would help with the liturgy and provide liturgical leadership in their parishes as needed. A major thrust of the LMWS would be to take the liturgy to outlying communities who do not have full time priests.

*So that in all things God may be praised  
through Jesus Christ.  
To him be the glory and the power for ever and ever.  
Amen.*

**1 Peter 4:10-11**

# Discernment

## Section 3. Discernment

### Letter to Annual Vestry Meeting

Greetings Parish Communities in the Territory of the People:

I wanted to be sure to send this note to you in advance of your upcoming Annual Vestry Meetings which will be happening in the Parishes in the early new year.

I have received some questions about the annual licensing of Lay Ministers of Word and Sacrament. Ministry discernment is an ongoing process. The licensing process is a reflection of that ongoing discernment we experience as individuals and as a community. Licensing has been set up with an annual review and with the request to resubmit the names of those people who are discerned as candidates in the parish community for this ministry. The candidates are reviewed by the Bishop, and licenses for the year are provided. That review involves reading each application for two important things:

1. Evidence of conversation with your incumbent for feedback and encouragement
2. Evidence of ongoing continued education which will enhance your ministry.

It seems wise each year to take this opportunity, once again, to do a discernment of ministry vocations for those called to the ministry of Lay Ministers of Word and Sacrament. I would appreciate if the clergy incumbents would review and complete the attached "Application for Lay Ministers of Word and Sacrament."

**Please note there are two different applications:** one is for continuing Lay Ministers of Word and Sacrament who are currently licensed, and the other is for new Lay Ministers of Word and Sacrament. Please consider that when a Lay Minister of Word and Sacrament moves to another location and a new parish, the application process begins afresh and the candidate is considered a "new" candidate – even though they have been, or currently are, licensed for ministry in another parish.

The applications request "*the approval at a congregational meeting*" which would normally be the annual vestry meeting. I do appreciate that most of our parishes already have a process for discernment and an annual review of the candidates for licensed lay ministry. What may be new to some are the forms being provided now for each candidate.

I am grateful for the gifts of the Spirit in each community, and for those who are so willing to serve the church and the world, with the gifts they have received.

Blessings on our ministry together in the Territory of the People.

LMWS Leadership Team

# Discernment

## Annual Application Forms

### New LMWS Application

#### APPLICATION FOR LAY MINISTER OF WORD AND SACRAMENT

##### *\*New Lay Minister of Word and Sacrament Application only\**

*(A Separate Application is Available for Continuing LMWS)*

*To be completed by Clergy Incumbent and Candidate*

To: Territory of the People  
360 Nicola Street  
Kamloops BC V2C 2P5  
Fax: 778-471-5586  
Email: [office@territory.anglican.ca](mailto:office@territory.anglican.ca)

I hereby apply for a licence to minister in Word and Sacrament on behalf of the candidate:

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone No.: \_\_\_\_\_

Email Address: \_\_\_\_\_

I request that she/he be licensed to perform the following ministry(ies)  
(Please check the appropriate designations)

\_\_\_\_\_ (a) Preside at Morning and Evening Prayer

\_\_\_\_\_ (b) Preach

\_\_\_\_\_ (c) Take the Reserved Sacrament to the sick and shut-in

\_\_\_\_\_ (d) Preside at public worship with the distribution of Reserved Sacrament.

The person has been a member of this parish for \_\_\_\_\_ years and has been an Anglican  
for \_\_\_\_\_ years.

# Discernment

This person:

Is involved in the following parish activities (please list):

Has received training and is competent in the following areas. Please specify relevant experience, skills or knowledge demonstrated and nature and extent of any training.

1. Christian basics

2. Conducting public worship and preaching

3. Taking reserved sacrament and pastoral care to the sick and shut-ins

# Discernment

What ongoing training or education is being considered (please be specific):

This application for the candidate is made with the approval of the congregational meeting of \_\_\_\_\_ parish held on \_\_\_\_\_.

Signature of Incumbent \_\_\_\_\_ Date: \_\_\_\_\_

Signature of Candidate: \_\_\_\_\_ Date: \_\_\_\_\_

**I hereby consent to my contact information being shared with the Territory LMWS and Clergy**

Signature of Candidate: \_\_\_\_\_ Date: \_\_\_\_\_

# Discernment

## Continuing LMWS Application

### APPLICATION FOR LAY MINISTER OF WORD AND SACRAMENT

*\*Continuing Lay Minister of Word and Sacrament Application\*  
To be completed by Clergy Incumbent and Candidate*

To: The Territory of the People  
360 Nicola Street  
Kamloops BC V2C 2P5  
Fax: 778-471-5586  
Email: [office@territory.anglican.ca](mailto:office@territory.anglican.ca)

I hereby apply for a licence to minister in Word and Sacrament on behalf of the candidate:

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone No.: \_\_\_\_\_ (H) \_\_\_\_\_ (W) \_\_\_\_\_ (Cell)

Email Address: \_\_\_\_\_

I request that she/he be licensed to perform the following ministry(ies)  
(Please check the appropriate designations)

\_\_\_\_\_ (a) Preside at Morning and Evening Prayer

\_\_\_\_\_ (b) Preach

\_\_\_\_\_ (c) Take the Reserved Sacrament to the sick and shut-in

\_\_\_\_\_ (d) Preside at public worship with the distribution of Reserved Sacrament.

This application for the candidate is made with the approval of the congregational meeting of  
\_\_\_\_\_ parish held on \_\_\_\_\_.

Signature of Incumbent \_\_\_\_\_ Date: \_\_\_\_\_

Signature of Candidate: \_\_\_\_\_ Date: \_\_\_\_\_

**I hereby consent to my contact information being shared with the Territory LMWS and Clergy**

Signature of Candidate: \_\_\_\_\_ Date: \_\_\_\_\_

# Discernment

## Discernment: License Category

Lay Ministers of Word and Sacrament hold a license under the direction of their Parish Priest, the Ministry Developer or designate, and approved by the bishop. The License reads in part:

*“Under the direction of your parish priest, to conduct worship services as requested and to assist by:*

- *To conduct a Service of the Word – Morning and/or Evening Prayer*
- *To preach sermons,*
- *To take the Reserved Sacrament to those unable to attend regular church services and,*
- *In the absence of a priest, to conduct a Service of the Word with the administration of Holy Communion from the Reserved Sacrament.”*

Question (2006): ***“Is each licensing only for our own parish?”***

Answer: Generally, yes. Each LMWS is licensed for their own parish. But some LMWS have been licensed by the Bishop to go to other parishes to preside at services.

Question: ***“Is there any reimbursement for travel, or honorariums when a LMWS goes to a parish outside their own?”***

Answer: Yes, there is presently a policy for LMWS, retired clergy or non-stipendiary clergy, for their travel to be paid at the current Territory rate and an honorarium of \$75 for one service and \$100 for two services on that day. This policy needs to be communicated more widely in the Territory.

Question: ***“What is a symbol of our office?”***

Answer” The symbol of office for the LMWS is their baptismal covenant and their License.

**Question: “When presiding at a service, what do we wear?”**

Answer: Most LMWS wear an alb.

**Question: “When we take Reserved Sacrament to the shut-in, do we also receive?”**

Answer: Yes, it is appropriate to receive as well. If the other person is well enough, they can communicate you, and if not, you can communicate yourself, but it adds to the community feeling when you both receive.

**Be sure and record this service in the parish vestry book.**

# Discernment

The following grid can be used to assist in the discernment of the Lay Minister

		At selection Date	At Licensing Date	After 3 years Date	Other Date
a)	Conduct a Service of the Word – Morning and/or Evening Prayer				
b)	Preach Sermons				
c)	Ministry to the sick and shut-in with Reserved Sacrament				
d)	Preside at Public Worship with the administration of communion from the Reserved Sacrament				

## Territory of the People Expectations

### Ministry of the Word

	Assisting Requirement	Group Name	Date Started	Mentor	Assessor
i	Bible study group....on-going				
ii	Sermon sharing and critique				
iii	Theological Reflection Training/Practice				

### Preaching:

		Parish Leader	Date received
i	Instruction Leading Morning and Evening Prayer		
ii	Presiding in Shared Ministry		

# Discernment

## Ministry to the Sick / Shut-In

		Parish Leader	Date Received	Mentor, if applicable
i	Pastoral care training			
	a. Taking Reserved Sacrament to Sick			
	b. Providing Ministry to the Sick			
ii	Use of Pastoral Ministry Resource			
iii	Presiding at funerals inside and outside of church			

## Presiding at Public Worship with Reserved Sacrament

		Parish Leader	Date Received
i	Review of liturgical formats and rubrics		
ii	Walk through for each leadership change		
iii	Instruction on presiding for each location ie: church, seniors home, hospital, etc		

## Territory of the People Expectations

### Standards:

#### Question (2006) *“Is there a standard for each of the 4 levels of LMWS?”*

Answer: They are not levels that one works through as much as they are different categories according to your gifts and what ministries you are undertaking in the parish. At present the 4 categories are:

- a) to preside at Morning and Evening Prayer
- b) to preach
- c) to take Reserved Sacrament to the sick and shut-in
- d) to conduct public worship of the Service of the Word with Holy Communion using the Reserved Sacrament

To meet the competencies as set out by the Territory, the training takes place in the local community under the direction and supervision of the priest, and sometimes regional or diocesan training events. For those involved in category d) it would be good to work on sermon preparation as a team with perhaps evaluation taking place. The discernment for the people called to each of these categories is a team effort of priest, parish and the individual who feels called.

# Discernment

**Question:** *“How do we ensure the Territory LMWS have the same standards, uniformity of training and/or education?”*

**Answer:** Training and education will vary according to the person’s background education in religious training, and the identification of the specific ministry they are performing in the parish. The training they require to carry out their ministry will usually be worked out between the LMWS and their parish priest in accordance with the competencies as set out by the Territory.

## THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION (TEAC)

### CATECHISTS AND LICENSED LAY MINISTERS - TARGET GROUP

#### Who is called?

Who is called and how does the call happen? A call is affirmed by the community: many are called, only a few are chosen.

The Discernment process is very important – call, charisma, character. To assist with the discernment process the following TEAC document is a good resource.

The TEAC Grid can be used to:

1. Enable LMWS to work through their ministry training and not remain static
2. As a tool to be used between Clergy and LMWS each year prior to the annual license application
3. Tool to help mark areas of improvement and weakness to set goals for training
4. Provide information when completing the annual forms
5. As a tool for assisting with Training Profile

**Question:** *“What is the status of EFM (Education for Ministry) in the Territory and is it available on line?”*

**Answer:** The Territory Coordinator of EFM speaks to the program and anyone interested should contact the Coordinator, through the Territory office. EFM is available on-line. Further information is available via the [EFM website](#).

**Question:** *“How often will there be a LMWS Conference?”*

**Answer:** Generally, there are two (2) LMWS Study Days a year in the Spring and the Fall. These Study Days are scheduled to accommodate participants from all over the Territory. As well, LMWS are encouraged to attend the bi-annual EQUIP gatherings as one of the Study Days, where specific workshops are scheduled to facilitate education and/or training for LMWS.



## Discernment

	At selection evidence should be shown that ...	At point of licensing evidence should be shown that ...	After three years in ministry evidence should be shown that ..	Before involvement in training others for the ministry concerned evidence should be shown that ..
<p><b>Spirituality and faith</b></p> <p>C.1</p>	<p>Candidates are baptized, confirmed and regular Anglican communicants.</p> <p>Candidates have an understanding of the Christian faith and a desire to deepen that understanding.</p> <p>Candidates demonstrate personal commitment to Christ.</p> <p>Candidates show evidence of commitment to a regular discipline of corporate and individual prayer and worship.</p> <p>C.2</p>	<p>Candidates are able to demonstrate an understanding of the foundations of the Church's and their own beliefs, and to identify false and inadequate foundations for belief.</p> <p>Candidates have faced and been challenged by any questions about God and Christian belief raised by the process of training.</p> <p>Candidates have developed basic skills of interpretation to make connections between their own life experience and the Christian tradition of faith.</p> <p>Candidates are rooted in a life of prayer, shaped by the understanding and experience of the Anglican discipline of common prayer.</p> <p>C.3</p>	<p>Ministers have shown themselves faithful ministers in the period since their licensing, expressed in effective and collaborative leadership, discipleship of Christ, and continued growth in the Holy Spirit.</p> <p>Ministers are rooted and growing in a life of prayer, shaped within and drawing upon their daily life and their public ministry.</p> <p>C.4</p>	<p>Ministers are confident to talk about and assist others with their life of prayer.</p> <p>Ministers should have an appreciative awareness of the breadth of spirituality.</p> <p>C.5</p>
<p><b>Personality and character</b></p>	<p>Candidates are mature and stable, able to face change and pressure in a flexible and balanced way.</p> <p>Candidates are able to interact with a variety of individuals.</p>	<p>Candidates have grown in self-knowledge, and in awareness of their own strengths and limitations, and to be able (when appropriate) to admit to being in the wrong.</p> <p>Candidates show ability to deal with pressures, and the need to care for oneself.</p>	<p>Ministers have reflected on their personal strengths and weaknesses in the context of their ministry.</p> <p>Ministers are acknowledged to have become more balanced characters.</p>	<p>Ministers have demonstrated their ability to work in a way that is collaborative and enables others.</p>

## Discernment

	At selection evidence should be shown that ...	At point of licensing evidence should be shown that ...	After three years in ministry evidence should be shown that ..	Before involvement in training others for the ministry concerned evidence should be shown that ..
D.1	D.2	D.3	<p>Ministers have exercised appropriate care for themselves and their families.</p> <p>Ministers have acquired the flexibility and skills to manage necessary change.</p> <p style="text-align: right;">D.4</p>	D.5
<b>Relationships</b>  E.1	<p>Candidates have the ability to empathize with others.</p> <p>Candidates are sufficiently self-aware that they can form open and healthy personal and pastoral relationships.</p> <p style="text-align: right;">E.2</p>	<p>Candidates have acquired the personal skills to relate effectively to people of different ages and personalities.</p> <p>Candidates understand issues of sexuality, gender and power, particularly in relation to working with colleagues of the opposite sex.</p> <p style="text-align: right;">E.3</p>	<p>Ministers have developed skills to deal with conflict and disagreement in a way that is marked by integrity, empathy, respect and insight.</p> <p>Ministers have demonstrated good practice in a range of pastoral and ministerial situations.</p> <p style="text-align: right;">E.4</p>	E.5
<b>Leadership and collaboration</b>	<p>Candidates show ability to offer leadership in the local church and community.</p> <p>Candidates are aware of possible tensions between leadership and collaboration, and between the local situation and the wider church.</p> <p>Candidates show willingness to accept the leadership of others.</p>	<p>Candidates value the importance of effective ministerial leadership, and of the role of the minister in providing an example of love and faith as a witness to the mind of Christ.</p> <p>Candidates are alert to the need for different methods and styles of leadership.</p> <p>Candidates have learned from practical engagement in working collaboratively with others in the life of the church.</p> <p>Candidates show willingness to accept the authority of others.</p>	<p>Ministers are able to work unsupervised.</p> <p>Ministers are able to supervise others.</p> <p>Ministers have reflected with insight on the use and abuse of power.</p> <p>Ministers have the confidence and ability to empower others, including colleagues.</p>	Ministers have had experience of supervising others in ministry.

## Discernment

	At selection evidence should be shown that ...	At point of licensing evidence should be shown that ...	After three years in ministry evidence should be shown that ..	Before involvement in training others for the ministry concerned evidence should be shown that ..
F.1	F.2	F.3	F.4	F.5
<b>Awareness of context</b>	Candidates are aware of the customs and beliefs of the society in which they will minister.	Candidates are developing the tools to make interpretive connections and theological sense of the social, political and church contexts in which they are located.	Ministers can make interpretive connections and theological sense of the social, political and church contexts in which they are located.  Ministers are able to articulate issues of contextualization and enculturation of the Christian faith.	Ministers can express with clarity the interpretive connections suggested in the adjacent column.
G.1	G.2	G.3	G.4	G.5
<b>Biblical and theological competence</b>	Candidates show the level of biblical and doctrinal understanding expected of a mature lay adult (see Laity grid).  Candidates demonstrate the potential to undertake a course of study and ministerial preparation with an open and enquiring mind and with the willingness to cope with the challenges to faith which it may pose.	Candidates have successfully undertaken a course of biblical and theological study.  Candidates have a clear grasp of the major statements of faith held by Christians eg creeds and historical formularies, particularly those held by Anglicans, and an understanding of how they may have application to contemporary issues.  Candidates have integrated their theological learning with their practice of prayer and worship.	Ministers have demonstrated that they believe that Christian learning is 'life-long' by continuing to engage with some form of theological study since their licensing.  Ministers interpret and use the scriptures across a range of contexts relevant for their ministry, showing understanding of exegetical and hermeneutical principles.	Ministers have a good grasp of biblical and theological knowledge.  Ministers are recognized in the community as being proficient practitioners of the ministry concerned.

## Discernment

	At selection evidence should be shown that ...	At point of licensing evidence should be shown that ...	After three years in ministry evidence should be shown that ..	Before involvement in training others for the ministry concerned evidence should be shown that ..
H.1	H.2	<p>Candidates are aware of the need for continuing theological study throughout their ministry.</p> <p>Candidates have a good overall view of the Bible and its major themes and divisions.</p> <p>Candidates demonstrate the ability and willingness to engage positively but critically with the Bible and the traditions of Christian thought, in a spirit that is both faithful and also open to new insights.</p> <p style="text-align: right;">H.3</p>	H.4	H.5
<b>Practical competence</b>	<p>Candidates show ability to communicate.</p> <p>Candidates show potential to develop the skills needed for the specific lay ministry (eg if this is likely to involve preaching, demonstrating the potential to be an effective minister of the Word).</p> <p>Candidates show awareness of the need for training in practical aspects of ministerial formation.</p> <p style="text-align: right;">I.2</p>	<p>Candidates have had experience in and are competent to exercise the specific liturgical roles that are linked with their ministry in their context (eg in the case of public ministers, reading lessons, preaching, administering the chalice, leading worship, leading intercessions, etc.).</p> <p>Candidates have had experience of a range of pastoral situations and show that they have learned by dealing with these.</p> <p>In ministries which include a teaching role candidates show ability as teachers.</p> <p style="text-align: right;">I.3</p>	<p>Ministers are competent and at ease about exercising the specific liturgical, teaching and pastoral roles that are linked to their ministry.</p> <p>Ministers have undertaken training for any additional roles that may be delegated to them after a number of years in licensed ministry (eg funerals, or baptisms).</p> <p style="text-align: right;">I.4</p>	<p>Ministers have had basic training in counseling and adult education skills.</p> <p style="text-align: right;">I.5</p>

## Discernment

	At selection evidence should be shown that ...	At point of licensing evidence should be shown that ...	After three years in ministry evidence should be shown that ..	Before involvement in training others for the ministry concerned evidence should be shown that ..
<p><b>Mission and evangelism</b></p> <p style="text-align: right;">J.1</p>	<p>Candidates show a lively interest in contemporary issues in church and society and be interested in how the Christian faith can impact upon them.</p> <p>Candidates are excited about the loving and saving purpose of God for the world and have a firm desire to share this by word and deed.</p> <p style="text-align: right;">J.2</p>	<p>Candidates have an understanding of the role of the local church in mission.</p> <p>Candidates appreciate how prayer and worship relates to the world of work, the family and wider society.</p> <p>Candidates demonstrate some awareness and ability of the need for Christians to engage with the beliefs and practices of other faith traditions.**</p> <p>Candidates have begun to develop the educational tools to nurture faith in others.</p> <p>Candidates participate in the mission of God, with some understanding of its breadth (eg the Marks of Mission).</p> <p style="text-align: right;">J.3</p>	<p>Ministers have demonstrably put into practice in their ministry the understanding of mission gained during initial training.</p> <p style="text-align: right;">J.4</p>	<p>Ministers continue to review their ministry in the light of Christ's apostolic commission</p> <p style="text-align: right;">J.5</p>
<p><b>The Anglican Way</b></p>	<p>Candidates are familiar with the traditions, practice and structures of the Anglican Church in their locality, and be ready to work within them.</p> <p>Candidates be aware of the liturgical opportunities for the ministry for which they are offering themselves.</p>	<p>Candidates have a good grasp of the Anglican theology of ministry.</p> <p>Candidates are aware of diocesan structures.</p> <p>Candidates have a grasp of Anglican history, particularly as it relates to their context.</p>	<p>Ministers have had the opportunity to reflect on the strengths and weaknesses of the Anglican Way during the practice of their ministry.</p> <p>Ministers have some idea of the particular contribution that Anglicans can make within the Christian community, eg in ecumenical contexts.</p>	<p>Ministers have had the opportunity to interact with/gain knowledge about the practice of lay ministry in another province.</p> <p>Ministers have interacted with diocesan and provincial activities or structures.</p>

## Discernment

	At selection evidence should be shown that ...	At point of licensing evidence should be shown that ...	After three years in ministry evidence should be shown that ..	Before involvement in training others for the ministry concerned evidence should be shown that ..
K.1	K.2	<p>Candidates show an awareness of what is meant by the Anglican Communion.</p> <p>Candidates demonstrate an understanding of the principle of 'diversity in unity'.</p> <p style="text-align: right;">K.3</p>	K.4	K.5
<b>Spouse (if applicable)</b>  L.1	<p>Candidates have considered the needs and interests of their spouse (and other members of their household).</p> <p>If married, that their spouse is broadly supportive of the demands that the training and ministry will place upon them.</p> <p style="text-align: right;">L.2</p>	<p>Candidates are supported by their spouse to move into the new stage of their ministry.</p> <p style="text-align: right;">L.3</p>	<p>Their spouse has had the opportunity for an interview with the relevant church authority to express their feelings about how they and the family are affected by the exercise of the ministry during the preceding three years.</p> <p style="text-align: right;">L.4</p>	<p>Ministers have engaged in considered reflection on the role of a spouse in ministry.</p> <p style="text-align: right;">L.5</p>

# Discernment

## Creating Discernment Questions - Samples

### A. Vocation and Discernment

Box A.2 "Vocation and Discernment"

At selection....

Candidates have an **understanding** of their **gifts, abilities, strengths** and **weaknesses** and have been **encouraged** by their **minister** and **congregation** to **assist** with **lay ministers' tasks**.

Candidates have a **longing** for deeper involvement in the life and ministry of the Church.

Candidates have a **heart** for those who are not Christians.

Questions from the LMWS for discernment from the description of competencies:

1. Define the meaning of "gift" in your own understanding of ministry.
2. What are your gifts and/or abilities? Name 2 (or more!).
3. How did you come to know that you have these gifts?
4. Who has helped you to know what gifts you have?
5. Tell a story about when you discovered that you had a gift or tell a story when a gift you have was affirmed by someone.
6. What are your strengths for your ministry?
7. How will build on your strengths?
8. What are your areas of weakness?
9. How will you find ways to overcome some of these weaknesses?
10. What weaknesses do you possess that are also gifts in your ministry?
11. How have you been encouraged by clergy in your vocation?
12. How have you been encouraged by the congregation?
13. How have you been discouraged by others?
14. What does it mean to "assist"?
15. Does the word "assist" create any reaction in you?
16. What ministry tasks are you currently doing? What would be included in this list?
17. How do you determine what ministry tasks you take on and which tasks you do not?
18. What new tasks or challenges are you thinking you might want to try?
19. Where did your longing for deeper involvement in ministry come from?
20. Describe that longing for deeper involvement

# Discernment

21. What does it mean “to have a **heart** for those who are not Christians”?
22. What is the current condition of your heart?
23. How do you find and foster a more passionate heart?

## Steps for Small Groups

Read the description of the competency in your chosen “box”.

Have someone read out for the group the description of the competency in the “box”.

Share words that jumped out to you.

Share questions the words invoke or raise in you about your ministry.

Record the questions to share with the gathering.

## Hints for Creating Good Questions for Discernment

Ask for definitions of words

Imagine yourself in a discernment group

Places of tension and balance

Ask for stories of experience

Think about the three phases of time: past, present and future

# Discernment

## B. Clarity about the Nature of Ministry

At selection.....

At point of licensing...

Candidates are able to understand the nature of lay ministry in relationship to ordained ministry and lay discipleship.

Candidates appreciate the value of different roles within the whole Body of Christ.

B.2

Candidates have a working knowledge of the biblical, historical and theological basis for lay ministry in its various forms and, in particular, in relation to the ministry which they will be licensed to exercise.

Candidates are able to articulate coherently the nature of the particular ministry they will exercise.

Candidates are willing to work within the constraints of diocesan policies and canons, e.g. terms of service.

B.3

B.2

1. Define understanding?
2. What is the nature of lay ministry?
3. What is the nature of ordained ministry?
4. What is their relationship?
5. How do you define discipleship?
6. Does the word "appreciate" create any reaction in you?
7. How do you value the different roles?
8. What different roles have you taken within the body of Christ?

B.3

1. Who defines working knowledge?
2. How?
3. What is theological?
4. What is coherent articulation?
5. What are the Diocesan policies and canons?
6. Do you feel that they are a constraint?

# Discernment

## C. Spirituality and Faith

Candidates are baptized, confirmed and regular Anglican communicants.

Candidates have an understanding of the Christian faith and a desire to deepen that understanding.

Candidates demonstrate personal commitment to Christ.

Candidates show evidence of commitment to a regular discipline of corporate and individual prayer and worship.

C.2

Candidates are able to demonstrate an understanding of the foundations of the Church's and their own beliefs, and to identify false and inadequate foundations for belief.

Candidates have faced and been challenged by any questions about God and Christian belief raised by the process of training.

Candidates have developed basic skills of interpretation to make connections between their own life experience and the Christian tradition of faith.

Candidates are rooted in a life of prayer, shaped by the understanding and experience of the Anglican discipline of common prayer.

C.3

C2

1. What is spirituality?
2. How does it show in our everyday world?
3. How do we live it?
4. What are the differences and similarities between spirituality and faith?
5. How do we awaken the spirituality in ourselves?
6. Tell a story of your understanding of spirituality
7. What is the importance of baptism?
8. What does baptism mean in the secular world?
9. What do we really mean by personal commitment?
10. Tell us a story of personal commitment in your life?
11. What is the meaning of "corporate" used in this text?
12. What do we mean by understanding and how is the Word (Bible) translated?
13. The word "regular communicant"- what does regular mean?
14. What is the importance/requirement of being confirmed?
15. How do we encourage those who have faith to publicly declare their faith to the community?

# Discernment

## D. Personality and Character

Candidates are mature and stable, able to face change and pressure in a flexible and balanced way.

Candidates are able to interact with a variety of individuals. D.2

Candidates have grown in self-knowledge, and in awareness of their own strengths and limitations, and to be able (when appropriate) to admit to being in the wrong.

Candidates show ability to deal with pressures, and the need to care for oneself. D.3

### D.2

1. Define the meaning of stable or stability?
2. How does stability interact with flexibility in your life?
3. In your life, how have you sorted your core values and your cultural values?
4. How have you faced and experienced change in your life?
5. How do you deal with diversity/difference of opinion?
6. How do you identify the sources of pressure/stress in your life- how do you deal with it?
7. Do you seek or avoid pressure in your life?

### D.3

1. How do you react to being shown that you are wrong? When it is constructive criticism?
2. Do you engage in self-assessment/introspection? –do you find that helpful?
3. How do you care for yourself?
4. Can you think of an example in your own ministry/life where a limitation became a strength and/or an incident when a strength became a limitation?
5. Do you seek input from others in regards to identifying your strengths and weaknesses?

# Discernment

## E. Relationships

Candidates have acquired the personal skills to relate effectively to people of different ages and personalities.
Candidates understand issues of sexuality, gender and power, particularly in relation to working with colleagues of the opposite sex.
E.2
E.3

### E.2

1. How do you know that you have formed healthy personal and pastoral relationships?
2. Who is your judge? Who evaluates this for you?
3. How do you competently practice self-awareness/self-examination?
4. Do others seek you out to talk to you? Do others seek you out to listen?
5. Do you hear (sympathize)- do you feel (empathise)?
6. How do you maintain an effective pastoral relationship without being drawn into a personal relationship (objectivity)?
7. What is the difference between personal and pastoral relationships?
8. Is it desirable to maintain a separation between these two types of relationships and why?

### E.3

1. What do you understand the issues of sexuality, gender and power to mean?
2. What life experiences inform your relationships with people of different ages and personalities?
3. Is there a willingness to enter into discussion on the issues of sexuality, gender and power?
4. Is there an ability to effectively listen without judgement?
5. What is your understanding of the gender roles?
6. Do you value the experience of “the other”?
7. How do you make space for “the other”?

# Discernment

## F. Leadership and Collaboration

Candidates show ability to offer leadership in the local church and community.

Candidates are aware of possible tensions between leadership and collaboration, and between the local situation and the wider church.

Candidates show willingness to accept the leadership of others.

F.2

Candidates value the importance of effective ministerial leadership, and of the role of the minister in providing an example of love and faith as a witness to the mind of Christ.

Candidates are alert to the need for different methods and styles of leadership.

Candidates have learned from practical engagement in working collaboratively with others in the life of the church.

Candidates show willingness to accept the authority of others.

F.3

F.2

1. Does the group (church or local community) within which we are working affirm our gifts?
2. How do we address the tensions between willingness and acceptance of the leadership of others?
3. How/ are our gifts relevant to the wider community?

F.3

1. How do we deal with the threat perceived by (some) clergy of effective lay ministry?
2. How do we deal with the threat perceived by some lay people of effective lay ministry?
3. How do we deal with clergy who do not accept/support/use/value lay ministry?
4. What was Jesus example of leadership and collaboration?
5. What is the nature of collaboration between lay ministers?

# Clergy Involvement

## Section 4. Clergy Involvement

### The Role of Clergy with Respect to LMWS

Under the direction of the parish Priest or Ministry Developer, the duties of the LMWS can include the following - to conduct worship services as requested and to assist by reading the lessons, leading the prayers of the people and administer the sacrament of Holy Communion, to read or preach sermons, to take reserved sacrament to those unable to attend regular church services and, in the absence of a Priest, to conduct a Service of the Word with the administration of communion from reserved sacraments.

In all cases the clergy will be mentors to the LMWS, to have an on-going dialogue to ensure a good working relationship. Constructive criticism is a learning tool but empowering LMWS ministry is at the heart of our relationship together.

This mentoring should involve:

- Education, whether it be formal around a particular subject, or bible or prayer book study.
- Training in the leadership of worship services, especially if the LMWS is new to the position.
- Assistance with sermon and worship service preparation including attention to the rubrics.
- Review of sermons.
- Assistance in furthering the self-education of LMWS.
- Regular involvement in the life and mission of the congregation, and regular attendance at public worship

The LMWS can be a very good asset to the clergy in learning the history of the parish and the preferences of the community. It is important to take a team approach to ministry especially in the case where a Ministry developer is assigned to the parish. This is a vital role in our church today.

Clergy are encouraged to attend LMWS training with their LMWS, which includes Semi-annual Study Days and/or Equip.

### Clergy Expectations: Commissioning for Lay Ministries in the Church

*Adapted from the Anglican Church of Canada Book of Occasional Celebrations for use once licenses have been issued by the Bishop to Lay Ministers of Word and Sacrament at public worship annually.*

All Christians are commissioned for ministry at their baptism and no further form of commissioning is necessary for lay ministry. Individuals who undertake a particular ministry share in the task of equipping “the saints for the work of ministry, for building up the Body of Christ” (Eph 4.12). The form which follows is intended for use when public recognition of a particular lay ministry is desired. It may be used at the beginning of a professional ministry, for example, of a youth worker or a parish musician, or to recognize volunteer ministers such as wardens, members of the parish council or vestry, Sunday School teachers, choristers, members of the altar guild, pastoral visitors, and acolytes or servers. It may also be used when a member of the parish assumes a ministry in the community on behalf of the parish.

A number of people may be commissioned to related ministries at the same time, but the distinctive features of different ministries should be clear in the celebration of the rite.

Following the sermon (and creed) at the Eucharist, those to be commissioned stand before the presiding minister.

#### Commissioning for Lay Ministries in the Church

The presiding minister says in these or similar words:

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

Our purpose today is to recognize and affirm the ministry for which this person has offered himself/herself.

The presiding minister describes the ministry and then continues:

# Clergy Involvement

Is it your will that N (or NN) fulfil this ministry?

People **It is**.

The presiding minister addresses those to be commissioned.

N (or NN), you have been called to this ministry.

Will you, as long as you are engaged in this work, perform it with care,  
to the honour of God and the benefit of the Church?

Answer **I will**.

The presiding minister addresses the congregation.

Will you uphold him/her in this service?

People **We will**.

The presiding minister continues,

Let us pray.

Blessed are you, gracious God, our creator and redeemer.

In every age you call people to minister in your name.

May the work of this your servant so build up your Church,  
that we may faithfully serve you and show your love in all the world.

Blessed are you, O God, now and for ever. Amen.

Other forms and suggestion of prayers and use in services can be founded in the Book of Occasional Celebrations.

*Source: Anglican Church of Canada Book of Occasional Celebrations.*

# Training

## Section 5. Training

### Guidelines and Suggested Material for the Discernment and Training of Lay Ministers of Word and Sacrament

In the early days the basic training for Lay Ministers of Word and Sacrament (LMWS) rotated every 3 years around Preaching, Prayers and Pastoral Care with a 1 week course on each being offered at Sorrento. Added to that were the occasional workshops on specific topics with the understanding that discernment and local training for context happened at the parish level under the supervision of the incumbent.

The present thinking is to develop more specific training based on TEAC areas which would be required as foundational learning and competencies for LMWS before licensing as well as guidelines for local discernment and training provided at the parish level for which the incumbent would have oversight. The foundational material would be reviewed for all LMWS in the Territory of the People at the point of discernment, licensing and again after 3 years in the ministry. Several suggested resources are named for each area but these are only ideas of materials to get us started. It is hoped that each LMWS would develop a dossier on their training and experience both as it related to Territory standards and parish context.

Using the Theological Education for the Anglican Communion (TEAC) grid for Licensed Lay Ministers was used as the foundational document for this material,

#### A Vocation and Discernment

- Understanding of gifts
- Longing for deeper ministry

##### Possible Resources

- Gift inventory – Bill Easum
- Enneagram material
- Meyers Briggs
- Listening Hearts by Farham, Gill, McLean, Wart

#### B Clarity of Nature of LMWS

- Working knowledge of the biblical, historical and theological basis for LMWS

##### Possible Resources

- We are Theologians by Thompsett.
- Liberation of the Laity by Rowthorn
- BCP/BAS
- Rite for a New Age – Michael Ingham
- Liturgy – Dom Gregory Dix
- Glorious Companions ed. By Schmidt

#### C Spirituality and Faith

- Articulate the understanding of the beliefs of Church and beliefs of person (LMWS)
- Able to field questions about God and belief.
- Make connections between life experience and Christian belief.
- Be rooted in a life of prayer.

##### Possible Resources

- This is our Faith- by Stuchbery
- Living the Question – DVD series
- Everyday God – by James Taylor

# Training

## D Personality and Character

- Balanced, mature and stable in self and ministry.

### Possible Resources

- Formation Program such as EFM, Disciple, Lifecycles, regular bible study.

## E Relationships

- Ability to empathize and skills to deal with conflict and pastoral situations

### Possible Resources

- Healthy Parishes course
- Training about abuse
- Pastoral material
- Listening Ministry by Hedahl
- Practicing Right Relationships by Rendle

## F Leadership and Collaboration

- Leadership development
- Knowledge of different styles and methods of leadership
- Ability to supervise and empower others

### Possible Resources

- Spiral Dynamics by Beck & Cowan
- Spiritual Friend by Edwards
- Moving Off the Map by Bandy
- More Than Numbers by Mead

## G Awareness of Context

- Understand the theological sense of social, political and religious contexts locally and globally.

### Possible Resources

- PWRDF material
- Dispatches from the Global Village by Evans
- Hope for the World by Bruggemann

## H Biblical and Theological Competence

- A course of Biblical and theological study including a history of the Anglican Church, understanding of creeds and other doctrinal positions of the Anglican Church of Canada.
- Ongoing thirst for theological study of modern thought.

### Possible Resources

- EFM, Lifecycles, Call Program, Catechumulus
- Books of overview and understanding of OT and NT
- Books of history of the church
- Books of commentary of the Bible.
- Books by modern theologians

# Training

## I Practical Competence

- Develop the liturgical, listening and pastoral skills needed for LMWS (preaching, prayers, presiding, pastoral)
- See section on Liturgical Resources #3 in Manual

### Possible Resources

- Rites of a New Age by Michael Ingam
- Patterns of Celebration by Paul Gibson
- Ministry of Hospitality by Sylvia Deck
- The Ministry of Listening by Donald Peel
- Intercession- A Theological and practical Guide by Ormande Plater
- The Four Pages of the Sermon by Paul Wilson
- Preaching that Matters by Stephen Farris
- Preaching and the Literary Forms of the Bible by Thomas G. Long

## J Mission and Evangelism

- Understand contemporary issues in the church and in other faiths
- Appreciate and be excited about the loving purpose of God for the world and how prayer and worship relate to the secular
- To develop the ability to nurture faith in others

### Possible Resources

- Material on the Five Marks of Mission
- Material on PWRDF
- Material on the Missional Church
- Mansions of the Spirit – Michael Ingham
- NOOMA Series
- The Way of Courage by Christopher Page

## K The Anglican Way

- Have a good grasp of the Anglican theology of ministry and the history, traditions practice and structure of the Anglican Church of Canada
- Be aware of the concept, structures and present issues of the Anglican Communion.

### Possible Resources

- All of Patricia Bay's books on Anglicanism
- History books on the Anglican Church
- Living Together by Dunn & Ambidge
- The Anglican Vision by Griffiss
- The Study of Anglicanism by Sykes, Booty, Knight
- What Anglicans Believe in the 21st Century by Edwards

# Training

## Training Programs Attended

		Date	Name of Training Program	Clergy or Ministry Developer Signature
i.	Biblical and theological competence			
ii.	Practical competence			
iii.	Mission & Evangelism			
iv.	The Anglican Way			
v.	Semi Annual LMWS Study Days			
vi.	Requirements for Confirmation			

# Training

## TERRITORY OF THE PEOPLE LMWS TRAINING PROFILE

Name: \_\_\_\_\_ Parish: \_\_\_\_\_

### Training Expectations

A. Ministry of the Word		Parish Leader	Date
i	Instruction for leading Morning and Evening Prayer – especially BAS		
ii	Presiding in Shared Ministry		

B. Preaching: Assisting Requirement		Group Name	Date Started	Mentor Name	Assessor Initials
i	Bible Study Group... on going				
ii	Sermon sharing and critique				
iii	Theological Reflection Training/Practice				

C. Ministry to the Sick / Shut In		Parish Leader	Date Reviewed	Mentor if Applicable
i	Pastoral Care training			
ia	Taking Reserved Sacrament to the sick			
ib	Providing ministry to the sick			
ii	Use of Pastoral Ministry Resource			
iii	Presiding at funerals inside and outside of church			
iv	Complete the Armatus Safe Church on line Training modules and obtain a Certificate of Completion			

D. Presiding- Public Worship with Reserved Sacrament		Parish Leader	Date Reviewed
i	Review of liturgical formats		
ii	Walk through for each leadership change		
iii	Instruction on presiding for each location: church, Seniors' home etc		

# Training

<b>E. Discernment: License Category</b>		<b>At Selection Date</b>	<b>At Licensing Date</b>	<b>After 3 years Date</b>	<b>Training Others Date</b>
a)	Assist by Reading, Preaching, Praying				
b)	Public Worship with Reserved Sacrament				
c)	Ministry to the Sick and Shut Ins				
d)	Ministry of the Word				

<b>F. Attended Training Programs</b>		<b>Parish Leader Signature</b>	<b>Date</b>
i	Biblical and Theological competence		
ii	Practical competence		
iii	Mission and Evangelism		
iv	The "Anglican Way"		
v	Semi Annual LMWS Study Day		
vi	Requirements for Confirmation		

# Resources

## Section 6. Resources

### Suggested Resource Materials

Speak to your clergy and / or contact the Territory Resource Centre for materials to meet your needs. The Resource Centre can source and obtain materials for loan or purchase.

#### Liturgy

**Bradshaw, Paul. ed.** *The New Westminster Dictionary of Liturgy and Worship*. Louisville, KY: Westminster John Knox Press, 2000. 0-664-22655-8

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*The Book of Alternative Services* of the Anglican Church of Canada with the Revised Common Lectionary 1985 by the General Synod of the Anglican Church of Canada ISBN 978-0-919891-27-2

*Public Distribution of Holy Communion by Deacons and Lay People: Guidelines prepared by the Doctrine and Worship Committee of the Anglican Church of Canada.* 1987 by the General Synod of the Anglican Church of Canada ISBN 978-0-919891-84-5

## Pastoral Ministry

(Available at the Territory Resource Centre)

**Brooke, Avery** - Healing in the Landscape of Prayer

**Butler, Sarah** - Caring Ministry

**Butler, Sarah** - *Caring Ministry* – a contemplative approach to pastoral care

**Canadian Hospice Palliative Care Association** – A Guide for Caregivers

**Claiger, Barbara** - Walking Alongside – the essence of parish nursing

**Dailey, Timothy** - Healing Through the Power of Prayer

**Deck, Sylvia** - Ministry of Hospitality

**Dossey, Larry; Benson, Herbert; Polkinghorne, John** - Healing Through Prayer

**Graves, Daniel** - Prayers for Healing in the Anglican Tradition

**Harbaugh, Gary** - Caring for the Caregivers

**Harpur, Tom** - The Uncommon Touch

**Hedahl, Susan** - Listening Ministry

**Judd, Mary** - Visit with Care

**Leahy Shlemon, Barbara** - Healing Prayer

**Oman, Maggie** - *Prayers for Healing*

**Peel, Donald** - Ministry of Listening

**Rupp, Joyce** - Praying our Goodbyes

**Rupp, Joyce** - Your Sorrow is my Sorrow

## Resources

**Sanford, Agnes** - The Healing Gifts of the Spirit

**Sanford, Agnes** - The Healing Power of the Bible

**Sanford, Agnes** - The Healing Touch of God

**Sanford, Agnes** The Healing Light (Revised)

**Webb Phillips, Sarah** - Pastoral Prayers for a Hospital Visit

**Woolsey, Gary** - Meditation from a Hospice Bed

# Resources

## Liturgical Resources

### Introduction to Liturgy

The liturgy of Administration of Holy Communion is designed to serve situations in which a congregation is without the ministry of a priest to preside at the Eucharist, yet wishes Holy Communion to be at the centre of its act of worship on a Sunday or other major feast day.

Communion 'by extension', for which the Bread and Wine consecrated at one place and time are reserved to be used at a different place and time, has been part of the practice of the Church since the very earliest times, and has been used in the Territory and in other parts of the Anglican Communion for well over three hundred years. It has been used for people unable, because of infirmity or distance, to be present at a Eucharistic celebration, and also by congregations at services where no priest is present to preside.

Whatever the circumstances, whenever this service is used, the relationship of the Administration of Holy Communion to the Eucharistic celebration of which it is an extension, needs to be explained and made clear, so it is not experienced as either a pale imitation of the Eucharist or as a kind of 'lay-led alternative' to it.

Although the basic structure of the Book of Alternative Services is followed in this liturgy, there are important differences: the Presider says "us" rather than "you" in the prayers for absolution and blessing and there is no Eucharistic Prayer.

In this liturgy the Eucharistic Prayer is entirely replaced by a Prayer of Preparation for Communion in different optional forms, which are very different in style, content and purpose from a Eucharistic Prayer. This is important, because the practice of using one of the Eucharistic Prayers but omitting the Narrative of the Institution (the words of the Lord over the bread and wine) and the Epiclesis (the invocation of the Holy Spirit on the elements) is confusing. That practice appears to say that only some parts of the Eucharistic Prayer are about consecration, and are therefore more 'priestly' than other parts, and that by omitting them a service without a priest can still be as like a Eucharist as possible.

This liturgy, by contrast with such an approach, does not seek to apologize that Communion from the Reserved Sacrament is not the Eucharist. Instead it tries to affirm the relationship between them both, and not to conceal the difference. The liturgy of Administration of Holy Communion from the Reserved Sacrament seeks to make it clear that it is not in itself a celebration of the Eucharist, yet enables a worshipping community to participate in Holy Communion 'by extension' from the Eucharist, and to continue to shape its Sunday worship, when necessary, in harmony with the Eucharistic life of the whole Body of Christ.

### **Prior to every service where Communion from the Reserved Sacrament is being offered, the LMWS shall say:**

Good morning I'm (\_\_\_\_\_) a Lay Minister of Word and Sacrament. Our rector (ministry developer) has invited me, to celebrate the Liturgy of the Word followed by the Reserved Sacrament or Morning Prayer followed by the Reserved Sacrament.

In the Anglican Church of Canada, only a priest is authorized to consecrate the elements of bread and wine into the Body and Blood of Our Saviour, Jesus Christ.

However, in accordance with the Policy and Procedures of the Territory of the People, if your rector (ministry developer) has been unable to preside at a Sunday service, a LMWS may conduct a service from Reserved Sacrament, which has been consecrated by a priest at a previous service (name the place the Reserved Sacrament was consecrated \_\_\_\_\_). This service is called "Communion from the Reserved Sacrament."

Our Bishop, Barbara Andrews has granted licenses to those who feel called to this Lay Ministry, as long as we meet the requirements of said licenses. The Bishop has set out guidelines with specific roles for LMWS so there will be no confusion as to the roles of Priests, Deacons, and Lay Ministers of Word and Sacrament. These offices are vital in the church each with distinctive roles, which are all valued in the life of the church.

# Resources

## Guidelines

It is important to conduct liturgy with grace, joy and above all preparation:

1. This liturgy is intended for use in a congregation where a priest cannot be present.
2. The Presider conducts the Service of the Word from a stall in the choir, or from some other convenient place in front of the congregation.
3. When the Service of the Word is concluded, the alms [offerings] are received. The consecrated bread is placed on a paten or in a ciborium and the wine poured into a chalice and then placed on a corporal which has been spread on the altar.
4. The Presider stands at the altar facing the people and may say:

In fellowship with the whole Church of God, with all who have been brought together by the Holy Spirit to worship on this day, and who have celebrated the Eucharist, let us rejoice that we are called to be part of the body of Christ.

**Though we are many, we are one body, because we all share in the one bread.**
5. The Presider goes to the altar and may receive communion before administering to the congregation.
6. The Reserved Sacrament is reverently replaced in the aumbry / tabernacle or is consumed by the Presider.
7. The service concludes with a post-communion prayer and the Dismissal.
8. In place of the Blessing, the Presider may say the following:

The Lord bless us and keep us.  
The Lord make his face to shine upon us and be gracious to us.  
The Lord lift up his countenance upon us and give us peace.
9. If desired, a doxology may precede the Dismissal:

**Glory to God, whose power working in us can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**
10. All services of Reserved Sacrament are entered in the parish's Vestry Book – regardless of location or the number of people present.
11. If the service is in a residence or care facility, the service can be simplified. See Liturgical Resources for examples of these simplified services from the Book of Alternative Services and the Book of Common Prayer.

## Sources

- a. **The Book of Alternative Services** of the Anglican Church of Canada with the Revised Common Lectionary  
Copyright © 1985 by the General Synod of the Anglican Church of Canada ISBN 978-0-919891-27-2
- b. **Public Distribution of Holy Communion by Deacons and Lay People:** Guidelines prepared by the Doctrine and Worship Committee of the Anglican Church of Canada.  
Copyright © 1987 by the General Synod of the Anglican Church of Canada ISBN 978-0-919891-84-5
- c. **Prayers of Thanksgiving and Distribution** previously circulated by Bishop Gordon Light.

## Authorized Liturgies

The public worship of the Church is chiefly the work of the People of God in glorifying God and giving thanks for the life, death and resurrection of Jesus Christ. When we join in public worship we are joining with the whole Church throughout time, the Church on earth and in heaven, in giving praise and thanksgiving to God the Holy and Undivided Trinity. We worship the One, Holy, Catholic and Apostolic Church. The principle *lex orandi, lex credenda* (the rule of prayer is the rule of belief) lies at the heart of Anglican worship.

## Resources

Our prayer reflects the belief of the Church and as such our liturgy is the cradle for our theology. A great consequence of this is that our worship also shapes our theology, and teaches the worshiper the language of prayer. Worship is also our offering to God and a means by which the People of God are formed in the life of faith. It is imperative we approach our liturgy with reverence for God, and with respect for one another. Liturgy calls for us to offer our very best.

Our attention to, and choices about liturgy are reflective of our participation in a community beyond our individual congregations, and are one concrete expression of what it means to be “in communion” with other parts of the church. As members of the Territory of the People [the Territory] we are part of a wider Canadian Church and the liturgies of the Anglican Church of Canada take priority over liturgies from other parts of the communion.

It needs to be understood that our Bishop is supportive of thoughtful experimentation and new developments in liturgy, and welcomes new initiatives which further the mission of the Gospel. However, the Bishop’s permission as chief liturgical officer is needed for departures from practice. Proposals must have a sound theological, liturgical and pastoral rationale and will be clearly seen to be “experimental” and not normative until they have been shared widely in the life of the church and approved by proper authority. If the current practice in your congregation / ministry differs from what follows you are asked to discuss the practice with the Bishop.

Liturgies authorized for use in public services in the Territory are the following:

1. The Book of Common Prayer (1962) remains the official Prayer Book of the Anglican Church of Canada, and its use must not be arbitrarily denied our people.
2. The Book of Alternative Services is the official alternative to the Book of Common Prayer and its use must not be arbitrarily denied our people.
3. The Supplementary Liturgies of the Anglican Church of Canada published by Augsburg Press are authorized for use but **may not be used exclusively**.
4. The worship of the Evangelical Lutheran Church in Canada, *Evangelical Lutheran Worship, 2006* may also be used on an occasional basis.
5. The third Collect appointed for Good Friday, P. 174 of the Book of Common Prayer is **no longer authorized and will be omitted**.
6. **Use of prayer books from other Anglican provinces must be authorized by the Bishop.** The service of Night Prayer from the *New Zealand Prayer Book*, and services of the word from the *Iona Worship Book* already have prior approval.

## Biblical Translations

The recommended version for the public reading of scripture and for all Territory and regional liturgical gatherings is the New Revised Standard Version (1998).

Also permitted for public reading in the Anglican Church of Canada, as recommended by the National Doctrine and Worship Committee to the House of Bishops in 1987 (by date of publication):

- New Jerusalem (1985)
- New international Version (1978)
- Today’s English Version – Good News (1976)
- New American Bible (1970)
- Revised Standard Version (1952)
- King James – Authorized Version (1611)

Decisions about the above noted variations from the New Revised Standard Version (1998) will reside with the incumbent or priest in charge.

The recommendations **exclude** all paraphrases of the Bible including the following translations and paraphrases for public reading. The Bishop of the Territory of the People concurs with this recommendation of exclusion:

## Resources

- The Living Bible
- J.B. Philips
- Barclay
- Cotton Patch
- Jerusalem Bible (1966)
- New English Bible (1961)
- Readers Digest Bible
- The Message
- The Word

These guidelines refer only to English language versions. Please discuss with the Bishop, other versions not included here.

# Resources

## Holy Communion from Reserved Sacrament

*Book of Alternative Services (BAS) Page 185*

Good morning I'm (\_\_\_\_\_) a Lay Minister of Word and Sacrament. Our rector (ministry developer) has invited me, to celebrate the Liturgy of the Word followed by the Reserved Sacrament or Morning Prayer followed by the Reserved Sacrament.

In the Anglican Church of Canada, only a priest is authorized to consecrate the elements of bread and wine into the Body and Blood of Our Saviour, Jesus Christ.

However, in accordance with the Policy and Procedures of the Territory of the People, if your rector (ministry developer) has been unable to preside at a Sunday service, a LMWS may conduct a service from Reserved Sacrament, which has been consecrated by a priest at a previous service (name the place the Reserved Sacrament was consecrated \_\_\_\_\_). This service is called "Communion from the Reserved Sacrament."

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### Gathering Hymn

#### The Gathering of the Community

*For everything from here to sharing the Peace, the Presider can be at his or her chair facing the people or step to the centre of the sanctuary (in front of communion rails – if present) for the Greeting, Collect, Creed, the Peace, etc.*

*Presider* The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

*People* **And also with you.**

*Or from Easter Day through the Day of Pentecost,*

*Presider* Alleluia! Christ is risen.

*People* **The Lord is risen indeed. Alleluia!**

*Presider* May his grace and peace be with you.

*People* **May He fill our hearts with joy.**

*The following prayer may be said.*

*Presider* Almighty God,

*All* **to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.**

*Then may follow an act of praise: one of the following hymns, or a canticle or other hymn. It is appropriate that the hymn Glory to God be used during the Christmas season and from Easter Day through the Day of Pentecost, but not during the seasons of Advent and Lent. During Lent it is appropriate that Kyrie Eleison or the Trisagion be used. Other canticles may be found on pp. 72–95.*

# Resources

## Glory to God

Presider Glory to God in the highest,

All **and peace to his people on earth. Lord God, heavenly king, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.**

**For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.**

## Kyrie Eleison

*May be sung in three-fold, six-fold, or nine-fold form.*

**Kyrie Eleison.**

**Christe Eleison.**

*Or*

**Kyrie Eleison.**

**Lord, have mercy.**

**Christ, have mercy.**

**Lord, have mercy**

## Trisagion

*May be sung three times or antiphonally, and may include Glory to the Father.*

**Holy God, holy and mighty, holy immortal one, have mercy upon us.**

## The Collect of the Day

Presider Let us pray.

*The community may pray silently or together the collect, after which the people respond, Amen.*

## The Proclamation of the Word

### The Readings

*A first reading as appointed:*

Reader A reading from . . .

*At the conclusion of the passage, the reader says:*

**The word of the Lord. Or Hear what the Spirit is saying to the Church.**

People **Thanks be to God.**

*Silence may be kept. Then shall follow a psalm as appointed.*

*On Sundays and major festivals a second reading as appointed is read.*

Reader A reading from . . .

*At the conclusion of the passage, the reader says:*

**The word of the Lord. Or Hear what the Spirit is saying to the Church.**

People **Thanks be to God.**

*Silence may be kept.*

# Resources

## Gradual Hymn

*A psalm, canticle, hymn, or anthem may follow. All stand for the Gospel.*

Reader        The Lord be with you.

People        **And also with you.**

Reader        The Holy Gospel of our Lord Jesus Christ according to . . .

People        **Glory to you, Lord Jesus Christ.**

*At the conclusion of the Gospel, the reader says:*

The Gospel of Christ.

People        **Praise to you, Lord Jesus Christ.**

## Sermon

*A silence for reflection may follow. The Nicene Creed shall be said on major festivals. On Sundays either the Nicene Creed or the Apostles' Creed is appropriate.*

## The Nicene Creed

*The Presider may invite the people, in these or similar words, to join in the recitation of the creed.*

Presider      Let us confess our faith, as we say,

All            **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.**

**On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

## The Apostles' Creed

*The Presider may invite the people, in these or similar words, to join in the recitation of the creed.*

Presider      Let us confess the faith of our baptism, as we say,

All            **I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

# Resources

## The Prayers of the People

A deacon or lay member of the community leads the Prayers of the People after the following model. Intercession or thanksgiving may be offered for

the Church	the Queen and all in authority	the world
the local community	those in need	the departed.

A short litany may be selected from pp. 110–127. Other prayers are found on pp. 675–684. These prayers may be modified in accordance with local need, or extempore forms of prayer may be used.

## Confession and Absolution

The following prayers may be used here if the Penitential Rite was not used before the Gathering of the Community, or if penitential intercessions were not used in the Prayers of the People. The people are invited to confession in these or similar words.

**Presider** Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God's forgiveness.

*Silence is kept.*

**Presider** Most merciful God,

**All** we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves.

**We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

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

**All** Amen.

## The Peace

*All stand, and the Presider addresses the people:*

The peace of the Lord be always with you. **And also with you.**

*The members of the community may greet one another in the name of the Lord.*

## Offertory Hymn

## Holy Communion from Reserved Sacrament

## The Preparation of the Gifts

*It is appropriate that a hymn be sung during the offertory. Representatives of the people may present the gifts of bread and wine for the Eucharist (with money and other gifts for the needs and responsibilities of the Church) to the deacon or Presider before the altar.*

## The Prayer over the Gifts

*When the gifts have been prepared, the Presider may say the Prayer over the Gifts, following which the people say, Amen.*

## Prayer of Preparation for Communion

**All** O God, whose desire it is for all the peoples of the world to be one human family, living together in justice and harmony, grant that our church, by its worship and witness, may help to hasten the day when your will is done on earth as it is in heaven.

# Resources

*Presider* We are about to celebrate by sharing in the Communion of the body and blood of Christ. In a recent celebration of the Eucharist, our church took this bread and wine provided for us today, and gave thanks in obedience to the Lord's command. We now complete the thanksgiving by the act of Holy Communion.

*All* **Our Lord God, we thank you for all your blessings, for life and health, laughter and fun, for all our powers of mind and body, for our homes and the love of dear ones, for everything that is beautiful, good and true. But above all we thank you for giving us your Son to be our Saviour and friend. May we always find our true happiness in pleasing you and helping others to know and love you, for Jesus' sake. Amen.**

## The Lord's Prayer

*Presider* As our Saviour taught us, let us pray (sing),

*All* **Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

*Or*

*Presider* And now, as our Saviour Christ has taught us, we are bold to say (sing),

*All* **Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.**

*Silence*

## The Communion

*The Presider invites the people to share in communion and may say,*  
The gifts of God for the People of God.

*People* **Thanks be to God.**

*Presider* Come, the table is ready; all who wish a relationship with Jesus Christ are welcome here. Behold who you are; become what you receive.

*The Presider and people then receive communion. The sacrament is given with the following words.*

The body of Christ (given for you).

The blood of Christ (shed for you).

*Or*

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

*The communicant responds each time, Amen.*

*During the breaking of the bread and the communion, psalms, hymns, and anthems such as those on pp. 226–228 may be sung. At the conclusion of the communion, silence may be kept.*

## Prayer after Communion

*Presider* Let us pray.

*Standing, the community prays in silence. The Presider alone or with the congregation may say the Prayer after Communion appointed for the day. At the conclusion of the prayer everyone says, Amen.*

*Then the following doxology may be said.*

*Presider* Glory to God,

*All* **whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**

*Or instead of the Prayer after Communion and the doxology, the following may be said.*

# Resources

*Presider* All your works praise you, O Lord.

*All* **And your faithful servants bless you.**

**Gracious God we thank you for feeding us with the body and blood of your Son Jesus Christ. May we, who share his body, live his risen life; we, who drink his cup, ring life to others; we, whom the Spirit lights, give light to the world. Keep us firm in the hope you have set before us, so that we and all your children shall be free, and the whole earth live to praise your name; through Christ our Lord. Amen.**

## Closing Hymn

### Dismissal

*The Presider may bless the people. The deacon, or other leader, dismisses the people, saying in these or similar words,*

Go forth in the name of Christ. **Thanks be to God.**

*Or the following:*

*Leader* Go in peace to love and serve the Lord. **Thanks be to God.**

*Or the following:*

*Leader* Go forth into the world, rejoicing in the power of the Spirit. **Thanks be to God.**

*Or the following:*

*Leader* Let us bless the Lord. **Thanks be to God.**

*From Easter Day through the Day of Pentecost, Alleluia is added to the dismissal and the people's response.*

# Resources

## The Holy Communion –

*Book of Alternative Services (BAS) page 230 in the language of the Book of Common Prayer 1962*

Good morning I'm (\_\_\_\_\_) a Lay Minister of Word and Sacrament. Our rector (ministry developer) has invited me, to celebrate the Liturgy of the Word followed by the Reserved Sacrament or Morning Prayer followed by the Reserved Sacrament.

In the Anglican Church of Canada, only a priest is authorized to consecrate the elements of bread and wine into the Body and Blood of Our Saviour, Jesus Christ.

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## The Gathering of the Community

*Presider* The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

*People* **And with thy spirit.**

*Or from Easter Day through the Day of Pentecost,*

*Presider* Alleluia! Christ is risen.

*People* **The Lord is risen indeed. Alleluia!**

*Presider* May his grace and peace be with you.

*People* **May he fill our hearts with joy.**

*Then may be said by the Presider alone or with the people,*

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. **Amen.**

*Then one or more of the following may be said or sung. It is appropriate that the hymn Gloria in Excelsis be used during the Christmas season and from Easter Day through the Day of Pentecost, but not during the seasons of Advent and Lent. During Lent it is appropriate that the Kyrie Eleison or the Trisagion be used. Kyrie Eleison may be sung in three-fold, six-fold, or ninefold form. The Trisagion may be sung three times or antiphonally.*

### 1 The Summary of the Law

*Presider* Our Lord Jesus Christ said: hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

*People* **Lord, have mercy upon us, and write both these thy laws in our hearts, we beseech thee.**

### 2 The Decalogue

God spake these words and said: I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

# Resources

Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not take the name of the Lord thy God in vain.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Remember that thou keep holy the Sabbath day.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Honour thy father and thy mother.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt do no murder.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not commit adultery.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not steal.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not bear false witness against thy neighbour.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not covet.

**Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.**

## 3 Kyrie Eleison

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Or

Kyrie Eleison.

Christe Eleison.

Kyrie Eleison.

## 4 Gloria in Excelsis

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

## 5 Trisagion

Holy God, holy and mighty, holy immortal one, have mercy upon us.

## The Collect of the Day

*The Presider shall say,*

Let us pray.

# Resources

*The community may pray silently. The Presider then sings or says the collect, after which the people respond, Amen.*

## The Proclamation of the Word

### The Readings

*A first reading as appointed:*

**Reader** A reading from . . .

*At the conclusion of the passage, the reader says:*

The word of the Lord.

**People** **Thanks be to God.**

*Silence may be kept. Then shall follow a psalm as appointed.*

*On Sundays and major festivals a second reading as appointed is read.*

**Reader** A reading from . . .

*At the conclusion of the passage, the reader says,*

The word of the Lord.

**People** **Thanks be to God.**

*Silence may be kept. A psalm, canticle, hymn, or anthem may follow.*

*All stand for the Gospel.*

**Reader** The Lord be with you.

**People** **And with thy spirit.**

**Reader** The Holy Gospel of our Lord Jesus Christ according to . . .

**People** **Glory be to thee, O Lord.**

*At the conclusion of the Gospel, the reader says,*

The Gospel of Christ.

**People** **Praise be to thee, O Christ.**

### The Sermon

*A silence for reflection may follow. The Nicene Creed shall be said on major festivals. On Sundays either the Nicene Creed or the Apostles' Creed (p. 251) is appropriate.*

### The Nicene Creed

**I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible;**

**And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God, of God; Light, of Light; very God, of very God; begotten, not made; being of one substance with the Father; through whom all things were made: who for us and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.**

**And I believe in the Holy Ghost, the Lord, the giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one, holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.**

# Resources

## The Prayers of the People

*A deacon or lay member of the community may lead the Prayers of the People. Intercessions and thanksgivings may be used according to local custom and need. All or portions of either of the following forms may be used.*

*Presider* Let us pray for the Church and the world.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all people: we humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops, priests, and deacons, (and specially to thy servant N our bishop), that they may both by their life and doctrine set forth thy true and living word, and rightly and duly administer thy holy sacraments: prosper, we pray thee, all those who proclaim the gospel of thy kingdom among the nations: and to all thy people give thy heavenly grace, and specially to this congregation here present, that, with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also to lead all nations in the way of righteousness; and so to guide and direct their governors and rulers, that thy people may enjoy the blessings of freedom and peace: and grant to thy servant Elizabeth our Queen, and to all that are put in authority under her, that they may truly and impartially administer justice, to the maintenance of thy true religion and virtue.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, (especially those for whom our prayers are desired).

We remember before thee, O Lord, all thy servants departed this life in thy faith and fear: and we bless thy holy name for all who in life and death have glorified thee; beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. **Amen.**

*Or the following:*

*Presider* In peace let us pray to the Lord.

*People* **Lord, have mercy.**

*Presider* For peace from on high and for our salvation, let us pray to the Lord. **Lord, have mercy.**

*Presider* For the peace of the whole world, for the welfare of the holy Church of God, and for the unity of all, let us pray to the Lord. **Lord, have mercy.**

*Presider* For our bishops, and for all the clergy and people, let us pray to the Lord. **Lord, have mercy.**

*Presider* For Elizabeth our Queen, for the Presiders of the nations, and for all in authority, let us pray to the Lord. **Lord, have mercy.**

*Presider* For this city (town, village, etc.), for every city and community, and for those who live in them in faith, let us pray to the Lord. **Lord, have mercy.**

*Presider* For good weather, and for abundant harvests for all to share, let us pray to the Lord. **Lord, have mercy.**

*Presider* For those who travel by land, water, or air, for the sick and the suffering (especially . . .) for prisoners and captives, and for their safety, health, and salvation, let us pray to the Lord. **Lord, have mercy.**

*Presider* For our deliverance from all affliction, strife, and need, let us pray to the Lord. **Lord, have mercy.**

*Presider* For the absolution and remission of our sins and offences, let us pray to the Lord. **Lord, have mercy.**

*Presider* For all who have died (especially . . .) let us pray to the Lord. **Lord, have mercy.**

## Resources

*Presider* Remembering ( . . . and) all the saints, we commit ourselves, one another, and our whole life to Christ our God.

*People* **To thee, O Lord.**

*Presider* Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name thou wilt hear their requests: fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting; for thou, Father, art good and loving, and we glorify thee through thy Son Jesus Christ our Lord, in the Holy Spirit, now and for ever. **Amen.**

### Confession and Absolution

*A confession of sin may be made here if a penitential rite has not been used earlier, or if penitential intercessions were not used in the Prayers of the People. The Presider or other person may say one or more of the following:*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that labour and are heavy laden, and I will refresh you. *Matthew 1.28*

God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have eternal life. *John 3.16*

Hear also what Saint Paul saith. This is a true saying, and worthy of all to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1.15*

Hear also what Saint John saith. If anyone sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. *1 John 2.2,2*

*Then shall be said:*

Let us humbly confess our sins to almighty God.

*Or* Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to almighty God.

*Silence is kept. The Presider and people say together,*

**Almighty God, Father of our Lord Jesus Christ, Maker of all things and judge of all people: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, Against thy divine majesty. We do earnestly repent, and are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name; Through Jesus Christ our Lord. Amen.**

*Presider* Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord.

*All* **Amen.**

### The Peace

*All stand, and the presiding Presider addresses the people.*

*Presider* The peace of the Lord be always with you.

*People* **And with thy spirit.**

*The members of the community, ministers and people, may greet one another in the name of the Lord.*

# Resources

## Holy Communion from Reserved Sacrament

### The Preparation of Gifts

*During the offertory a hymn, psalm, or anthem may be sung. Representatives of the people may present the gifts of bread and wine for the Eucharist (with money and other gifts for the needs and responsibilities of the Church) to the deacon or Presider before the altar.*

### The Prayer over the Gifts

*When the gifts have been prepared, the Presider may say the Prayer over the Gifts, following which the people say, **Amen**.*

### Prayer of Preparation for Communion

**All** O God, whose desire it is for all the peoples of the world to be one human family, living together in justice and harmony, grant that our church, by its worship and witness, may help to hasten the day when your will is done on earth as it is in heaven.

**Presider** We are about to celebrate by sharing in the Communion of the body and blood of Christ. In a recent celebration of the Eucharist, our church took this bread and wine provided for us today, and gave thanks in obedience to the Lord's command. We now complete the thanksgiving by the act of Holy Communion.

**All** Our Lord God, we thank you for all your blessings, for life and health, laughter and fun, for all our powers of mind and body, for our homes and the love of dear ones, for everything that is beautiful, good and true. But above all we thank you for giving us your Son to be our Saviour and friend. May we always find our true happiness in pleasing you and helping others to know and love you, for Jesus' sake. Amen.

### The Lord's Prayer

**Presider** And now, as our Saviour Christ hath taught us, we are bold to say:

**All** Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

*Silence*

**All** We do not presume to come to this thy table, O merciful Lord, Trusting in our own righteousness, But in thy manifold and great mercies. We are not worthy So much as to gather up the crumbs under thy table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to eat the flesh of thy dear Son Jesus Christ, And to drink his blood, That we may evermore dwell in him, And he in us. Amen.

### The Communion

*The Presider and people receive the communion in both kinds. At the distribution the Presider says to each communicant,*

The body of our Lord Jesus Christ, which was given for thee (preserve thy body and soul unto everlasting life: take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving).

The blood of our Lord Jesus Christ which was shed for thee (preserve thy body and soul unto everlasting life: drink this in remembrance that Christ's blood was shed for thee, and be thankful).

*Or* The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation

*The communicant responds each time, **Amen**.*

# Resources

*During the breaking of the bread and the communion, psalms, hymns, and anthems such as the following may be sung or said.*

*Presider* (Alleluia!) Christ our Passover is sacrificed for us;

*People* **Therefore, let us keep the feast. (Alleluia!)**

**O Lamb of God, that takest away the sin of the world: have mercy upon us.**

**O Lamb of God, that takest away the sin of the world: have mercy upon us.**

**O Lamb of God, that takest away the sin of the world: grant us thy peace.**

*At the conclusion of the communion, silence may be kept.*

## Prayer after Communion

*Presider* Let us pray.

*The Presider may say the Prayer after Communion appointed for the day. At the conclusion of the prayer the congregation says, **Amen.***

*Then the following doxology may be said.*

*Presider* Glory to God,

*All* **whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**

*The Presider may bless the people.*

*Presider* The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God almighty, the Father, the Son, and the Holy Spirit be amongst you and remain with you always. **Amen.**

## The Dismissal

*Then the deacon or the Presider says,*  
Go forth in the name of Christ.

*People* **Thanks be to God.**

*Or the following:*

*Presider* Go in peace to love and serve the Lord.

*People* **Thanks be to God.**

*Or the following:*

*Presider* Go forth into the world, rejoicing in the power of the Spirit.

*People* **Thanks be to God.**

*Or the following:*

*Presider* Let us bless the Lord.

*People* **Thanks be to God.**

*From Easter Day through the Day of Pentecost, Alleluia is added to the dismissal and the people's response.*

# Resources

## Communion under Special Circumstances

*Book of Alternative Services (BAS) Page 257*

*This form is intended for use with those who for reasonable cause cannot be present at a public celebration of the Eucharist. When persons are unable to be present for extended periods, it is desirable that the priest arrange to celebrate the Eucharist with them from time to time on a regular basis, using the Proper of the Day. At other times, or when desired, such persons may receive communion brought to them from a celebration of the Eucharist, or from the reserved sacrament, using the following form. It is desirable that fellow parishioners, relatives, and friends be present, when possible, to communicate with them.*

*The Lay Minister conducting the service greets those present in these or similar words.*

Good morning I'm (\_\_\_\_\_) a Lay Minister of Word and Sacrament. Our rector (ministry developer) has invited me, to celebrate the Liturgy of the Word followed by the Reserved Sacrament or Morning Prayer followed by the Reserved Sacrament.

In the Anglican Church of Canada, only a priest is authorized to consecrate the elements of bread and wine into the Body and Blood of Our Saviour, Jesus Christ.

However, in accordance with the Policy and Procedures of the Territory of the People, if your rector (ministry developer) has been unable to preside at a Sunday service, a LMWS may conduct a service from Reserved Sacrament, which has been consecrated by a priest at a previous service (name the place the Reserved Sacrament was consecrated \_\_\_\_\_). This service is called "Communion from the Reserved Sacrament."

Our Bishop, Barbara Andrews has granted licenses to those who feel called to this Lay Ministry, as long as we meet the requirements of said licenses. The Bishop has set out guidelines with specific roles for Lay Ministers so there will be no confusion as to the roles of Priests, Deacons, and Lay Ministers of Word and Sacrament. All these offices are vital in the church each with distinctive roles, which are all valued in the life of the church.

Brothers and sisters in Christ, God calls us to faithful service by the proclamation of the word, and sustains us with the sacrament of the body and blood of Christ. Hear now God's word, and receive this holy food from the Lord's table.

*A passage of scripture appropriate to the day or occasion, or one of the following passages is read:*

God so loved the world that he gave his only Son, that whoever believes in him should not perish, but have eternal life. *John 3.16*

Jesus said, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." *John 6.35*

Jesus said, "I am the living bread which came down from heaven; if anyone eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh. For my flesh is food indeed, and my blood is drink indeed. Whoever eats my flesh and drinks my blood abides in me, and I in him." *John 6.51, 55-56*

Jesus said, "Abide in me, as I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love." *John 15.4-5a, 8-9*

*After the reading, the Presider may comment on it briefly. Suitable prayers may be offered. A confession of sin may follow. The following or some other form is used.*

*Presider* Most merciful God,

*All* **we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

# Resources

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

*People* **Amen.**

*The Peace may then be exchanged. The Lord's Prayer is said.*

*Presider* As our Saviour taught us, let us pray,

*All* **Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

*Or*

*Presider* And now, as our Saviour Christ has taught us, we are bold to say,

*All* **Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.**

*The Presider may say the following invitation.*

The gifts of God for the People of God.

*People* **Thanks be to God.**

*The sacrament is given with the following words.*

The body of Christ (given for you).

The blood of Christ (shed for you).

*Or*

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

*The communicant responds each time, Amen.*

*The following doxology may be said.*

*Minister* Glory to God,

*People* **whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**

*The service concludes with a dismissal.*

*Minister* Let us bless the Lord.

*People* **Thanks be to God.**

# Resources

## A Service of the Word

*Supplementary to the Book of Alternative Services (BAS) Page 28*

*All stand.*

**Officiant** The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all

**People** **And also with you.**

**Officiant** Let us pray.

We thank you, O God, that you have again brought us together on the Lord's Day to praise you for your goodness and to ask your blessing. Give us grace to see your hand in the week that is past, and your purpose in the week to come; through Christ our Lord.

**People** **Amen.**

*The officiant or other appointed person gives notice of matters affecting the life and work of the congregation, either now or at the conclusion of the service.*

**Officiant** Dear friends in Christ, as we turn our hearts and minds to worship almighty God, let us confess our sins.

**People** **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

**Officiant** Merciful God, grant to your faithful people pardon and peace, that we may be cleansed from all our sins and serve you with a quiet mind; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

**People** **Amen.**

*The Peace is exchanged in the name of Christ.  
A hymn of praise may be sung.*

## The Collect of the Day

## The Proclamation of the Word

*The Scripture lessons from the Sunday Eucharistic lectionary are read.*

*A sermon or other comment on the readings is delivered. Where no preacher is designated, members of the congregation may wish to share brief reflections on the day's scriptures.*

*The officiant invites the people, in these or similar words, to join in reciting the Apostles' Creed.*

**Officiant** Let us confess our faith as we say,

**All** **I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead.**

**On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

# Resources

## Intercessions and Thanksgivings

*The officiant or another member of the community leads the prayers, using the following or another authorized form.*

In peace we pray to you, Lord God.

*Silence*

For all people in their daily life and work;

**For our families, friends, and neighbours, and for all those who are alone.**

For this community, our country, and the world;

**For all who work for justice, freedom, and peace.**

For the just and proper use of your creation;

**For the victims of hunger, fear, injustice, and oppression.**

For all who are in danger, sorrow, or any kind of trouble;

**For those who minister to the sick, the friendless, and needy.**

For the peace and unity of the Church of God;

**For all who proclaim the gospel, and all who seek the truth.**

For N. our bishop, and for all bishops and other ministers;

**For all who serve God in the Church.**

For our own needs and those of others.

*Silence. The people may add their own petitions.*

Hear us, Lord.

**For your mercy is great.**

We thank you, Lord, for all the blessings of this life.

*Silence. The people may add their own thanksgivings.*

We will exalt you, O God our king;

**And praise your name for ever and ever.**

We pray for those who have died in the peace of Christ, and for those whose faith is known to you alone, that they may have a place in your eternal kingdom.

*Silence. The people may add their own petitions.*

Lord, let your loving kindness be upon them;

**Who put their trust in you.**

Gracious God, you have heard the prayers of your faithful people; you know our needs before we ask, and our ignorance in asking. Grant our requests as may be best for us. This we ask in the name of your Son Jesus Christ our Lord. **Amen.**

*A hymn may be sung, during which the offerings of the people are collected and presented. When the offering is placed on the altar or other suitable place, all say:*

Yours, Lord, is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is yours. All things come from you, and of your own do we give you.

*The officiant leads the concluding prayers, using either the Prayer of St. John Chrysostom and the Lord's Prayer or the Lord's Prayer and the Doxology:*

# Resources

## Prayer of St. John Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplications to you, and you have promised through your well-beloved Son that when two or three are gathered together you will hear their requests. Fulfill now our desires and petitions, as may be best for us, granting us in this world knowledge of your truth, and in the age to come eternal life; for you, Father, are good and loving, and we glorify you through your Son Jesus Christ our Lord, in the Holy Spirit, now and for ever. **Amen.**

## The Lord's Prayer

*Officiant* Gathering our prayers and praises into one, let us pray as our Saviour taught us,

*All* **Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.**

*Or*

*Officiant* And now, as our Saviour Christ has taught us, we are bold to say,

*All* **Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.**

## Doxology

*Officiant* Glory to God

*All* **whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**

*Officiant* May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.**

# Resources

## A Service of the Word 2

*Supplementary to the Book of Alternative Services Page 34*

### The Gathering of the Community

*All stand.*

**Officiant** The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all

**People** **And also with you.**

**Officiant** Let us pray. We thank you, O God, that you have again brought us together to praise you for your goodness and to ask your blessing. Give us grace to see your hand in the week that is past, and your purpose in the week to come; through Christ our Lord.

**People** **Amen.**

*The officiant or other appointed person gives notice of matters affecting the life and work of the congregation, either now or at the conclusion of the service.*

**Officiant** Dear friends in Christ, as we turn our hearts and minds to worship almighty God, let us confess our sins in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with our neighbour.

**People** **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

**Officiant** Merciful God, grant to your faithful people pardon and peace, that we may be cleansed from all our sins and serve you with a quiet mind; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

*A hymn of praise may be sung.*

**Officiant** The Lord is our light and our life.

**People** **O come, let us worship.**

*Venite or Jubilate (BAS p. 49) is sung or said. "Christ our Passover" (p. 50) may be used from Easter to Pentecost. In the evening, "O Gracious Light" is sung or said. Metrical versions such as "All people that on earth do dwell," and "O gladsome Light," may be used.*

### Venite

Come, let us sing to the Lord; \*  
let us shout for joy to the rock of our salvation.  
Let us come before his presence with thanksgiving \*  
and raise a loud shout to him with psalms.  
For the Lord is a great God \*  
and a great king above all gods.  
In his hand are the caverns of the earth, \*  
and the heights of the hills are his also.  
The sea is his for he made it, \*  
and his hands have moulded the dry land.  
Come, let us bow down, and bend the knee, \*  
and kneel before the Lord our maker.  
For he is our God,  
and we are the people of his pasture and the  
sheep of his hand. \*  
Oh, that today you would hearken to his voice!

# Resources

## O Gracious Light tune: Tallis' Canon

O gracious Light, Lord Jesus Christ, in you the Father's glory shone. Immortal, holy, blest is he, and blest are you, his holy Son.

Now sunset comes, but light shines forth, the lamps are lit to pierce the night. Praise Father, Son, and Spirit: God who dwells in the eternal light.

Worthy are you of endless praise, O Son of God, Life-giving Lord; wherefore you are through all the earth and in the highest heaven adored.

## The Proclamation of the Word

*The psalm or psalms appointed are said or sung, concluding with*

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now and will be forever. Amen.

*The first appointed reading is read, the reader first saying*

A reading from...

*After the reading the reader shall say either*

The word of the Lord. (or Hear what the Spirit is saying to the churches.)

**People**            **Thanks be to God.**

*The canticle "You Are God" or, in the evening, "The Song of Mary" may be said or sung. Metrical versions of these canticles may be used (BAS pp. 86–87; cf. Service music of Common Praise).*

## You Are God

You are God: we praise you;  
you are the Lord: we acclaim you;  
you are the eternal Father: all creation worships you.

To you all angels, all the powers of heaven,  
Cherubim and Seraphim, sing in endless praise:  
Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

The glorious company of the apostles praise you.  
The noble fellowship of the prophets praise you.  
The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you:  
Father, of majesty unbounded,  
your true and only Son, worthy of all worship,  
and the Holy Spirit, advocate and guide.

You, Christ, are the King of Glory,  
the eternal Son of the Father.  
When you became man to set us free  
you did not shun the Virgin's womb.

You overcame the sting of death  
and opened the kingdom of heaven to all believers.  
You are seated at God's right hand in glory.  
We believe that you will come, and be our judge.

Come then, Lord, and help your people,  
bought with the price of your own blood,  
and bring us with your saints to glory everlasting.

## Song of Mary

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Saviour; \*  
for he has looked with favour on his lowly servant.

# Resources

From this day all generations will call me blessed: \*  
the Almighty has done great things for me, and holy is his name.  
He has mercy on those who fear him \*  
in every generation.  
He has shown the strength of his arm, \*  
he has scattered the proud in their conceit.  
He has cast down the mighty from their thrones, \*  
and has lifted up the lowly.  
He has filled the hungry with good things, \*  
and the rich he has sent away empty.  
He has come to the help of his servant Israel, \*  
for he has remembered his promise of mercy,  
the promise he made to our fathers, \*  
to Abraham and his children for ever.  
Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. **Amen.**

*The second appointed reading is read, the reader first saying  
A reading from...*

*After the reading the reader shall say either  
The word of the Lord. (Or Hear what the Spirit is saying to the churches.)*

**People Thanks be to God.**

*The Song of Zechariah or, in the evening, The Song of Simeon may be said or sung. Metrical versions of these canticles may be used (BAS p. 89; cf. Service music of Common Praise).*

## The Song of Zechariah

Blessed be the Lord, the God of Israel; \*  
he has come to his people and set them free.  
He has raised up for us a mighty Saviour, \*  
born of the house of his servant David.  
Through his holy prophets he promised of old, that he would save us from our enemies, \*  
from the hands of all who hate us.  
He promised to show mercy to our fathers \*  
and to remember his holy covenant.  
This was the oath he swore to our father Abraham, \*  
to set us free from the hands of our enemies,  
free to worship him without fear, \*  
holy and righteous in his sight all the days of our life.  
You, my child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare his way,  
to give his people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.  
Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

# Resources

## The Song of Simeon

Lord, now you let your servant go in peace; \*  
your word has been fulfilled.  
My own eyes have seen the salvation \*  
which you have prepared in the sight of every people;  
a light to reveal you to the nations \*  
and the glory of your people Israel.  
Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

*The congregation stands for the Gospel reading. The reader says*  
The Holy Gospel of our Lord Jesus Christ according to...

*People*           **Glory to you, Lord Jesus Christ.**

*At the conclusion the reader says*  
The Gospel of Christ.

*People*           **Praise to you, Lord Jesus Christ.**

*A hymn, or a period of silent reflection, may follow.*  
*A sermon or other comment on the readings is delivered. Where no preacher is designated, members of the congregation may wish to share brief reflections on the day's Scriptures.*  
*The officiant invites the people, in these or similar words, to join in reciting the Creed.*

*Officiant*       Let us confess our faith as we say,

*All*               **I believe in God, the Father almighty, creator of heaven and earth.**  
**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**  
**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

## Intercessions and Thanksgivings

*The officiant or another member of the community leads the prayers, using the following form or the following model.*

Let us join in prayer with God's faithful people throughout the world, saying "God of Love: hear our prayer."

We pray for the unity of your church, that our life may reflect the love you have shown us. God of love: **Hear our prayer.**

We ask your grace for *N* our bishop, [*N* our priest,] and for all who minister in word and in action, that we may bear faithful witness to your good news. God of love: **Hear our prayer.**

We seek your peace and justice in our world, our country, and our community, that the needy may never be forgotten. God of love: **Hear our prayer.**

We ask your blessing on our homes, our friends and family, and on those who live alone, that we may know your presence ever near us. God of love: **Hear our prayer.**

We name before you all whom you have given us to pray for [especially...], knowing that you are doing for them better things than we can ask or imagine. God of love: **Hear our prayer.**

We commend to you all who have died [especially...], that our trust in you may deepen as you keep them safe in your care. God of love: **Hear our prayer.**

## Resources

We offer our thanks and praise for all you have done for us, rejoicing in the knowledge that you are with us always. God of love: **Hear our prayer.**

We look for your purposes to be accomplished, and ask you to fill us with the strength and vision to further your reign. God of love: **Hear our prayer.**

*Or, intercession or thanksgiving may be offered for*

the Church	the Queen and all in authority	the world
the local community	those in need	the departed.

*The officiant greets the people using these or similar words.*

We are the body of Christ; in the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life. The peace of the Lord be always with you.

*People* **And also with you.**

*The people greet one another in the name of Christ. A hymn may be sung, during which the offerings of the people are collected and presented. When the offering is placed on the altar or other suitable place, all say*

**Yours, Lord, is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is yours. All things come from you, and of your own do we give you.**

*All say one of the General Thanksgiving prayers.*

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up ourselves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with you and the Holy Spirit, be honour and glory throughout all ages. **Amen.**

Accept, O Lord, our thanks and praise for all you have done for us. We thank you for the splendour of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love. We thank you for the blessing of family and friends, and for the loving care which surrounds us on every side. We thank you for setting us tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us. We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone. Above all, we thank you for your Son Jesus Christ; for the truth of his word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; for his rising to life again, in which we are raised to the life of your kingdom. Grant us the gift of your Spirit, that we may know Christ and make him known; and through him, at all times and in all places, may give thanks to you in all things. **Amen.**

### The Collect of the Day

#### The Lord's Prayer

*Officiant* Gathering our prayers and praises into one, let us pray as our Saviour taught us,

*All* **Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

*Or*

*Presider* And now, as our Saviour Christ has taught us, we are bold to say (sing),

# Resources

*All*      **Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.**

*A concluding hymn may be sung.*

*Officiant*      May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit.  
**Amen.**

## Night Prayer

### An Order for Compline

*When all have gathered, the Presider begins, the people responding with the portions in bold type.*

The God of peace grant us a quiet night and a perfect end. **Amen.**

Our help is in the name of the Lord, **the maker of heaven and earth.**

The angels of God guard us through the night, **and quiet the powers of darkness.**

The Spirit of God be our guide, **to lead us to peace and to glory.**

It is but lost labour that we haste to rise up early, and so late take our rest, and eat the bread of anxiety. **For those beloved of God are given gifts even while they sleep.**

*One of the following penitential forms may be used.*

#### Form 1

For the forgiveness of our sins and offences, let us pray to the Lord.

*Silence*

Lord have mercy,  
**Christ have mercy,**  
Lord have mercy.

#### Form 2

We have wounded your love. **O God, heal us.**

We stumble in the darkness. **Light of the world, transfigure us.**

We forget that we are your home. **Spirit of God, dwell in us.**

Eternal Spirit,

**living God, in whom we live and move and have our being, all that we are, have been, and shall be is known to you. In the very secret of our hearts you know all that rises to trouble us. Living flame, burn into us. Cleansing wind, blow through us. Fountain of water, well up within us; that we may love and praise in deed and in truth. Amen.**

#### Form 3

Dear God, we thank you for all that is good, for our creation and our humanity, for the stewardship you have given us of this planet earth, for the gifts of life and of one another, for your love which is unbounded and eternal.

**Merciful God, we have not loved you with our whole heart, nor our neighbours as ourselves. For the sake of your Son Jesus Christ, forgive what we have been, accept us as we are, and guide what we shall be.**

O God of mercy, you forgive our past sin, you strengthen us in your gift of eternal life, you shape us for glory. O God of mercy, we thank you.

*The following or some other suitable hymn may be sung. Music and other hymns may be found in the appendix, pages 68–70.*

# Resources

To you before the close of day, Creator of all things, we pray that, in your saving constancy, our guard and keeper you would be.

Save us from troubled, restless sleep; from all ill dreams your children keep. So calm our minds that fears may cease and rested bodies wake in peace.

A healthy life we ask of you: the fire of love in us renew, and when the dawn new light will bring, your praise and glory we shall sing.

Almighty Father, hear our cry through Jesus Christ, our Lord, most high, whom with the Spirit we adore forever and for evermore.

## Psalm

*One of the following psalms may be said or sung on the day indicated or on any other day. Other suitable selections may be substituted.*

### **Sunday (or Saint's Day) Psalm 8**

O Lord our governor, \*  
how exalted is your name in all the world!  
Out of the mouths of infants and children \*  
your majesty is praised above the heavens.  
You have set up a stronghold against your adversaries, \*  
to quell the enemy and the avenger.  
When I consider your heavens, the work of your fingers, \*  
the moon and the stars you have set in their courses,  
What are mortals that you should be mindful of them? \*  
Mere human beings that you should seek them out?  
You have made them but little lower than the angels; \*  
you adorn them with glory and honour;  
You give them mastery over the works of your hands; \*  
you put all things under their feet:  
All sheep and oxen, \*  
even the wild beasts of the field,  
The birds of the air, the fish of the sea, \*  
and whatsoever walks in the paths of the sea.  
O Lord our governor, \*  
how exalted is your name in all the world!

### **Monday Psalm 4**

Answer me when I call, O God, defender of my cause; \*  
you set me free when I am hard-pressed; have mercy on me and hear my prayer.  
"You mortals, how long will you dishonour my glory; \*  
how long will you worship dumb idols and run after false gods?"  
Know that the Lord does wonders for the faithful; \*  
when I call upon the Lord, he will hear me.  
Tremble, then, and do not sin; \*  
speak to your heart in silence upon your bed.  
Offer the appointed sacrifices \*  
and put your trust in the Lord.  
Many are saying, "Oh, that we might see better times!" \*  
Lift up the light of your countenance upon us, O Lord.  
You have put gladness in my heart, \*  
more than when grain and wine and oil increase.

# Resources

I lie down in peace; at once I fall asleep; \*  
for only you, Lord, make me dwell in safety.

## **Tuesday Psalm 16.1, 5–11**

Protect me, O God, for I take refuge in you; \*  
I have said to the Lord, “You are my Lord, my good above all other.”

O Lord, you are my portion and my cup; \*  
it is you who uphold my lot.

My boundaries enclose a pleasant land; \*  
indeed, I have a goodly heritage.

I will bless the Lord who gives me counsel; \*  
my heart teaches me, night after night.

I have set the Lord always before me; \*  
because he is at my right hand I shall not fall.

My heart, therefore, is glad, and my spirit rejoices; \*  
my body also shall rest in hope.

For you will not abandon me to the grave, \*  
nor let your holy one see the Pit.

You will show me the path of life; \*  
in your presence there is fullness of joy, and in your right hand are pleasures for evermore.

## **Wednesday Psalm 23**

The Lord is my shepherd; \*  
I shall not be in want.

He makes me lie down in green pastures \*  
and leads me beside still waters.

He revives my soul \*  
and guides me along right pathways for his name's sake.

Though I walk through the valley of the shadow of death, I shall fear no evil; \*  
for you are with me; your rod and your staff, they comfort me.

You spread a table before me in the presence of those who trouble me; \*  
you have anointed my head with oil, and my cup is running over.

Surely your goodness and mercy shall follow me all the days of my life, \*  
and I will dwell in the house of the Lord for ever.

## **Thursday Psalm 42.2–7, 10**

As the deer longs for the water-brooks, \*  
so longs my soul for you, O God.

My soul is athirst for God, athirst for the living God; \*  
when shall I come to appear before the presence of God?

My tears have been my food day and night, \*  
while all day long they say to me, “Where now is your God!”

I pour out my soul when I think on these things: \*  
how I went with the multitude and led them into the house of God,

With the voice of praise and thanksgiving, \*  
among those who keep holy-day.

Why are you so full of heaviness, O my soul? \*  
and why are you so disquieted within me?

Put your trust in God; \*  
for I will yet give thanks to him, who is the help of my countenance, and my God.

The Lord grants his loving-kindness in the daytime; \*

# Resources

in the night season his song is with me, a prayer to the God of my life.

## **Friday**      **Psalm 31.1–5**

In you, O Lord, have I taken refuge; let me never be put to shame; \*  
deliver me in your righteousness.

Incline your ear to me; \*  
make haste to deliver me.

Be my strong rock, a castle to keep me safe, for you are my crag and my stronghold; \*  
for the sake of your name, lead me and guide me.

Take me out of the net that they have secretly set for me, \*  
for you are my tower of strength.

Into your hands I commend my spirit, \*  
for you have redeemed me, O Lord, O God of truth.

## **Saturday**      **Psalm 139.1–11**

Lord, you have searched me out and known me; \*  
you know my sitting down and my rising up; you discern my thoughts from afar.

You trace my journeys and my resting-places \*  
and are acquainted with all my ways.

Indeed, there is not a word on my lips, \*  
but you, O Lord, know it altogether.

You press upon me behind and before \*  
and lay your hand upon me.

Such knowledge is too wonderful for me; \*  
it is so high that I cannot attain to it.

Where can I go then from your Spirit? \*  
where can I flee from your presence?

If I climb up to heaven, you are there; \*  
if I make the grave my bed, you are there also.

If I take the wings of the morning \*  
and dwell in the uttermost parts of the sea,

Even there your hand will lead me \*  
and your right hand hold me fast.

If I say, "Surely the darkness will cover me, \*  
and the light around me turn to night,"

Darkness is not dark to you; the night is as bright as the day; \*  
darkness and light to you are both alike.

*Either of the following may be used to conclude the psalm reading.*

Glory to the Father, **and to the Son, and to the Holy Spirit: as it was in the beginning, is now and will be for ever. Amen.**

Or

Glory to God, **Source of all being, eternal Word and Holy Spirit: as it was in the beginning, is now and will be for ever. Amen.**

## **Scripture Reading**

*One of the following readings may be read on the day indicated or on any other day. Other suitable selections may be substituted.*

# Resources

## **Sunday (or Saint's Day) Revelation 22.2–5**

The angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river, is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

**Thanks be to God.**

## **Monday Ezekiel 36.24–26**

I will take you from the nations and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh.

**Thanks be to God.**

## **Tuesday Matthew 11.28–30**

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

**Thanks be to God.**

## **Wednesday 2 Corinthians 4.6–10**

It is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies.

**Thanks be to God.**

## **Thursday Ephesians 3.16–19**

I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

**Thanks be to God.**

## **Friday Philippians 2.5–11**

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**Thanks be to God.**

# Resources

## **Saturday Hebrews 4.9–11a**

A Sabbath rest still remains for the people of God; for those who enter God's rest also cease from their labours as God did. Let us therefore make every effort to enter that rest.

**Thanks be to God.**

*Silence*

Into your hands, O God, I commend my spirit;  
**For you have redeemed me, O God of truth and love.**

Keep us, O God, as the apple of your eye;  
**Hide us under the shadow of your wings.**

*Antiphon*

*Preserve us, O God, waking,*  
**and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace.**

In Easter Season, add **Alleluia, alleluia, alleluia.**

## **The Song of Simeon (Luke 2.29–32)**

Lord, now you let your servant go in peace; \*  
your word has been fulfilled.

My own eyes have seen the salvation \*  
which you have prepared in the sight of every people;  
a light to reveal you to the nations \*  
and the glory of your people Israel.

Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. **Amen.**

*Or*

Glory to God, Source of all being, eternal Word and Holy Spirit: \*  
as it was in the beginning, is now and will be for ever. **Amen.**

*Antiphon*

Preserve us, O God, waking,  
**and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace.**

In Easter Season, add **Alleluia, alleluia, alleluia.**

*The Apostles' Creed may be said.*

**I believe in God the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

## **Prayer**

*After a silence, one or both of the following prayers may be used.*

Lord it is night.

The night is for stillness.

Let us be still in the presence of God.

It is night after a long day.

What has been done has been done; what has not been done has not been done;

let it be.

The night is dark.

## Resources

Let our fears of the darkness of the world and of our own lives rest in you.

The night is quiet.

Let the quietness of your peace enfold us, all dear to us, and all who have no peace.

The night heralds the dawn.

Let us look expectantly to a new day, new joys, new possibilities.

In your name we pray. **Amen.**

Come, O Spirit of God, and make within us your dwelling place and home. May our darkness be dispelled by your light, and our troubles calmed by your peace; may all evils be redeemed by your love, all pain transformed through the suffering of Christ, and all dying glorified by his risen life. **Amen.**

*One of the following prayers of intercession or the litany may be used.*

Keep watch, dear God, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. **Amen.**

O God, your unfailing providence sustains the earth which nurtures us and the life we live: watch over those, both night and day, who work while others sleep, and grant that we may never forget that our common life depends upon each other's toil; through Jesus Christ our Lord. **Amen.**

For the peace of the whole world, we pray to you: **God of grace, hear our prayer.**

For those who are weary, sleepless, or depressed, we pray to you: **God of grace, hear our prayer.**

For those who are hungry, sick, or frightened, we pray to you: God of grace, hear our prayer. For rest and refreshment, we pray to you: **God of grace, hear our prayer.**

*The Presider may invite the gathered community to offer their own prayers silently or aloud, and bring the time of prayer to a close by saying the following collect or any one of the daily collects.*

Gracious God, support us all the day long of this earthly life, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, O God, in your mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. **Amen.**

### **Sunday (or Saint's Day)**

Almighty God, you have triumphed over the powers of darkness and in Jesus Christ have prepared a place for us in the new Jerusalem. May we, together with all your saints, give thanks for his resurrection, and praise him in that eternal city of which he is the light. **Amen.**

### **Monday**

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

### **Tuesday**

Be present, merciful God, and protect us through the silent hours of this night so that we who are wearied by the changes and chances of this fleeting world may rest in your eternal changelessness; through Jesus Christ our Lord. **Amen.**

### **Wednesday**

Look down, O God, from your heavenly throne, and illumine this night with your celestial brightness; that by night as by day your people may glorify your holy Name; through Jesus Christ our Lord. **Amen.**

### **Thursday**

Visit this place, O God, and drive far from it all snares of the enemy; let your holy angels dwell within to preserve us in peace; and let your blessing be upon us always; through Jesus Christ our Lord. **Amen.**

# Resources

## Friday

O living God, in Jesus Christ you were laid in the tomb at this evening hour, and thereby sanctified the grave to be a bed of hope to your people. Give us courage and faith to die daily to our sin and pride, that even as this flesh and blood decays, our lives still may grow in you, that at the last, we may pass through the gate of death and live in you for ever. **Amen.**

## Saturday

We give you thanks, O God, for revealing your Son Jesus Christ to us by the light of his resurrection. Grant that as we sing your glory at the close of this day, our joy may abound in the morning as we celebrate the Paschal mystery; through Jesus Christ our Lord. **Amen.**

I will lie down in peace and take my rest,

**for it is in God alone that I dwell unafraid.**

May God's name be praised beyond the furthest star,

**glorified and exalted above all for ever.**

*The Presider invites the gathered community to say the Lord's Prayer in their own language or using one of the following forms. Alternatively a meditation on the Lord's may be used.*

## Form 1

All

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

## Form 2

All

**Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.**

Let us bless the Lord.

**Thanks be to God.**

*One of the following may be used.*

The almighty and merciful God, Father, Son, and Holy Spirit, bless us and keep us. **Amen.**

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

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.**

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. **Amen.**

May the peace of God, which passes all understanding, keep our hearts and minds in Christ Jesus. **Amen.**

May the God of peace give us peace in all ways and at all times. **Amen.**

# Resources

## Appendices

### Appendix 1 – LMWS Workshops

<b>Territory Workshops and Conferences for Lay Ministers of Word and Sacrament</b>		
<b>Date</b>	<b>Place</b>	<b>Information</b>
1997: June 20-22	Immaculate Heart of Mary - Cache Creek	Diocesan Conference for LMWS – understanding the Eucharist Facilitators: Bishop Jim Cruickshank Mary Dove
1998: June 12-14	Sorrento Centre	Liturgical Ministry Facilitator: Dr. Richard Leggett (VST)
1999: September 25	St. Michael's - Prince George	From the Richard Leggett Course - Leading Prayers of the People - Preaching - Presiding at Services Facilitator: Mary Dove
2001: October 12-14	St. Timothy's - 100 Mile House	"Strengthen Our Ministry" Facilitators: Louise Peters / Bruce Chalmers Dan Meakes / Mary Dove
2002: March 2	Robson Valley	Liturgy Workshop Facilitators: Gordon Light Mary Dove
2002: March 16-17	Quesnel	"Discerning a Call to Ministry" Facilitators: Trevor Whiting Mary Dove Peter Zimmer
2002: October 17-18	Quesnel	"Visions of Faith Community - Discerning Gifts" Facilitators: Mary Dove and Doreen Raftery
2002: November 9	St. Paul's Cathedral - Kamloops	Liturgy Workshop Liturgical Leaders Facilitators: Mary Dove with Territory Clergy
2003: April 3	St. Michael's - Merritt	General Workshop: Preaching, Reading, Prayers Facilitators: Craig Fairley / Mike Watkins Mary Dove

## Resources

<b>Territory Workshops and Conferences for Lay Ministers of Word and Sacrament</b>		
<b>Date</b>	<b>Place</b>	<b>Information</b>
2004: October	Prince George	Assembly Workshop: Reading and Prayers of the People
2006: June 9-11	St. Peter's - Williams Lake	"To Live Inside the Words we Pray" Facilitators: Bishop Gordon Light Mary Dove
2007: April 28	St. Alban's - Ashcroft	Presiding Facilitator: Bishop Gordon Light
2009: June 7-12	Sorrento Centre	"God's Love Made Visible - Foundations in Liturgical and Sacramental Leadership" Doctor Richard Leggett
2010 - June 5	St. Peter's - Williams Lake	Nooma DVD Series - Rob Bell: A Resource for Ministry Foundation Facilitators: Dan Hines, LMWS Leadership Team
2010 - October 2	St. Timothy's - 100 Mile House	"Diving In - Fulfilling our Vocations" Facilitators: Dan Hines, LMWS Leadership Team
2011 - June 4	St. Peter's - Williams Lake	"Disciplines of Intentional Community" Facilitators: Rev. Margaret Babcock Dan Hines, Bishop Barbara Andrews, LMWS Leadership Team
2011 - October 5	St. Timothy's - 100 Mile House	"So What's Your Story? Narrative Preaching in Interesting Times" Facilitator: The Very Rev. Louise Peters
2012 - June 2	St. Peter's - Williams Lake	"Ponderings on the Future of Anglicanism - Anglican Identity in a Changing World" Facilitator: Rev'd Canon Dr. Harold Munn, VST
2013 - June 8	St. John the Divine - Quesnel	"Signs for the World: From Sacraments on Sunday to Sacramental Living Every Day" Facilitator: Susanna Singer
2014 – May 23-25	St. Peter's Williams Lake	Equip – with workshops applicable to LMWS
2014 – October 11 2014 – October 8 2014 – November 15	St. Michael's & All Angels, Prince George St. Peter's, Williams Lake Lytton	Creating Trustworthy Communities

## Resources

2015 – May 30	St. Timothy's, 100 Mile House	"Drinking from Life-Giving Wells: Facilitators: Elaine and Jeremy Clarke-King
2015 – October 18	St. John the Divine, Quesnel	Pastoral Care: Facilitator: O'Della Grundy
2016 – May 27-29	St. Paul's Cathedral, Kamloops	Equip 2016: "Listening with the Ear of Your Heart" Facilitator: Bishop Melissa Skelton
2016 – October 22	St. Timothy's, 100 Mile House	Workshops: LMWS, Stewardship, Marriage Canon "Developing a Personal Rule of Life" Facilitator: Rev. Alexis Saunders
2017 – October 21	St. Timothy's, 100 Mile House	"Preaching with Peter" Facilitator: The Ven. Peter Zimmer
2018 – May 25-27	St. Michael's & All Angels, Prince George	Equip 2018 Workshops: <ul style="list-style-type: none"> <li>• Dynamic Resources of Learning Worship – LMWS Leadership Team</li> <li>• Stewardship – David Durksen</li> <li>• Life After Fires – Ken Gray</li> </ul>

**Note: LMWS are encouraged to attend bi-annual Equip gatherings and to participate in appropriate workshops.**

# Resources

## Bibliography

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