



A Lay Reader's Manual

Are you called to serve?



Produced by

The Lay Readers' Association

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DIOCESE OF ONTARIO

The Anglican Church of Canada

The Rt. Revd William G. Cliff M.A., D.D.
XIII Bishop of the Diocese of Ontario

Dear Friends,

Grace and Peace to you! I am very happy to commend to you the ministry of our Diocesan Lay Readers Association and this manual as we begin live into our commitments for the ministries to which we are called. This program has been put in place to enhance and strengthen the skills and knowledge of the Lay Readers of the Diocese of Ontario. Thank you for offering your gifts and talents in the service of your parish and diocese through the ministry of Lay Reader.

My hope is that this manual will support you and help you deepen your love for this work of God's Kingdom. I also hope it will knit you closer to your parish priest as you work side by side with the other members of the ministry team in your parish

The work which this training manual supports is part of the ministry of all the baptised. Your call to this work began at the font - either long ago or just last week. It is, like all ministry both to the Body of Christ and the world, a tremendous privilege as we work to be the hands and feet of Jesus in the world.

I have worked with many talented, committed and faithful saints who have been lay readers of many years standing. The fact that we have as strong an Association as we do is testimony to the resources and times we have together for continuing education, such as the Summer Fruit for Souls Conference and training workshops, means that parish ministry - the central engine of our our life together will be strengthened and our Leadership will add to the evangelism we accomplish,

The privilege of presiding within the body of Christ in worship, preaching, engaging in pastoral care, offering prayer, leading parish study programs and supporting parish ministry in many other ways is not given lightly. Those who are called to serve must be prepared to invest their time, intellect and soul-work to hone their skills and gifts for ministry and the diocese is committed that you will not train alone.

The secret truth is that we have a great deal of fun as well. Joy in serving Christ inevitably flows over into fellowship with one another and deepening friendships and prayerful discipleship. May this journey bring you closer to the Lord Jesus and to one another as you grow in grace and wisdom in the work that is set before you.

May God's richest blessings be with you.

The Rt. Rev. William G. Cliff
XIII Bishop of Ontario

A Note of Thanks and Reminders

As the Bishop has noted, the purpose of this kind of guide is to help Lay Readers to deepen their love for the work of God's Kingdom in our parish lives.

The first such guides came out in 1966. It was revised in 2016, and now again in 2025. Many hands have shaped it over the years, and many hands have helped revise it in accordance with the growing role of this Ministry which the Bishop has indicated will deepen that ministerial love of which he speaks.

The hands that helped shape this version are owed a very great debt of thanks. The revisions began under the able leadership of Cathy Seymour as former Chair of the Lay Readers' Association. She was supported by Sylvia Dopking, Mary Raddon, Paul Hutt, with clergy support from Canon Lynn Dillabough and Archdeacon Nancy Northgrave. More recently, Kyle Thompson has come to the fore with software editorial assistance, and the other members of the Executive Committee have had their look at the work and provided valuable input. Thanks to Rob Smith, Sally Latimour, Kathy Morgan, Alison Bentley, Robin Jones, and Laurie Dempsey.

As Cathy Seymour pointed out to Lay Readers in her 2016 letter, there are three main things to remember for our Lay Readers:

- (1) During the probationary training period, each new Lay Reader must complete all of the compulsory modules
- (2) It is important and necessary to keep a permanent record of the training the Lay Reader has received.
- (3) All Lay Readers are offered further educational opportunities to keep their knowledge and skills base current.

In connection with the third point above, the Bishop is looking for each Lay Reader to engage in one educational opportunity each year. Summer Fruit for Souls is such an opportunity among many.

In connection with the new path of Lay Reader Catechist, those who may wish to pursue that track are required to consult with the Incumbent in their parish with a view to establishing parish need for such a designation and the appropriate educational activities to enable the Lay Reader to fulfill that role.

May the Lord bless and guide us in our work.

Lynn Wilson, Co-Chair, Lay Readers' Association

Laurel Dempsey, Co-Chair, Lay Readers' Association

The Lay Reader's Place in Anglican Ecclesiastical Organization, Diocese of Ontario

In Anglicanism, a licensed lay minister or lay reader is a person authorised by a bishop to lead certain services of worship, to preach and to carry out pastoral and teaching functions. They are formally trained and admitted to the office, but they remain part of the laity, *not of the clergy*.

The key word here is “**licensed.**” That is, the Lay Reader is part of a formal ministerial administrative structure within the Anglican Church of Canada, and within his/her own Diocese. All Lay Readers are licensed by the Bishop and serve at his/her pleasure.

In the Anglican Diocese of Ontario, Lay Readers fall under the Canons of the Diocese of Ontario, Canon 11 (Revised November 2018), to be exact.

All Lay Readers are expected to have read and understood this Canon. See Module A, “Canon B9 Lay Readers” for the full text.

In terms of internal organization and administration, all Lay Readers belong to the Lay Readers' Association of the Diocese of Ontario. This Association and its functional requirements are set out in Section 3 of Canon 11.

All Lay Readers are expected to have read and understood the function of the Association including its By-Laws as set out in Module B, “By-Laws of the Lay Readers' Association”.

Under the Diocese of Ontario Policy specified under the Screening in Faith rubric, all Lay Readers are required to have a Criminal Records Check (referred to as a CPIC) from the Canadian Police Information Centre and to have it renewed every three years. The process for obtaining and renewing the CPIC is specified in Module C. “Screening in Faith: Diocese of Ontario”.

All Lay Readers are expected to know this policy and to comply.



THE LAY READER'S MISSION

The heart of Christ's church is fully missional. Within that mission, we, as Lay Readers, work:

*To prepare God's people for works of service,
So that the body of Christ may be built up
Until we all reach unity in the faith
And in knowledge of the Son of God
And become mature,
Attaining to the whole measure of the fullness of Christ*

Ephesians 4: 12-13

A LAY READER'S PERSONAL PRAYER

*Almighty God,
thank you for the honour and joy
of being called to your service
as a Lay Reader in your church.*

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

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

Amen.

A LAY READER'S HYMN

"Will You Come and Follow Me"
(Common Praise 430)

LAY READERS IN THE DIOCESE OF ONTARIO

Lay readers are persons who have felt a calling by God to serve in a church and who have made a specific commitment to their bishop, parish priest and churchwardens to use their existing and developed gifts in ministry to the glory of God and for the benefit of the church (people), particularly in the conduct of public worship, giving instruction in the Christian faith, evangelizing, providing pastoral care within their community and other such duties as requested of them.



Authority is given by the bishop in the form of a bishop's license after a probationary period of training.



A Lay Reader begins with a year of study in various areas....



...and works in a team with the priest and the servers and others....



...in Christian service to the parish congregation and its community.

A Lay Reader's Vestments



The Alb or the Cassock and Surplice:

- Currently either an Alb (the white garment) or a cassock and surplice may be worn. A cincture (white rope girdle) is worn with the alb.
- Traditionally the cassock and surplice was worn for non-sacramental services and for preaching. The Alb was worn for Eucharistic/Communion and other Sacramental services.

The Blue Preaching Scarf of A Diocesan Lay Reader:

- The scarf is to be worn only by a licensed Lay Reader. A probationary Lay Reader wears just a plain Alb or cassock and surplice and does not receive the scarf until the Installation Service
- The traditional colour for the Preaching Scarf is a mid-Saxe blue.

The Cincture:

- The cincture is a rope tied around the waist of the alb. Methods of tying it vary. The priest or server will show the method used in the home parish.



Our Gifts in Service as Lay Readers

Duties will vary according to parish needs and lay readers must give prayerful consideration on how best to reconcile the concept of their vocation, their gifts, and the whole-hearted cooperation with and support of the incumbent.

In the Anglican Diocese of Ontario, there are three streams of Lay Reader:

First is the **general Lay Reader** whose choice may be, upon completing probation, to remain at a general level and read the lessons as a designated lector, be a chalice bearer, work with the servers to set up for the Eucharist and assist in planning worship. This position may also be involved in organizing congregational events. All Lay Readers start here. And general Lay Readers are **required** to undertake at least one continuing education opportunity per year.

Some Lay Readers may come to decide they feel called to specialise in preaching. They then come to be designated **Lay Reader Preacher**. While they can still do the work of the general Lay Reader, their interest may lie in honing skills in public speaking and communication to become skilled in homiletics. These Lay Reader Preachers can preach in their home parish on Sundays, in another Parish, at funerals, grave side committals, and at such other services as the Incumbent suggests. The prospective Lay Reader Preacher consults with the Incumbent on appropriate learning opportunities required and ongoing development.

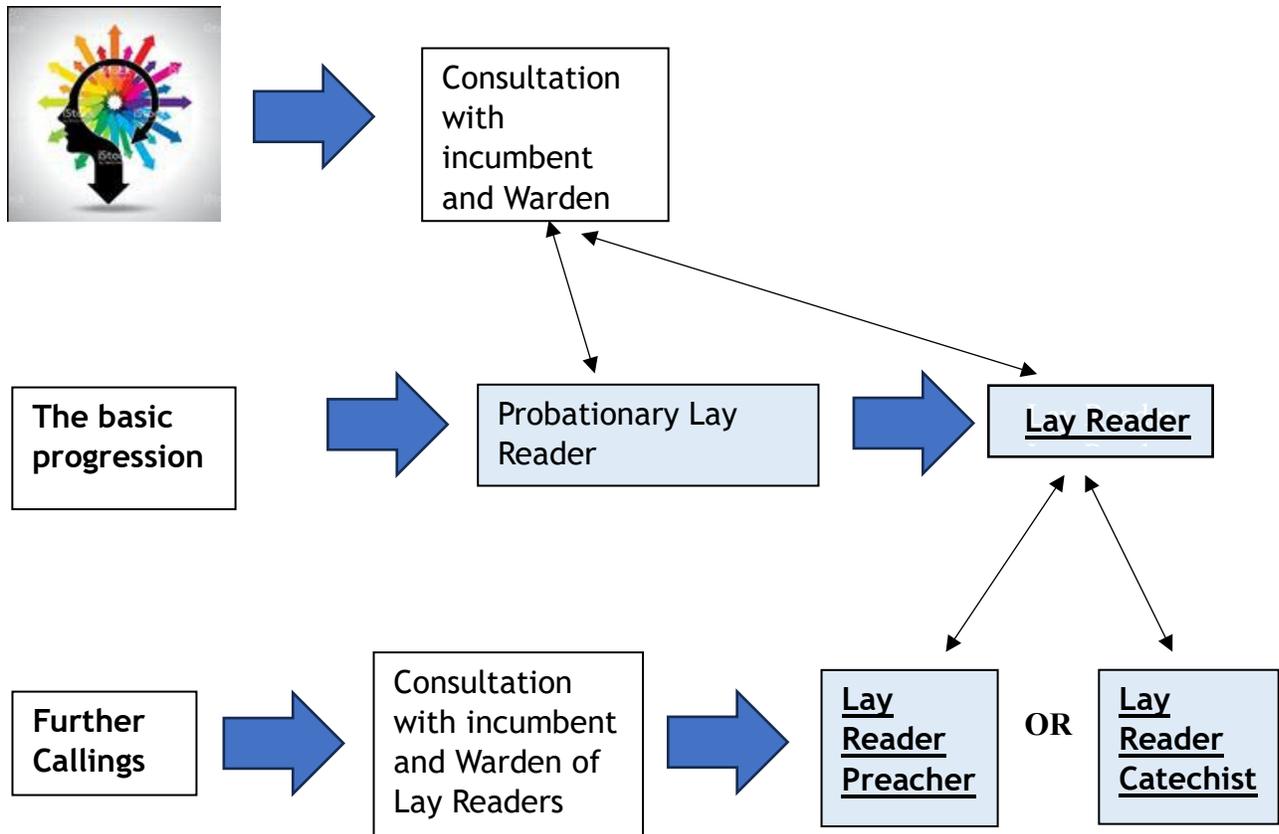
Then, there are those Lay Readers who feel called to concentrate other areas such as pastoral care, teaching, preparing parishioners for baptism, confirmation, marriage, etc. This designation is **Lay Reader Catechist**. While the Lay Reader Catechist is trained as a general Lay Reader, and may also preach, his/her work will be working with congregants and other Lay Readers at advanced levels. Appropriate training and education on an ongoing basis are required once the prospective Lay Reader Catechist has chosen his/her area(s) of concentration in consultation with the Incumbent.

Please see the following schematizations for the various streams and their respective requirements.

Lay Readers of long active service who wish to retire may consult the incumbent about applying for the status of "Lay Reader Emeritus" (see Annex B attached for the form).



A LAY READER'S PATH



The education, training, and skill sets for each stage of the progression are outlined in the table below and in full detail in the Lay Readers' Manual Modules below.

A Lay Reader is not required to move through the whole progression but must complete the education and training at the probationary level to be fully licensed.

All Lay Readers must be in possession of a current valid CPIC which can be obtained through the Diocesan office (see Module C, "Screening in Faith").

A LAY READER'S AREAS OF BASIC TRAINING

MINISTRIES	TRAINING OPPORTUNITIES	RESOURCES	CLERGY MENTOR
Morning and Evening Prayer	Practice runs and supervision by mentors Courses of instruction and reading as recommended by incumbent and approved by the Bishop	Book of Common Prayer Book of Alternative Services For All the Saints McCausland's Order of Divine Service Lay Readers' Manual	Lay Reader's Incumbent or delegate (an intermediate or advanced Lay Reader, Deacon, Curate etc.)
Liturgical Training	Work with Servers and Altar Guild (if there is one) to learn the bits and pieces around liturgy and vesting Gain familiarity with the basics of liturgy by working with clergy	Altar Guild Manual (where there is one) Servers' Customary (where there is one) Lay Readers' Manual All resources above Courses of instruction and reading as recommended by incumbent and approved by the Warden of Lay Readers	
Prayers of The People	Practice with senior prayer leaders in understanding structure and function Prayers of The People	Such supporting material as may be recommended including McCausland (see below) Vanderbilt Revised Common Lectionary.	
Reading of Scripture	Practice in identifying the proper readings for the kind of service Practice in actual reading for pace and expression	McCausland's Order of Divine Service The Holy Bible	
Theological Training	To be discussed with the Incumbent	As recommended by the Incumbent and approved by the Bishop	
Basic Listening Skills for Pastoral Visiting	Work with Incumbent and pastoral care team if there is one	External educational opportunities as recommended by the Incumbent and approved by the Warden of Lay Readers	

Upon completion of the training, the probationer meets with the Incumbent with a view to requesting the Bishop to formally license the Lay Reader.

The complete list of required foundational education and training is found in the Lay Readers' Manual Module E, "Lay Readers' Organization and Training", Parts 1 and 2.

NOTE: A CURRENT VALID CPIC IS REQUIRED BY ALL LICENSED LAY READERS

LAY READER PREACHER

NOTE THAT ALL LAY READERS MUST HAVE COMPLETED BASIC LAY READER TRAINING REQUIREMENTS PRIOR TO FULL LICENSING.

MINISTRIES	TRAINING OPPORTUNITIES	ED. RESOURCES	CLERGY/MENTOR(S)
Preaching	Practical work with the incumbent Practice runs in congregation	External instruction and reading material including biblical commentaries are recommended by the Incumbent and the Warden of Lay Readers	Lay Reader's Incumbent or delegate (and advanced Lay Reader, Deacon etc.)
Biblical Studies	Practical work with and study with the incumbent Practice runs in congregation	Basic theology in Hebrew and Christian Bibles Basic homiletics Hermeneutics Contextual Theology Catechism	Lay Reader's Incumbent or delegate (and advanced Lay Reader, Deacon etc.)
Liturgy	Practical work with clergy, servers, and Deacons	Introduction to Liturgy Theology of Liturgy Liturgical theory and practice	Lay Reader's Incumbent or delegate (and advanced Lay Reader, Deacon etc.)
Pastoral visiting and basic care	Practical work with Incumbent and/or Pastoral Care Team (if there is one) with a view to understanding the difference between pastoral care and counselling	External Instruction and reading material, including biblical commentaries, as recommended by the Incumbent and the Warden of Lay Readers	

The complete list of required foundational education and training is found in the Lay Readers' Manual, Module E, "Lay Readers' Organization and Training, Parts 1 and 2.

LAY READER CATECHIST

MINISTRIES

TRAINING OPPORTUNITIES

RESOURCES

CLERGY MENTOR(S)

NOTE THAT LAY READERS MOVING TO LAY READER CATECHIST MUST, IN THE CASE OF AN AREA OF CONCENTRATION, MUST COMPLETE THE PROVISIONS AGREED UPON WITH THE INCUMBMENT, PRIOR TO PROCEEDING.

Administration of
Reserved Sacrament

As provided by the
Incumbent

Such practical and
educational
requirements as the
Incumbent may set

Access to portable
communion set and
the sacramental
bread and wine

Lay Reader's
Incumbent or
delegate (an
advanced Lay
Reader, Deacon,
Curate etc.)

Advanced work in pastoral
care including
administration of
Reserved Sacrament in
the course of pastoral
visiting

As provided for by the
Incumbent

Resources to be recommended by the
Incumbent and approved by the Warden
of Lay Readers

Advanced theological and
ecclesial activity, e.g.
Bible Study, teaching of
the Catechism

As provided for by the
Incumbent

Required external educational resources
as recommended by the Incumbent and
approved by the Warden of Lay Readers

Parishioner preparation in
the following:

- Baptism
- confirmation
- marriage preparation
- funerary matters

As provided for by the
Incumbent

Required external educational resources
as recommended by the Incumbent and
approved by the Warden of Lay Readers

License to perform
funeral services under
special permission from
the Bishop

For Lay Reader Catechist, see Module F, "Lay Reader Catechist"

A LAY READER'S AREAS OF CONCENTRATION

A Lay Reader may, in consultation with the parish incumbent, choose to concentrate on one or two areas of interest and need within the Lay Reader's scope of practice. While areas of interest may be identified during the probationary period, the probationer must complete all requirements for completion of probation. Specialization will typically happen in the intermediate or advanced stages of progression. Some examples (not exhaustive):

AREA	PROBATIONARY*	LAY READER**	LAY READER CATECHIST**
Preaching	Foundational learning	Additional approved course work	Advanced course work
Biblical Studies	Foundational learning	Additional approved course work	Advanced course work
Liturgy and Worship	Foundational learning	Additional approved course work	Advanced course work
Social Justice	Not required at this stage	Approved course work	Additional approved course work
Pastoral Care	Foundational learning	Additional approved course work	Advanced course work
Anglicanism and the Anglican Way	Not required at this stage	Approved course work	Additional approved course work
Music	Not required at this stage	Approved courses and experience as approved by the Director of Music and the Incumbent	Further approved courses and experience as approved by the Director of Music and the Incumbent

* The complete list of required foundational education and training is found in the Lay Readers' Manual Module E, "Lay Readers' Organization and Training", Parts 1 and 2.

** For Lay Reader Catechist, see Module F, "Lay Reader Catechist"

NOTE: It is essential that Lay Readers, including those of long-standing service, who wish to remain without specialization, undertake take at least one further educational activity per year in order to keep current in their role.

MODULE A

Canon B9 Lay Readers and Regulations

CANON B9 LAY READERS

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

REGULATIONS PURSUANT TO CANON B9 LAY READERS

1. No one shall be presented to the Bishop to be licensed as a lay reader unless he or she has been recommended by the incumbent and church Wardens of the candidate's parish, with the concurrence of the church Advisory Committee.
2. Before a candidate is licensed as a lay reader by the Bishop, he or she shall
 - a. serve a one-year probationary period, during which time the probationary lay reader may perform the duties of a licensed lay reader under the guidance of the incumbent;
 - b. complete a course of study approved by the Bishop and the Warden of the Lay Readers' Association; and
 - c. participate in continuing programs prescribed from time to time for his or her training and education in the faith.
3. The license of a lay reader shall remain in force at the pleasure of the Bishop. It will automatically expire twelve months after the assumption of office by a new Bishop or a new incumbent. The license may be renewed by the Bishop at the request of the incumbent and the church Wardens, with the concurrence of the Parish Council.

4. The license of a lay reader shall authorize him or her to administer either or both consecrated elements of Holy Communion as directed by the incumbent.
 5. The lay reader shall be admitted to office by the Bishop, or by the incumbent when duly authorized by the Bishop, at a service of public worship.
 6. As authorized by the Bishop or the incumbent, the duties of a lay reader shall be to officiate at, or assist in, those parts of Divine Service not required to be performed by a member of the clergy; these duties may include preaching.
 7. With the approval of the lay reader's incumbent, a lay reader may perform duties and services in his or her own parish and in any parish to which he or she is invited by the incumbent of that other parish or, in the case of a vacancy, invited by the Regional Dean.
 8. A schedule of remuneration and travel allowance for lay readers shall be set by the Synod Council to be paid by the parish in which lay readers are invited to serve. Except in unusual circumstances this will not apply to service in the lay reader's home parish.
 9. Stipendiary lay readers may be appointed by the Bishop to have pastoral and administrative responsibility in parishes without an incumbent, such ministry to be under the supervision of the Bishop.
 10. The Lay Readers' Association shall appoint its own officers and Executive Committee, as it may deem advisable, pursuant to Canon A5, and as laid out in the By-Laws of the Association.
-

MODULE B

By-Laws of the Lay Readers' Association

Mandate:

Updated at the Annual General Meeting of November 2004

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

Purpose:

Canon B9, para 3, 10

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

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

Meeting:

There will be an Annual General Meeting of the Association.

Executive Committee Membership:

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

Officers of the Association:

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

Ex-officio Members of the Executive Committee:

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

Executive Meetings:

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

Minutes and Records:

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

Responsibilities of the Executive:

The Executive Committee will be responsible for:

- being an advocate for the role of Lay Readers
- maintaining effective communication with all members of the Lay Readers' Association;
- welcoming new Lay Readers as members of the Association and acknowledging them at the AGM;
- developing training materials and manuals;
- organizing, with the Dean and Registrar, the annual Summer Fruit for Souls;
- providing regular training workshops;
- continuing to develop and update the Lay Readers Manual;
- maintaining an on-going database of all Lay Readers in the Diocese, including the dates that Certificates of Recognition are issued. This database will be used to communicate with the Lay Readers of the Diocese either by phone or email. The communications will be for Lay Reader business only including meeting and training notifications.
- continuing to provide training opportunities for all Lay Readers.

Amendments:

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

MODULE C

SCREENING IN FAITH: DIOCESE OF ONTARIO

All Lay Readers must obtain a background check through XpressChek, the Ontario Provincial Police, or a municipal police force at the beginning of their ministry and every three years thereafter, and must also attend a sexual misconduct policy training session at the beginning of their ministry and every three years thereafter.

DIOCESE OF ONTARIO POLICY STATEMENT:

The Diocese of Ontario strives to make the Anglican Church in our diocese a healthy and safe place for all to worship, to work and to serve our Lord. Faith flourishes when all people know that church leaders, ordained and lay, can be trusted.

This Screening in Faith policy is the means by which the Diocese of Ontario responds to our call to offer our best to those we serve. It is necessary, therefore, that we discern gifts and determine a person's suitability to a ministry position. We must ensure that the people we place in positions of power and trust are carefully selected, then trained and supported in their ministry, so that their ministry may be life-giving.

All adults engaged in ministry to vulnerable people in our diocese are expected to attend Screening in Faith training. There is no fee to attend. Parish leadership should specify who is required to attend Screening in Faith training from each parish.

Screening in Faith training is designed for both ordained and lay members of our diocese. Topics include:

- Prevention.
- Identification and response to elder abuse.
- Prevention, identification and response to sexual abuse of children and youth.
- Power and boundaries in the ministerial relationship with adults.
- Sexual misconduct.

This important ministry enables parishes to do all that they can to make their communities safe for children, other vulnerable people and, for that matter, every member of the parish.

If your parish is interested in learning more about Screening in Faith and how this training can assist you in making your parish a safe place for all to worship, please contact the Diocesan Executive Officer's office by telephone at (613) 777-0540 or by email at jhumphreys@ontario.anglican.ca.

SCREENING IN FAITH POLICY: DIOCESE OF ONTARIO

Follow the link for the complete policy:

<https://ontario.anglican.ca/resources/screening-in-faith/pages/screening-in-faith-policy>

SCREENING IN FAITH XPRESSCHEK BACKGROUND CHECK:

Follow the link for the procedure. <https://ontario.anglican.ca/resources/screening-in-faith/pages/xpresschek-background-check>

For questions about Screening in Faith, contact Jane Humphreys in the Diocese office by telephone at 613-777-0540 or by email at jhumphreys@ontario.anglican.ca.

HELPFUL HINTS:

- (1) Using the Diocesan website is the easiest way to obtain the check. The turnaround time is usually 24 hours.
- (2) The cost for the check is \$25. This cost is automatically picked up by your parish church and there is no cost to you. If you wish to pay the cost directly, then reimburse your parish church.
- (3) The results of your check will go to the Diocesan Executive Officer who will ensure personal communication of the result to you.
- (4) If for any reason you cannot access a computer for the online method, you can go in person to the Diocesan Centre, 165 Ontario Street commercial suits 4 and 5, Monday through Friday between 9am and 5pm. In this case, please take the following pieces of information with you:
 - Two pieces of photo ID
 - A letter from the Bishop (available from Wendy Pierson) expressing your candidacy for volunteer work involving vulnerable persons
 - \$40.00 in cash

If you choose this method, the delay in receipt of your certificate can be four to six weeks.

MODULE D

LAY READERS' INSTALLATION SERVICE:

Admission of Parish Lay Readers:

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

The Congregation being seated, the Candidates and the Wardens stand before the Priest. The Wardens present the Candidate(s).

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

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

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

PRIEST: *To the candidate(s)*

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

CANDIDATES: I am willing and ready so to do.

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

The Warden reads the Bishop's license.

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

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

PRIEST: Let us pray.

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

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

PRIEST: Teach me your way, O Lord, and I will walk in your truth. **PEOPLE:** Knit my heart unto you, that I may fear your Name. **PRIEST:** So will I always sing praises unto your Name.

PEOPLE: That I may daily perform my vows.

PRIEST: Let us pray.

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

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

MODULE E

LAY READERS' ORGANIZATION AND TRAINING:

Educational Philosophy for Lay Readers' Training:

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

Requirements:

There are many lay people in our Diocese who are involved in leading worship as readers, intercessors, Eucharistic ministers and as preachers. All of these people are welcome to participate in any part of the training program that they feel would be of benefit to them in their particular ministries. However, those wishing to be licensed as Lay Readers must complete the requirements contained in the basic training part of this manual.

Training:

The training emphasis on the liturgical functions of the Lay Reader is not intended to limit the range of ministries in which Lay Readers (or other lay people) may be called to participate. Some may have gifts in teaching, others in pastoral care, while others may have gifts in organization and administration. If a parish or congregation desires Lay Readers to function in these ways, those individuals are encouraged to seek additional training in the parish, in the Diocese or beyond, which will equip them for these tasks.

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

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

Equivalency:

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

Organization of the Training Program:

This training program consists of compulsory training and elective modules.

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

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

This and the relevant following sections of this Manual are organized to reflect the compulsory and elective modules. Numerous check lists of specific requirements, courses and reading material have been included to be used to help you track your own progress and development.

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

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

TRAINING PROGRAM:

1: Compulsory Program:

This level consists of:

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

Requirement:

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

For specific information, see the following module descriptions in detail.

1A COMPULSORY TRAINING: PARISH ORIENTATION

Goals

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

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

1B COMPULSORY TRAINING: LECTOR'S SKILLS

Goals

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

Points to Consider

- The Environment
 - You often have little control over this but eliminate those distractions wherever possible.
 - Pause at the start to get everyone's attention.
- The Sound System
 - Know how close to the microphone is best for your voice.
 - Practise, so you will not be surprised by the sound of your own voice in a large space.
 - If a sound system is unavailable, you will have to project your voice so it reaches to the back of the church.
- The Listeners
 - Be interested in them! Make eye contact with as many as possible.
- The Reader
 - Do not be too self-centred.
 - Concentrate on the Word.
 - Be prepared - know your reading.
 - Be neat and proper in your attire
 - Do not fidget, or sway backwards and forwards!

- The Written Word
 - Find it.
 - Read it.
 - Choose a translation that can be understood by you, and by the people to whom you are reading.
 - Check the setting of the reading.
 - Decide what type of reading it is - story, poetry, letter, or prophecy.
 - The way you read it should fit the message.
 - The Inner Life of the Text
 - Read, pray, and meditate.
 - Use reference materials, e.g. Workbook for Lectors.
 - Let the Word speak to you.
 - The Inner Life of the Lector
 - Read the Scriptures regularly.
 - Pray.
 - Prepare your reading well in advance.
 - Read aloud – tape yourself, and/or have a “critic” help you.
 - Skills Improvement
 - Practice
 - Relax, breathe deeply
 - Read clearly and not too quickly
 - Pause at the end of phrases with longer pauses at the end of sentences
 - Remember, listeners may be hearing the passage for the first time
 - Expression should follow meaning, but do not be too dramatic
 - Listen critically to other readers and learn from what you observe
-

1C COMPULSORY TRAINING: CHRISTIAN FAITH AND MINISTRY

Goals

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

Points to Consider:

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

1D COMPULSORY TRAINING: ON-GOING STUDY OF SCRIPTURE

Goals

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

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

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

Points to Consider

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

- **Observation: “What does it say?”**
 - **Research the background to the passages:**
 - Who is the author?
 - What kind of writing is it?
 - Key Words – grammatical sense.
 - To whom was it addressed?
 - What is the purpose of writing – does it affect faith?
- **What are the major Biblical Themes –**
 - is it a teaching?
 - does it call for obedience, a challenge, or an emotional response?
 - is it a promise?
 - is it poetic, symbolic, or pictorial language?
- **Interpretation: “What does it mean?”**
 - **Discuss:** Who? What? When? Where? Why? How?
 - Note that it may not always be possible to use all the question words.

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

1E COMPULSORY TRAINING: PRAYER

Goals

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

Points to Consider

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

the amount of time they take.

- Use language that conveys intimacy and respect. Pray for people by name as directed by your parish priest. Pray for God's guidance in resolving contentious issues.
 - Remember, your function is to lead the congregation in communing with God.
-

1F COMPULSORY TRAINING: LEADING WORSHIP

Goals

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

Points to Consider

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

2: Elective Program:

Overview of the Elective Areas

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

Requirements

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

2A ELECTIVE AREA: SHARING THE FAITH

Goals

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

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

Points to Consider

- Study with the parish priest or a Bible study group the significance of the following Biblical passages that model evangelism:
 - *Fishers of Men* Luke 5:1-11
 - *The Seven Deacons*..... Acts 6:3-6
 - *The sending of the Twelve*..... Luke 9:1-6
 - *The sending out of the Seventy-Two* Luke 10:1-16
 - *The Great Commission*Matthew 28:19-20 & Mark 16:15
 - *Jesus and Nicodemus* John 3:1-21
 - *Jesus and the Samaritan Woman* John 4:4-42
 - *Jesus and the blind man* John 9:1-12
 - *The lame beggar at the Temple gate* ... Acts 3. 1-26
 - *Philip and the Eunuch* Acts 8:26-40
 - *Paul in Rome*..... Acts 28:23-31
 - Take every opportunity to learn how to evangelize or to share your faith with others.
 - Attend a workshop on evangelization and sharing your faith.
 - Help organize a course such as Alpha, a Parish Mission, or other outreach event.
 - Consciously take every opportunity to share your faith with your family, in the community, and in the workplace throughout the week – not just on Sundays!
-

2B ELECTIVE AREA: LEADING WORSHIP

Goals:

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

Points to Consider:

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

2C ELECTIVE AREA: PREACHING

Goals

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

Points to Consider:

Preparation

- a) Lay Readers should
 - draw upon personal knowledge and personal beliefs when preaching
 - base their presentation on an explanation of God's word
 - be seen to try to be an example of the teachings of Jesus Christ
 - build a bridge for the congregation between biblical times and today.
- b) Sermon ideas:
 - primarily focus on one of the Lectionary readings for the day
 - biblical themes (creation, the fall, grace, forgiveness etc.)
 - occasionally, a current event topic of general concern but using biblical example
 - very rarely, personal testimony as a primary source.
- c) Preparation:
 - pray for inspiration, for guidance and for humility.
 - start early and prepare well (you owe it to the congregation).
 - Decide on the biblical passage to be explored in the sermon and then study it to decide what it says, what it means, what is difficult to understand. This is sometimes referred to as 'exegesis'.
 - decide early on the Controlling Idea (Homiletic Idea) in the passage chosen.
 - read different bibles to get the context – "a text without a context is only a pretext!"
 - read one or two commentaries on the passage chosen.
 - look for examples of the controlling idea in our present life.

- prepare the skeleton or outline of your sermon, going from the past to the present, and back and forth again and again so there is movement in what you say.
 - remember that every story has certain common elements in its plot:
 - the situation as it is now (could be good or bad)
 - things change - serious trouble, Oh dear!
 - Ah ah! a turning point is reached.
 - There *is* a way forward if we do this
 - Yeah! We made it, with God's help, and then ...
 - but wait, what is happening now?
 - and so it goes on, through the whole process again.
- d) Application:
 - now get more specific, giving 'for instances' to help the congregation think through their own answers.
- e) Illustrations:
- f) use examples from the Bible itself, as well as real life Outcome:
 - think through the 'so what?' What do you want to call people to do?
 - there needs to be an active response to your message
 - motivation will demonstrate the benefits of responding
 - remember that the challenge of a good sermon, with God's grace, is to help people to grow, change and have greater insight into the subject discussed.
- g) Introduction:
 - having prepared the sermon, now think of a good (30 second) opening which will get people's immediate attention.
 - start from where people are at (i.e. in today's world)
 - it is often a good idea to ask a question which forces people to answer it in their own heads, or be interested in what YOU think is the answer. Then they will be more likely to listen to what you have to say next!
- h) Conclusion:
 - the conclusion should include a short summary of what has been the controlling idea.

- you can end with an invitation to take the next step in life's journey by accepting the challenge, which has been illustrated by the sermon.
- experiences to illustrate the controlling idea.

Source Materials

- The Revised Common Lectionary
- Several different versions of the Bible
- One or two biblical commentaries
- Biblical Dictionary
- Biblical Concordance
- Biblical atlas and maps (often found at the end of the Bible)
- The daily/weekly newspapers
- Current Affairs and News programmes on TV.

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

2D ELECTIVE AREA: ADMINISTERING THE SACRAMENTS

Goals

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

General notes on the Sacraments are included as Appendix (TBA)

Points to Consider

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

4) *Criteria*

- a) It is important that such ministry emerge from the life of the parish, and be acknowledged by the Christian community.

5) *Qualifications for selection of lay people for this ministry*

- a) They must be regular communicant members themselves and be seen as sincere and conscientious in practising their faith.
- b) There must be signs of willingness to be involved in the ministry of the Church.
- a) They must be known and respected by the congregation and approved by the Parish Council or whatever body speaks on behalf of the congregation.
- b) They should be trained by the Incumbent.
- c) At a public worship service, they should be commissioned and licensed to perform this ministry.

See *Occasional Celebrations of the Anglican Church of Canada*. Toronto: Anglican Book Centre, 1992, for a service entitled, *commissioning for Lay Ministries in the Church*, pp. 112-113.

6) *Practical Suggestions*

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

2E ELECTIVE AREA: MINISTRY OF MUSIC

Goals

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

Points to Consider:

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

2F ELECTIVE MODULE: THE ANGLICAN WAY

Goals

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

Points to Consider

- The Anglican Communion is a branch of the One Holy Catholic and Apostolic Church of Jesus Christ. (See the Solemn Declaration on p. VIII of 1962 BCP.)
- The reigning monarch of England is known as the Supreme Governor of the Church of England
- The Anglican Communion is a worldwide family of autonomous, inter-related, interdependent churches, all of which are in communion with the Archbishop of Canterbury.
- The headquarters of the Anglican Communion is in England at 157 Waterloo Rd., London, SE1 8UT.
- The Archbishop of Canterbury is listed as the President of the Anglican Communion. In addition, there is a full-time Secretary-General.
- The Anglican Communion is a diverse community-Anglicans speak many languages, come from many races and cultures around the world, recognize many traditions. However, all recognize that God offers Himself to us through His Church. The Anglican faith is based on Scripture, which is the ultimate authority; however when it is not absolutely clear, then one turns to tradition and if necessary to Godly reason.
- Unity and co-operation throughout the Anglican Communion is achieved through consultation at the Lambeth Conference of Bishops held in England under the presidency of the Archbishop of Canterbury.
- Other venues for co-operation within the Anglican Communion include the Anglican Consultative council, the Colleges and Universities of the

Anglican Communion, and the Anglican Centre in Rome.

- The Anglican Church is an Episcopal church- the authority and the licensing lies with the Bishop. However the Bishop leads through a system of rules and is governed through a democratic system of synods or constitutionally based gatherings. At a synod, lay members, clergy and the bishops pray, consult and plan for the good of the Church, and make any necessary laws.
- The basic unit of the Anglican Church is the Diocese. Dioceses are linked with each other and the rest of the worldwide church through Provinces, headed by an Archbishop often known as the Metropolitan.
- In the Anglican Church, there are three ordained orders; Deacons, Priests and Bishops. Bishops serve a geographic area known as a Diocese and share the ministry of that Diocese with Priests and Deacons, whom they ordain.
- Every baptized Christian in the Diocese also has a baptismal ministry and shares in the worship, witness and service of the church.
- Anglican worship is Biblical, Sacramental and communal, involving all of our senses. Coming together each week for worship, study and as a community is central to our lives as Christians and as Anglicans. In Canada, we use a variety of services, principally from the Book of Common Prayer or the Book of Alternative Services. In most parishes, Holy Eucharist is the main Sunday service, though in some places this is alternated with Morning Prayer.
- The church draws its strength and nourishes its members through three sources- the Bible, Prayer and the Sacraments.
- In the Bible, God reveals God's self to us, meets us, and speaks to us in Jesus Christ.
- In Prayer, we have a conversation with God, through words, silence, feelings and imagination. The elements of prayer include Adoration, Penitence, Petition, Thanksgiving, and Dedication. The acronym ACTS for the preparation of prayers is helpful-Adoration, Confession, Thanksgiving, and Supplication.
- There are two Sacraments ordained by Christ in the Gospels - Baptism and the Holy Eucharist/Holy Communion. There are five other Sacraments - Confirmation, Holy Matrimony, Ordination, Confession of Reconciliation, and Anointing the Sick with oil (sometimes called Holy Unction). The Sacraments are further explained in Appendix ---
- Within the Anglican Church of Canada there are four Ecclesiastical Provinces-British Columbia, Rupert's Land, Ontario and Canada. There

is a General Synod led by an Archbishop called the Primate of All Canada. The General Synod and the provincial Synods have legislative powers. The Primate meets on a regular basis with the House of Bishops.

- There are thirty Diocese within Canada, each served by a bishop. Within each Ecclesiastical Province one of the serving bishops is chosen to be the Metropolitan of the province. A Metropolitan is called Archbishop and referred to as the Most Reverend.
- Dioceses are further subdivided into parishes, each served by a priest. The priest is the legal incumbent of the parish being licensed by the Bishop to serve there. Each parish has two lay people, known as the Rector's Warden and the People's Warden, who are the Legal Officers of the Corporation and work with an elected Parish Council and an appointed Treasurer, to support and advise the Rector and the Parish. Some churches may have the services of an ordained Assistant Curate, an ordained Deacon, a licensed Lay Pastoral Co-ordinator and/or licensed Lay Readers.
- Parishes may consist of more than one congregation/church and these are referred to as multi-point parishes. Combinations of parishes are known as area ministries.
- In addition to the parishes, there are also special ministries to hospitals, universities, the armed forces, the prisons, missionary work and social service action.
- The Anglican Church also includes religious orders of monks and friars, nuns and sisters. In Canada the Community of the Sisters of the Church, the Sisterhood of St. John the Divine, the Order of the Holy Cross, and the Society of St. John the Evangelist exist.
- Make a practice of reading the Canadian Anglican Journal, the quarterly diocesan newspaper called Dialogue, and the diocesan enews weekly to keep up on the activities within the church both nationally and locally.

2G ELECTIVE MODULE: SOCIAL JUSTICE

Goal

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

Points to Consider:

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

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

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

2H ELECTIVE MODULE: OFFICIATING AT FUNERALS AND BURIALS

Goals

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

Points to be

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

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

- **PLANNING CHART FOR FUNERAL/MEMORIAL SERVICES**

The planning chart found here attached as exhibit I was distributed to those attending Summer Fruit for Souls 2016 and forms an excellent resource if called upon to plan and /or conduct a funeral/memorial service.

EXHIBIT 1

FUNERAL PLANNING CHART

	Address	Telephone
Personal Information		
Name		
Next of kin		

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

Who	Telephone
Remembrances/Eulogies	

LAY READER CATECHIST:

Lay Reader - Catechist Path

As a Licensed Catechist the Lay Reader will be able to assist the Priest in the Rites of Baptism, Confirmation, and Marriage. The Catechist will work with the Priest in the teachings of the Anglican Church to all Catechumens.

What is a Catechist?

A Christian teacher who intentionally sets out to share their life of faith, their knowledge of and devotion to Christ with those seeking to grow as disciples of Christ.

Merriam Webster definition; one that [catechizes](#): such as:

a: a teacher of [catechumens](#)

b: a native in a missionary district who does Christian teaching

The Catechumen

A convert to Christianity receiving training in doctrine and discipline before baptism.

One receiving instruction in the basic doctrines of Christianity before admission to communicant membership in a church

The Catechumenate

The “catechumenate” refers to a process, involving the whole congregation, in which new members are brought in, instructed and formed in baptismal identity for mission and ministry, and through which the life of the congregation is itself strengthened and renewed. (ACC)

Catechesis

The word ‘catechesis’ comes from the Greek word for ‘teaching’ or ‘instruction’. Catechism refers to the content being taught (the gospel), while catechesis refers to the Church’s ministry of teaching. J. I. Packer and Gary A. Parrett define catechesis this way:

“Catechesis is the church’s ministry of grounding and growing people in the Gospel and its implications for doctrine, devotion, duty, and delight.”

<https://www.anglicannetwork.ca/news/2019/8/8/introduction-to-catechist-training>

[Foundations of Catechesis – Anglican Network in Canada \(ANiC\)](#)

[To be a Christian.566776.int.indd \(anglicanchurch.net\)](#)

<https://journeytobaptism.org/>

<https://journeytobaptism.org/wp-content/uploads/sites/17/2023/09/JBL-A-GUIDE-FOR-WALKING-WITH-SEEKERS-10.pdf>

The Rites

Baptism

Holy Baptism is the Sacrament of Initiation into the Christian Life. It is the basis of our ongoing relationship with Almighty God. The B.A.S. emphasizes our response to God as both 1) an individual responsibility, and 2) a corporate responsibility.

For further information; Book of Alternative Services Pages 146-165

[Baptism | Worship | Anglican Diocese of Ontario](#),

[The Ministry of all the Baptized - The Anglican Church of Canada](#)

[To be a Christian.566776.int.indd \(anglicanchurch.net\)](#)

To Be a Christian see pages 57,58

Confirmation

Confirmation marks the point in the Christian journey at which you affirm for yourself the faith into which you have been baptized and your intention to live a life of committed discipleship. It is the rite by which we express a mature commitment to Christ and receive strength from the Holy Spirit through prayer and the laying on of hands by a Bishop.

For further information; Book of Alternative Services Pages 623-629

[Confirmation | Clergy & Parish Resources | Anglican Diocese of Ontario](#)

[To be a Christian.566776.int.indd \(anglicanchurch.net\)](#)

To Be a Christian see pages 59, 60

Marriage

Marriage is a lifelong union in faithful love, and marriage vows are a commitment to this union, for better or for worse, to the exclusion of all others on either side. This union is established by God's grace when two duly qualified persons enter into a covenant of marriage in which they declare their intention of fulfilling its purposes and exchange vows to be faithful to one another until they are separated by death...This covenant is made in the sight of God and in the presence of witnesses and of an authorized minister.

For further information; Book of Alternative Services Pages 526-550

[221-2019-canon-xxi.pdf \(anglican.ca\)](#)

[IALC-2011-Rites-Relating-to-Marriage.pdf \(anglican.ca\)](#)

[To be a Christian.566776.int.indd \(anglicanchurch.net\)](#)

To Be a Christian see pages 61, 62

General Notes on The Sacraments

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

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

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

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

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

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

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



SERVING DURING THE EUCHARIST

- The following takes place during the Offertory.
- The server first takes the lavabo and a towel draped over the forearm and offers it to the Officiant. The Officiant will place their fingers in the bowl and the server pours the water over the fingers. The Officiant will take the towel to dry their hands and place it back over the server's forearm. The lavabo is returned to the credence table. (it is quite common for Officiants to use hand sanitizer rather than the lavabo).
- The server takes the breadbox, opens it, carries it up to the altar, and lets the priest take as much bread as needed. The server bows to the Officiant and then replaces the breadbox back on the credence table. It is helpful if the server knows the approximate attendance of the congregation to help the Officiant decide how much bread is needed.
- Next, the server removes the stoppers from the cruets and takes the wine in the right hand and the water in the left and approaches the Officiant.
- The server hands the wine to the Officiant and then transfer the water from the left hand to the right hand. The Officiant hands the wine back to the server.
- The server hands the water to the Officiant and then transfers the wine from the left hand to the right hand. The Officiant hands the water back to the server.
- The server bows to the Officiant and returns the cruets back to the credence table and replaces the stoppers.
- After the Eucharist has been received by all, the server takes the stopper out of the water cruets and approaches the Officiant. The

server assists the Officiant by pouring a small amount of water on the paten. The Officiant will pour the water from the paten into the chalice then consume the water. The Officiant may request more water to be poured into the chalice. The server returns the water to the credence table and replaces the stopper. In some churches the water cruet is handed to the Officiant and they pour the water into the vessels then return the cruet to the server.

- The server moves the missal from the Gospel side of the altar to the Epistle side.



LITURGICAL DRAMA

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

show what you feel; but be still at dramatic moments in the dialogue.

- Liturgical Dance

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

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

SELECT BIBLIOGRAPHIC REFERENCE

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 The Harper Collins Study Bible (NRSV) (including apocryphal deuterocanonical books) 2006
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<https://anglicansonline.org/resources/music.html>

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SOME ONLINE RESOURCES

- ❑ Anglican Sites
 - o The Anglican Church of Canada www.anglican.ca
 - o The Worldwide Anglican Communion www.anglicancommnion.org
 - o Anglicans On-Line www.anglicansonline.org
www.anglicansonline.org/resources/books.html
 - o The Diocese of Ontario www.ontario.anglican.ca

- ❑ Preaching Etc.

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

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

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

http://www.churchofscotland.org.uk/worship/starters_for_Sunday/about

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

http://www.churchofscotland.org.uk/worship/starters_for_Sunday/preachers_perspectives

Sermons and Sermon Lectionary Resources www.spirit-net.ca.

INSTITUTIONS OF HIGHER LEARNING THAT OFFER THEOLOGICAL STUDIES

University Training Courses

More extensive description of individual institutional focus and offerings are available in the Education Directory of the “Anglican Journal” and on the websites, of course. Note also that many of the institutions noted below offer educational opportunities, including at the Masters level on virtual platforms. Consult the websites for opportunities and offerings.

The Centre for Christian Studies:

Located in Winnipeg, the CCS specialises in training for deacon formation and life-long learning for both clergy and lay people.

Email: info@ccsonline.ca

Tel. 1-866-780-8887

Website: www.ccsonline.ca

Theological Colleges

For your convenience some of the schools are listed below:

Atlantic School of Theology

An ecumenical university of theology and Christian ministry founded in 1971 by institutions of the three founding parties, the Anglican Church of Canada, the Roman Catholic Episcopal Corporation of Halifax, and the United Church of Canada.

Email. astinfo@asttheology.ns.ca

Tel. 1-902-430-7662

Website: www.asttheology.ns.ca

Montreal Diocesan Theological College

affiliated with McGill University M: 3473 University Street Montréal QC H3A 2A8

Tel: 514-849-3004 x222

FAX: 514-849-4113

Email: info@montrealdio.ca

Website: www.montrealdio.ca

Saint Paul University Faculty of Theology

federated with the University of Ottawa/Université d'Ottawa Program

Director: The Rev. Dr. Kevin Flynn

M: Anglican Studies, Faculty of Theology Saint Paul University

223 Main Street Ottawa ON K1S 1C4
Tel: (613) 236-1393 ext. 2427
FAX: (613) 751-4016
Email: theologie@ustpaul.ca
Website: www.ustpaul.ca

Huron University College M: 1349 Western Road London ON N6G 1H3
Tel 519-438-7224 x723
FAX: (519) 438-3938
Email: huron@uwo.ca
Website: www.huronu.ca

Trinity College

Anglican - affiliated with the University of Toronto M: Faculty of Divinity
6 Hoskin Avenue Toronto ON M5S 1H8 T: 416-978-2133
FAX: 416-978-4949
E:mail divinity@trinity.utoronto.ca
Website: www.trinity.utoronto.ca/study-theology

Wycliffe College

Anglican - affiliated with the University of Toronto M: Registrar
5 Hoskin Avenue Toronto ON M5S 1H7
Tel: 416-946-3535
FAX: 416-946-3545
Email: admissions@wycliffe.utoronto.ca
Website: www.wycliffecollege.ca

Thorneloe University

A university of the Anglican Communion, federated with Laurentian
University Specializes in offering distance learning
M: 935 Ramsey Lake Road Sudbury ON P3E 2C6
David G. Macdonald, Registrar
Tel: 1-705.673.1730, ext. 103
Email: president@thorneloe.ca
FAX: 1-705 673-4979
Website: www.thorneloe.ca

The College of Emmanuel and St. Chad affiliated with the University of Saskatchewan

Mail: 114 Seminary Crescent Saskatoon, SK S7N 0X3
Tel: 1-306 975-3753
FAX: 1-306 934-2683
Email: esc.registrar@saskatoonthologicalunion.ca
Website: www.emanualstchad.ca

Canterbury College

Affiliated with The University of Windsor and Assumption College

Email: cced@uwindsor.ca

Tel. 1-519-971-3546

Website: www.uwindsor/canterbury.ca

Renison University College

Rooted in the Anglican Church affiliated with The University of Waterloo.

Email: grant.leach@uwaterloo.ca/Calendly

Tel. 1-519-884-4404

FAX 1-519-884-5315

Website: www.renison.ca

Vancouver School of Theology

Affiliates with The University of British Columbia

Email: possibilities@vst.edu

Tel. 1-604-882-9031

FAX (not publicly available)

Website: www.vst.edu

GLOSSARY

Glossary of terms

-A-

Acolyte

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

Altar

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

Altar Guild

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

Anglican

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

Anglican Communion

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

Anglican Consultative Council

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

Anglican Council of Indigenous People (ACIP)

A council established by the 1975 and 1980 General Synods giving ACIP members the responsibility to carry concerns of the people directly to the Council of General Synod and General Synod.

Members must be indigenous people and include representatives from diocese with indigenous congregations or urban indigenous populations.

Anglo-Catholic

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

Apostolic Succession

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

Archbishop

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

Archdeacon

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

Archdeaconry

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

Articles

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

-B-**Baptism (or Holy Baptism)**

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

Bishop

A priest chosen by the diocese to be ordained to have authority and pastoral care of the diocese. In the House of Bishops, all Canadian bishops meet together to discuss issues and concerns, and to formulate guidelines governing the life of the Church. A coadjutor bishop is one who will become diocesan bishop upon the retirement of the present

bishop. Suffragan, assistant and area bishops assist the diocesan bishop and may have responsibility for a particular area of the diocese, but do not automatically become the next diocesan bishop. (For how to address bishops, please see Protocol)

-C-

Canon

An honorary title granted to a senior priest or outstanding lay person. To be named a Canon of the Cathedral is an honour bestowed by the Bishop to recognize exemplary service to the wider Church.

A law of the Church, governing its life and discipline. There are diocesan, provincial and national canons. Canon Law is the term given to the legal interpretation of the canons.

Cathedral

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

Chalice

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

Chancel

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

Chancellor (of the General Synod) (of the Diocese)

A judge or barrister who is an officer of the (general Synod)(Diocesan Synod), appointed to advise the (Primate) (Diocesan Bishop)

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

Chaplain

A member of the clergy attached to a chapel.

A member of the clergy who conducts religious services for an institution, such as a prison or hospital.

A lay person who is appointed to provide spiritual leadership and counseling to members of an institution, as at a university.

A member of the clergy who is connected with a royal court or an aristocratic household.

A member of the clergy attached to a branch of the armed forces

Church Wardens

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

Clergy

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

Cleric

Any member of the clergy.

Coadjutor Bishop

An assistant bishop - See Bishop

Commentary (exegesis)

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

Commission

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

Communicant

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

Companion Diocese

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

Compline

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

Concordance

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

Confirmation

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

Congregation

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

Consecration of a Bishop

The liturgy in which a priest becomes a bishop.

Convening Circular

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

Council of the North

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

Courtesies of the House

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

Credentials Committee

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

Crucifer

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

-D-

Deacon

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

Dean

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

Deanery

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

Diaconate

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

Diocesan Council

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

Diocese

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

-E-

Ecclesiastical Province

A group of dioceses under the jurisdiction of a Provincial Synod, and presided over by a Metropolitan. In Canada, there are four ecclesiastical provinces: British Columbia, Rupert's Land, Ontario, and Canada.

Episcopal

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

Eucharist, the

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

Evangelicals

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

Ex-Officio

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

-H**Holy Orders**

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

-I-**Intercession**

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

Intercessors

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

Incumbent

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

Interim Priest

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

-L-

Lay person (pl. Laity)

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

Lay Reader

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

Lectern

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

Lectionary

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

Lector

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

Liturgy

The manner, ritual and ceremonies by which we worship.

-M-

Memorial

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

Metropolitan

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

Minister

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

-N-

Nave

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

Non-stipendiary

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

Notice of Motion

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

-O-

Ordained

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

Orders

Refers to the membership of the (General) Synod: The Order of Bishops, the Order of Clergy, and the Order of Laity.

Order of the Day

An item on the agenda that has been designated for consideration at a specific time.

Ordination to the Priesthood

The liturgy in which a person is made a priest.

-P-

Parish

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

Parish Council

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

Parishioner

A baptized person who worships in a parish.

Paten

The plate on which the bread rests during Holy Communion.

Point of Order

A query, made to the chairperson, in a formal debate or meeting as to whether correct procedure is being followed.

Postulant

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

Presbyter

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

Priest

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

Priest-in-Charge

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

Primate (of All Canada)

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

Prolocutor

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

Prolocutor, Deputy

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

Province

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

Provincial Synod

The governing body of an ecclesiastical province.

Pulpit

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

-Q-**Question**

Putting the/calling the question
Placing a formally moved and seconded motion before the Synod for a vote.

-R-**Rector**

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

Rectory

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

Regional Dean

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

Reserved Sacraments

In many Christian churches some portion of the consecrated elements are set aside and reserved after the reception of the Holy Eucharist, referred to as the reserved sacrament. The reserved sacrament is usually stored in a locked cabinet made of precious materials and usually located on, above or near the high altar.

The reasons for the reservation of the sacrament vary by tradition, but common reasons for reserving the sacrament include for it to be taken to the ill or housebound, for the devotional practice of Eucharistic Adoration, for viaticum for the dying, and so that Communion may still be administered if a priest is unavailable to celebrate the Eucharist.

Note: A special license is required, from the Bishop, for any lay person to administer the reserved sacrament.

Resolution

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

-S-

Sanctuary

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

Seminary

A school or college for the training of clergy.

Server

Servers have a very important job every Sunday morning. These jobs include the Crucifer, Taper Bearers, Gospel Bearer, Banner Bearer and Service at the Altar.

Crucifer: The crucifer is the Server who carries the processional cross and leads the procession in & out of the church and, the Gospel procession. They have the responsibility of leading the candles, choir and clergy.

Taper Bearers: Two Altar Servers who carry the candles behind the processional cross are called taper bearers. There are two candles behind the cross in procession and they follow the crucifer and lead the choir.

Gospel Bearer: The Gospel Bearer carries the Gospel book or Bible in the procession. They also hold the Gospel open for the Priest or Deacon during the reading of the Gospel lesson for the day. The Gospel Bearer always processes in front of the Deacon.

Banner Bearer: This Altar Server has the responsibility to carry the St. Luke's Banner or any other banner during a procession.

Service at the Altar: This involves assisting the priest set the table for communion, washing the priest's hands, and receiving the gifts of bread & wine.

Solemn Declaration

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

Songs of Praise

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

Spiritual Autobiography

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

Standing Committee

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

Subdeacon

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

Suffragan Bishop

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

Synod

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

-T-

Table (a Motion)

To postpone temporarily, for a defined period.

-V-

Vestments

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

Vespers

A service of evening prayer in the Divine Office

Vestry

The room where clergy put on their vestments.

The decision-making body of a congregation, elected from the lay members.

In some parts of Canada, the annual meeting of parishioners.

Training Record

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

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

LAY READER EMERITUS

“Any (licensed) Lay Reader currently or having retired in good standing, being nominated by the Incumbent, supported by the Parish Advisory Board, and endorsed by the Lay Readers’ Association Executive Committee, may be designated as Lay Reader Emeritus by the Bishop. This status remains in effect for the rest of their life. A Lay Reader Emeritus would not be expected to perform the normal functions/duties of a Lay Reader on a regular basis. However at their discretion they may, if asked, step in on occasion, or serve as a mentor/role model for those new or considering the call as Lay Reader.”

The Nomination Form may be found on the diocesan website at:

<https://www.ontario.anglican.ca/mission/lay-readers--152/pages/lay-readers-manual>