

HANDBOOK FOR LITURGICAL ASSISTANTS AT THE EUCHARIST



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DIOCESAN REGISTRY
BRISBANE

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2014



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PART 1 – INTRODUCTION

1.1 OBJECTIVES

The objectives of this Handbook are:

- (a) to serve as a reference for those preparing to be and serving as Liturgical Assistants in parishes, schools and other authorised worshipping communities;
- (b) to inform the clergy of the method and content of the training program for Liturgical Assistants in this Diocese; and
- (c) to assist the clergy and their Liturgical Assistants to form an effective ministry team.

LITURGY

“Liturgy” is the word we give to all the public services in the church, as against private devotions. The original word comes from the Greek word for ‘work’ (leitourgeia – the work of the whole people of God).

NOTE

“Prayer Book” references in this Handbook are references to *A Prayer Book for Australia (APBA)*; groups using *AAPB* should have little trouble adapting the principles & practices outlined here to the 1978 rite.

ACKNOWLEDGEMENTS

This Handbook has evolved from earlier resource guides for Liturgical Assistants (published by the Diocese of Brisbane in 1989 and 1998). The Parishes and other Mission Agencies Commission (PMC) acknowledges and thanks those clergy and lay people who contributed content or otherwise made input to this Handbook.

May this Handbook encourage and empower those who use it.

1.2 ARCHBISHOP'S FOREWORD

Each member of the Church is called by Christ to minister in his name and, according to their gifts, to be instruments of his love in the world.

Liturgical Assistants are called to serve the Church of God as they work together with their priest. They lead public worship, some preach and teach the word of God, others assist at the Eucharist, share in pastoral and evangelistic work, and encourage others to participate in God's mission to the world.

I welcome this revised edition of the Handbook for Liturgical Assistants at the Eucharist knowing that it will continue to assist Liturgical Assistants in their service to the glory of God.



**The Most Reverend Dr Phillip Aspinall
Archbishop of Brisbane**

July 2014

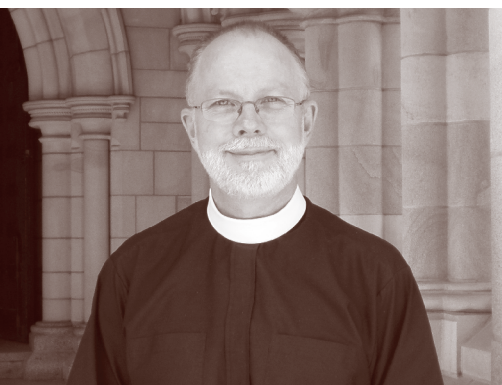


1.3 DEAN'S INTRODUCTION

*As watchmen look for the morning
so do we wait eagerly for you, O Lord.
Come with the dawning of the day
And make yourself known to us in the breaking of the bread,
For you are our God for ever and ever. Amen*

(Prayer at the End of the Day, *A Prayer Book for Australia*)

Worship is an act of encounter, a personal and corporate experience of the one who is made known to us in the breaking of the bread. It is a truly awesome experience. Those who seek to serve the risen and rising one in the sanctuary therefore have an awesome task. We are charged with the responsibility of assisting to open the space that will allow Christ to make himself known in the breaking of the bread. The opening of this space requires us to be prayerful, organized and competent. These attributes allow us to 'get out of the way', to enable the liturgy to unfold, so that the worship encounter can take place.



This Handbook gathers together the collective wisdom and the fruits of the practical experience of many. The Committee that has assembled it hopes that it will assist those who have been called to be Liturgical Assistants to reflect on their ministry and to develop the skills that will enable them to be a blessing to God and to the people they serve.

We encourage you to use this resource when gathering together with your clergy and other Liturgical Assistants. Having a discipline of gathering to reflect on our practice and to enhance our skills is a proven method for assisting our desire to give God of our best. A suggested outline for such a gathering is included in this resource.

We honour the dedication of those who give of themselves to serve God in the Sanctuary and wish you every joy as you 'go unto the altar of God'.



Peace,
Peter Catt

July 2014

*The disciples knew the Lord Jesus in the breaking of the bread.
Be known to us, Lord Jesus, in the breaking of the bread.
The bread which we break, alleluia,
is the communion of the body of Christ.
Be known to us, Lord Jesus, in the breaking of the bread.
We are one body, alleluia, for though many we share one bread.
Be known to us, Lord Jesus, in the breaking of the bread!*

(The Holy Communion, Second Order, *A Prayer Book for Australia*)

1.4 WHY HAVE LITURGICAL ASSISTANTS?

The Purpose of Liturgical Assistants

There are four basic reasons for involving people in the role of Liturgical Assistant (LA):

- (1) to enable a fuller expression of the corporate action of worship in the Eucharistic liturgy;
- (2) to enable more and varied worship to be offered;
- (3) to assist the clergy in the conduct of services;
- (4) to model worship prayerfully and effectively to the congregation.

The first reason justifies the use of Liturgical Assistants (LAs) even if priests are available in abundance. Brother Gilbert Sinden in *When We Meet For Worship* (1978) states: "Perhaps it is our renewed appreciation of St Paul's description of the Church as the Body of Christ, with all that that implies, which gives us the theological justification to authorise lay people to distribute the Holy Communion".

More recently Item 6 of the Dublin (Fifth) International Anglican Liturgical Consultation 1995 notes: "In, through, and with Christ, the assembly is the celebrant of the Eucharist. Among other tasks it is appropriate for lay persons to play their part in proclaiming the word, leading the prayers of the people, and distributing communion. The liturgical functions of the ordained arise out of pastoral responsibility. Separating liturgical function and pastoral oversight tends to reduce liturgical presidency to an isolated ritual function".

"The Anglican Church believes that the corporate worship of God involves the whole congregation."

Let us consider each of the four reasons or purposes in more detail:

(1) To enable a fuller expression of the corporate action of worship in the Eucharist liturgy

The Anglican Church believes that the corporate worship of God involves the whole congregation, with the appropriate exercise of distinctive gifts and ministries under the direction and presidency of the priest. In the light of the [Dublin] liturgical principle, we recommend that priests involve lay people as fully as possible, with as many as may be appropriate and practical, for the Eucharist to be and be seen to be one harmonious action of joyous worship.

It follows that the priest, as the person locally responsible for the ordering and conduct of services, should encourage and explore ways in which lay people may be actively and responsibly involved in liturgical activities. A liturgical advisory group meeting frequently with the priest, to decide upon the theme and order of the service can plan the service together, nominate participants, and allocate duties. Such an advisory group could include people who are worshippers, those from the Sanctuary (see section 2.1), musicians, readers, intercessors, etc as appropriate to the local context.

Many worshipping communities already have such advisory groups functioning, often with exciting and refreshing results. We commend this as a potentially fruitful course of action, in consultation with the priest.

Providing such assistance and support to the priest reflects the active participation of lay people in the life of the Church.

(2) To enable more and varied worship to be offered;

A Prayer Book for Australia contains a variety of services, including the service of Holy Communion, Morning and Evening Prayer, and Praise, Prayer and Proclamation services. The availability of an LA to conduct a non-Eucharistic service may allow the people of God to gather for worship when there is no priest available to preside at the Eucharist. This can prove invaluable in such circumstances as clergy holidays or sick leave, interregna, or on single occasions such as Synod Sunday. In some country areas, where the priest may only visit a centre once per month to preside at the Holy Communion, the people of God may still meet appropriately. Such ministry of faithful LAs provides important flexibility and variety in sustaining the local Anglican worshipping life. Also, in all places of worship, in their various patterns of praying the Daily Offices, the licensed LA can contribute leadership as required.

(3) To assist the clergy in the conduct of services;

The Priest charged with the spiritual oversight of the parish, school or other authorised worshipping community shall, subject to the control of the Archbishop and to the Canons, be in complete control of worship including the music and choir.

It is preferable (where practicable) for the priest not to conduct the whole of each service alone (see points made above at (1)).

Changes of voice, focal points and expression may be helpful for worship. Points of detail can receive better attention when responsibility is shared.

(4) To model worship prayerfully and effectively to the congregation.

LAs, along with all other members of the sanctuary party, are on public display before, during, and after the service. Their demeanor, attitude and conduct may help or hinder the worship of each person present. Ideally, the priest and sanctuary party should provide a wholesome model of worship.

The distribution of the Holy Communion is one of the most solemn parts of the liturgy and should be carried out reverently and with great care.

1.5 THE LITURGICAL ASSISTANT'S LICENCE

Appointment of Liturgical Assistants

LAs are appointed on the authority of the Archbishop, following the procedures set out in Section B.13 of the *Diocesan Handbook*. For ease of reference, Section B.13 (current as at March 2009) is included in Part 4 of this Handbook (section 4.1).

In particular, in parishes, the nomination is made by the Priest and Wardens corporately, who together must sign the form of nomination. They have to be able to advise the Archbishop (through the Regional Bishop) that the application has the support of the Parish Council through a motion of approval passed at a Parish Council meeting. Such a process helps ensure that the nominee is a committed communicant and regarded by the faith community as a person of high integrity and suitable to undertake the office.

A similar process applies in schools and other authorised worshipping communities.

The priest also has to certify that the nominee “has been Baptised and Confirmed, that he/ she is a Communicant of pious, sober and honest life, sound in faith, as held and taught by the Anglican Church of Australia, and of competent knowledge of the Holy Scriptures, and that he/ she is well fitted” to be licensed as an LA.

The person’s name is submitted to the Archbishop for appointment and the final decision to license (or not) rests with the Archbishop.

Diocesan regulations require that the person: “Shall recognize the authority of the Bishop and the incumbent of the parish and will endeavour to promote peace and unity, to be a worker for Christ for the good of His church and the spiritual welfare of the people”.

Appointments are for a period of three (3) years, and further periods of renewal can be sought by the Priest and Wardens. Once licensed does not mean “forever” licensed, and the licence only applies for so long as the holder remains a member of the parish, school or other authorised worshipping community for which it was issued.

Areas of Licensed Service

The LA licence provides for the person to be authorised for service in four areas of ministry.

Not all LAs will be licensed for all areas; most will be licensed in one or two.

The four areas of ministry are:

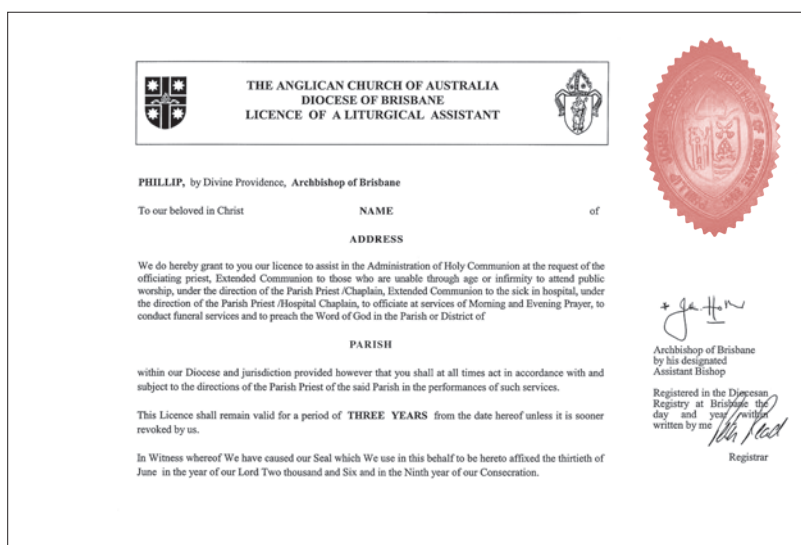
- (1) to assist in the Administration of Holy Communion;
- (2) to officiate at Morning and Evening Prayer;
- (3) to conduct funeral services; and
- (4) to preach the Word of God.

Note that each area requires specific training and instruction by the priest or other suitably qualified and competent persons (see also later sections of this Handbook).

(1) To assist in the Administration of Holy Communion

It is the President’s responsibility to invite assistance in the administration of holy communion. Wherever possible, sufficient people should be licensed to permit the operation of a roster, so that over time, the LA is seen in the congregation as well as in the sanctuary.

The licence requires that appropriate ecclesiastical garments be worn, either alb, or cassock and surplice (*Diocesan Handbook*, Section B.13.13 – see section 4.1 of this Handbook). The Host should normally be administered by the President.



AND/OR

(2) To officiate at Morning and Evening Prayer

Since the introduction of the *Book of Common Prayer* (1662), Morning Prayer and Evening Prayer have been recognised as integral parts of Anglican worship and these services, conducted by a team of LAs, can help fulfill the ideal that each worship place has a service of worship offered at an unchanging time each Sunday. Assistance in the Daily Offices offered through the parish, school or other authorised worshipping community is also appropriate.

AND/OR

(3) To conduct funeral services

An LA may be authorised to conduct funeral services. This ministry is particularly important in country areas where the clergy may not be readily available to conduct funeral services.

The licence requires that a cassock and surplice should be worn by the LA (*Diocesan Handbook*, Section B.13.18 – see section 4.1 of this Handbook).

AND/OR

(4) To preach the Word of God

A diocesan policy sets out the requirements for Lay People to be licensed to preach the Word of God. In addition to satisfying the normal requirements for licensing as an LA, the policy requires theological knowledge and understanding.

Currently, the diocesan standard is that a person must normally have completed at least the four core subjects from the Charles Sturt University Certificate of Theology (or equivalent) plus *Homiletics* (or equivalent) and be committed to completing the certificate in a reasonable time.

The four core subjects are: *Introduction to Old Testament Studies*, *Introduction to New Testament Studies*, *Introduction to Theological Studies*, and *The Christian Church to 500CE*.

Completion of the certificate requires three electives chosen from a list of about 10 subjects.

Consultation with the Priest about content and presentation of sermons is obligatory. A sermon or homily may be selected and read with the approval of the Priest.

The term “Preaching the Word of God” ought to be sufficient reminder that this responsibility is a challenging one. Preaching is a serious responsibility that requires faithful, prayerful discipleship as well as theological knowledge and understanding.

1.6 GENERAL GUIDELINES FOR LITURGICAL ASSISTANTS

Before persons are licensed, they should have a sound knowledge and understanding of the basics of what being an LA entails, be aware of the expectations for an LA and be trained in the skills and practice required of an LA. This Handbook contains the basic information LAs need in order to develop their knowledge and understanding of their role.

However, undertaking training will not necessarily lead to a person being licensed as an LA. Also, in some circumstances, a person who shows sufficient aptitude, interest, commitment and calling may be licensed before initial training is completed.

The *Code of Conduct for holders of key lay offices in the Diocese of Brisbane* applies to LAs. For ease of reference, it is included in Part 4 of this Handbook (section 4.2).

It is a general requirement that LAs possess a Positive Notice for Working with Children issued by the Commission for Children and Young People and Child Guardian.

Training for LAs

Initial training to undertake LA duties will normally be provided by the priest (parish priest or chaplain) and probably in conjunction with an experienced LA. A useful, initial approach is for new LAs to spend time in the sanctuary during worship as an “observer” on the team, watching and engaging progressively until they feel confident.

Practising the various skills involved (e.g. administering the chalice) in the light of advice from others will greatly assist a new LA to learn. Learning and mastering a few tasks at a time and then moving on to learn other tasks will help ensure that “overload” does not occur. Initial training should include both information (contained in this Handbook) and skills practice. Priorities will depend on what’s required in the parish, school or other authorised worshipping community.

Training opportunities will be offered on a regional basis from time to time (hopefully yearly or two-yearly). LAs with all levels of experience are encouraged to attend these wherever possible.

Annual Gathering

Clergy (parish, school or other authorised worshipping community) are strongly encouraged to meet with their LAs as a group at least annually. Connecting and learning as a liturgical team is an important element in enabling worship that is worthy to God. A suggested outline for an LA gathering is in Part 4 of this Handbook (section 4.7).

Being in the Sanctuary

The art of liturgical worship involves a number of skills and these are learned gradually. Such skills include liturgical awareness (i.e. what is happening, and why), understanding how others respond to what is happening in the sanctuary, and personal skills of being able to dress, speak, move and think appropriately.

Different places of worship have different practices. What is appropriate in one place may not be acceptable elsewhere. Each sanctuary team will have its own ethos according to the community’s worshipping life and tradition and each person in that team should respect and be loyal to it. Doing things as an individual rather than as part of the team will cause distraction for those worshipping.

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Consequently, training as a liturgical assistant or server involves learning how to be unobtrusive and not draw attention to yourself. Wearing a robe is intended to assist with being unobtrusive. If LAs and servers are carrying out their duties reverently and successfully, they will not draw attention to themselves. Instead they will assist in the general flow of worship where the worshippers' minds are focused on God and not on the ministers.

The reason for uniformity of vesture is to prevent individuality distracting the worshipper from God.

Tidiness of dress and appropriate movement are the first elements of being unobtrusive. Albs or Cassocks are designed to cover the ordinary clothing and thus should come at least to the level of the ankles. Girdles should be worn level around the waist and not on the hips. In addition, it looks best if people in the sanctuary wear clean, dress footwear (black usually is the least obtrusive) - not sports shoes/trainers.

Tidiness of stance and movement is also important in ensuring unobtrusiveness. Stand straight and walk tall. Never appear to be in a hurry. Always make whatever you are doing appear to be right, even if you are uncertain. In giving instructions avoid hand gestures such as pointing, or whispering as if sharing secrets.

The traditional methods of handing objects to the priest at the offertory and at the ablutions should also be unobtrusive. It is only when we behave eccentrically that unexpected movement becomes a distraction.

The ability to cultivate stillness when standing, sitting or kneeling is worthwhile. Unnecessary hand gestures distract. Fanning oneself in hot weather is to be avoided. Turning pages of books when the focus of worship is on the readings or similar is very distracting for a congregation.

Notes

PART 2 – SETTING THE CONTEXT

2.1 WHO'S WHO IN THE SANCTUARY

This will vary from place to place and from service to service. In a mid-week service, there may just be the President. For the main service on a Sunday, there may be several people involved: the President, deacon, other clergy, liturgical assistants and servers.

When there will be several assistants, it is best if a roster is published in advance so that everyone knows what their particular role for that service is and they can prepare appropriately for it. It is common courtesy that, if people are rostered, they are not then turned away in preference to someone else when they arrive.

The people who are most often in the Sanctuary for Sunday Eucharists include:

- (a) The President – Priest (or Bishop);
- (b) Deacon;
- (c) Other Clergy (honorary clergy and visiting clergy);
- (d) People with licences – Ordinands (if attached to or visiting); Liturgical Assistants;
- (e) Others, e.g. Servers.

In keeping with not wanting to distract the congregation from their focus on God and worship, it is usually best if the only people in the Sanctuary are those actually rostered for a task.

2.2 THE ROLE OF THE LITURGICAL ASSISTANT

The priest is the person licensed to the Cure of Souls and to the ministry of Word and Sacrament. Any aspect of ministry within a parish, school or other authorised worshipping community is therefore undertaken under the Priest's care and supervision.

The role of a Liturgical Assistant involves much more than assisting at the Eucharist, filling in when priests are not available, or conducting non-sacramental services. It is an expression of true partnership in ministry and of a highly responsible role of leadership in the Body of Christ.

Given our Anglican tradition, built on mutual respect and courtesy, we recognize the authority of the Bishop of the Diocese and the Incumbent of the Parish (or School/Hospital Chaplain as appropriate). LAs join them in the Church's work to promote peace and unity - to work for Christ, for the good of His church, and the spiritual welfare of the people.

Liturgical Assistants should:

- (a) Help to ensure that services are always provided as scheduled (e.g. when priest is delayed, ill, absent, etc.).
- (b) Be willing to make constructive suggestions to the Priest, Parish Council, and local liturgical advisory group about liturgical matters.

- (c) Ensure that all is in readiness to enable the service to proceed on time and that the sanctuary is left in order following the service. Tidying the Sanctuary and cleaning up after a service can be carried out by others at that centre if the LA needs to leave quickly for another service elsewhere.
- (d) Be ready to step into roster vacancies by having rehearsed all readings and propers for the day.
- (e) Encourage and help the Priest at all times.
- (f) Encourage and help altar servers and sacristans at all times.

Please note the specific things that Liturgical Assistants are not permitted to do.

Liturgical Assistants:

- (a) Do Not pronounce Absolution;
- (b) Do Not pronounce the Blessing;
- (c) Do Not preside at the Eucharist;
- (d) Do Not consecrate the elements or use the "Great Thanksgiving".

LAs assist at the Eucharist under the direction of the President and in accordance with the rubrics. When using *APBA* Second Order Holy Communion, for example, where it is the accustomed practice in a parish, school or other authorised worshipping community, the LA may undertake duties that the relevant rubric specifies as being able to be performed by a "minister" (e.g. Confession: section 6, page 120, *APBA*) or "reader" (e.g. Gospel: section 16, page 122, *APBA*), or "other members of the congregation" (e.g. Prayers: section 19, page 124, *APBA*). Where a rubric specifies only a Deacon and a liturgical Deacon is not present, then the Priest performs that duty (e.g. Dismissal: section 34, page 144, *APBA*).

Assisting the priest with the conduct of orderly and joyful baptisms and liaising with other leaders of worship (people responsible for audio-visual and sound, music, dance, drama, children's ministry) may be other appropriate roles for an LA.

As can be seen, there is a lot that LAs do. Their ministry involves much more than reading lessons, assisting with the distribution of communion, or conducting non-sacramental services.

LAs are strongly encouraged, where circumstances permit, to undertake an ongoing program of theological study and prayerful reflection on the Word of God and doctrines of the Church in order to enhance their role as ministers to the Body of Christ.

The Role of the Server

Until fairly recently, it was Servers who assisted at the Eucharist (and other services) rather than LAs. Typically Servers set up the Altar and Credence Table before the service and helped with the preparation of the Altar and with the Offertory. They carried out the lavabo and the ablutions and cleared away after the service. At other services they assist with the liturgy in various ways. Servers undertaking particular tasks may be known as Acolytes or Taperers (carry candles in processions), Crucifers (carry crosses in processions), Masters of Ceremonies (supervisory tasks), and Thurifers (assist with incense).

In some places today, Servers still carry out these tasks whilst in others it is now the LA who carries them out. However, it is important that LAs understand the role of the Server *as practiced in their worshipping community* to enable them to carry out the duties if called upon.

Like LAs, there is no age limitation on a person being a Server.

2.3 SANCTUARY AND SACRAMENTAL SENSE

It appears that the first "Lay Readers" licence was issued by the Bishop of Bristol, England, around 1866, although there is evidence of the likelihood of lay, or non-ordained people acting as "Ministers" of the Eucharist in the early centuries of the church's existence.

In his first letter to the church at Corinth, chapter 14, verse 40, St Paul writes "Let all things be done decently and in order", and this expresses very clearly the approach of Liturgical Assistants to their ministry. When LAs prepare carefully for their ministry, and exercise it with humble reverence and respectful care, the result is that the proper reverence in the liturgy is enhanced.

Every service of worship should be a smooth-flowing, cohesive, joyful expression of praise to the Lord.

One way to achieve this is through prayerful preparation for the service. The vestry prayer simply is not adequate in itself. A time of quiet reflection is essential for those preparing to minister in the sanctuary. This includes reading all the scripture passages for the service; not only to prepare for the focus of the worship, but also to be confident in reading if the allocated reader isn't there.

Practical preparation is also essential:

- (a) Check the Altar and Credence Table to make sure everything is correctly set up.
- (b) Make sure the correct readings for the particular day are marked and that the rostered readers are in attendance.
- (c) Check the hymns. Ensure that whoever is to announce them has the correct details especially where some verses are to be omitted.
- (d) Check the candles are lit. (The Paschal Candle, representing the risen Christ among his people, is traditionally lit first, and all others lit from it.)
- (e) Check that the stewards/sides people are present.
- (f) Check that the person leading the intercessions is in attendance and be ready to lead the intercessions if s/he does not arrive.

It is good to have these preparations completed at least 15 minutes before worship so that the congregation can gather for prayer before the service, with focus on an 'uncluttered' and not busy sanctuary.

Once the service commences LAs - like all other members of the sanctuary party - need to realise that their attitude and conduct will help or hinder the worship of each person present in church.

"LAs need to realise that their attitude and conduct will help or hinder worship."

2.4 SUPERVISING THE PREPARATION OF THE SANCTUARY

The Sacred Vessels and Sanctuary Accessories

The sacred vessels are the chalice, ciborium, paten, etc. They need to be kept in good condition i.e. clean, washed in hot (preferably scalding) water and dried. Do not use polishes or scourers.

The vessels and accessories are as follows:

- (a) **Chalice:** The cup used to contain the wine consecrated in the Eucharist. The earliest Christian chalices were commonly made of glass though other materials were sometimes used. Today, different materials are sometimes used for chalices. However only those made of gold, silver or silver-plate should be used.
- (b) **Paten:** The dish, usually of silver or gold, on which the bread (Priest's host) is placed at the celebration of the Eucharist.
- (c) **Ciborium:** A chalice-shaped vessel with a lid used to contain the bread of the Eucharist, if the main bread on the paten is not sufficient. It apparently came into general use early in the Middle Ages.
- (d) **Purificator:** A small piece of white linen, folded in three, used at the celebration of the Eucharist to cleanse the chalice during Communion.
- (e) **Pall:** The small linen cloth (stiffened in the modern form by a piece of cardboard or plastic) with which the chalice is covered at the Eucharist to prevent dust or other matter falling into it.
- (f) **Corporal:** A square piece of linen on which the bread and the wine are placed and consecrated in the Eucharist. In size and appearance it resembles a small napkin.
- (g) **Burse:** Originally a purse in which the corporal was kept. It has been in general use since the 17th century.
- (h) **Veil:** The coloured cloth (corresponding in colour to the vestments) usually used to cover the prepared chalice.
- (i) **Credence Table:** A small side table usually placed at a place of convenience in the sanctuary near the altar to hold the bread, wine and water to be used at the Eucharist, and other accessories of the service.
- (j) **Lavabo Bowl:** A bowl used for washing with water the President's fingers before the great thanksgiving in the Eucharist.

Setting up the Credence Table

The following items need to be placed on the credence table.

- (a) Ciborium with sufficient bread.
- (b) Bread box containing extra bread.
- (c) Cruets of wine and water.
- (d) Lavabo bowl, jug and towel.
- (e) Chalice(s), if not placed on altar.
- (f) spare purificators.
- (g) antiseptic handwash where used.

Preparing the Chalice



To prepare the chalice for the Eucharist.

- (1) Place a folded purificator over the chalice.
- (2) Put the paten above the purificator on the chalice.
- (3) Put a large bread on the paten.
- (4) Cover with a pall.
- (5) Cover with a veil (if used) of the liturgical colour of the day.
- (6) Place a corporal in the burse (if a burse is used) and place on top.

Steps (1) to (4) above are common practice while steps (5) and (6) are subject to local custom.

To prepare additional chalices the following steps are carried out.

- (1) Place a folded purificator over the chalice.
- (2) Place a pall on top.

The prepared chalice is then placed on the credence table.

Lighting the Candles

The order for lighting the candles is at local discretion, having regard to the architecture and design of sanctuary and chancel. The candles are lit reverently and quietly without distraction to the congregation's preparation for worship. Lighting the candles about 10 minutes before the service is due to start will assist to achieve this.



2.5 THE LITURGICAL COLOURS

The association of colours with seasonal worship has developed over the centuries mainly because of a perceived connection between moods and colours. It seems natural to associate red with blood, green with growth, white with purity and violet with dignity and mourning.

The liturgical colours are seen chiefly in the materials or embellishments of vestments, altar cloths, hangings and bookmarks.

The colours generally applicable to the various seasons, feasts and holy days are set out below. The appropriate colour for Eucharistic worship is also indicated in the Lectionary beside the day. Where a choice of colours is offered, the LA is advised to consult with the priest about the colour to be used.

The Liturgical Year

The liturgical year begins with Advent Sunday, the Sunday nearest the Feast of St Andrew (30 November), and continues as follows:

ADVENT	Four Sundays before Christmas	Violet or Blue
CHRISTMAS	December 25 to Jan 5 - the "twelve days of Christmas"	White
EPIPHANY	January 6	White
SUNDAYS AFTER EPIPHANY	Until Ash Wednesday.	Green

These may be designated as Ordinary Sundays. There can be up to eight Sundays in this period.

LENT	The forty days (other than Sundays) before Easter	Violet
EASTER	The first Sunday after the first full moon after the March Equinox (usually 20 or 21 March)	White
SUNDAYS OF EASTER	Six Sundays during the forty days till Ascension	White
ASCENSION DAY	(Thursday)	White
SUNDAY AFTER ASCENSION		White
PENTECOST	(Whitsunday) The Feast of the Holy Spirit	Red
TRINITY SUNDAY	Sunday after Pentecost	White
SUNDAYS AFTER PENTECOST OR ORDINARY SUNDAYS	Until Advent	Green
SAINT'S DAYS	Feasts of Our Lord and of the Blessed Virgin Mary	White
	Martyrs	Red
	Apostles (who were not martyrs)	White
	Evangelists (who were not martyrs)	White
	Teachers, Holy Persons, Bishops	White

Vestments

Much could be said about vestments. It is sufficient for this Handbook to deal with those vestments usually worn by clergy and LAs during public worship.

Vestments worn by LAs:

- (a) The **Cassock**: The full length coat, usually cinctured at the waist, owes its origin to the *casaque*, a tunic worn in the second century. It is usually black, but sometimes white (or purple for a bishop). Nowadays it is often combined with the alb - to become a cassock-alb or cassalb.
- (b) The **Alb**: Descended from the *tunica alba* of classical Roman times, the alb is a full length white tunic with close fitting sleeves and a girdle at the waist.
- (c) The **Surplice**: It is a version of the alb with very wide sleeves. It evolved in Europe as an outer garment worn over a fur coat known as *pellucidum*, hence the term *super pellucidum* or surplice for short. It is worn over the cassock.
- (d) The **Amice**: A square of cloth wrapped around the neck to protect other vestments from soiling.
- (d) The **Girdle**: The cord used to belt the alb.

The vestments peculiar to the ordained orders of ministry are:

- (a) The **Chasuble**: It is worn over the alb by bishops and priests.
- (b) The **Stole** (coloured) and the **Scarf** (black): They are worn by all three orders.

PART 3 – SKILLS AND PRACTICE

3.1 COLLECTS AND READINGS

The 3-year Cycle

At the Sunday Eucharist the Gospel readings follow a 3-year cycle. Each Church 'Year' begins on Advent Sunday; so, in simple terms, it runs from December to November. For example, in this decade, Year A started on Advent Sunday 2010 and continued through 2011 until just before Advent Sunday 2011, when Year B began.

In Year A we read Matthew, Year B Mark and Year C Luke. In each year there are sections from St John's Gospel. There is no year dedicated to the Gospel of John but much of John's Gospel appears in the latter part of Year B.

The following table lists the Years for the current decade (with the Year actually starting on Advent Sunday the previous calendar year):

Year A (Matthew)	2011	2014	2017
Year B (Mark)	2012	2015	2018
Year C (Luke)	2013	2016	2019

Finding the Correct Collect

A Collect is a thematic prayer that gathers together – or collects – the prayers of the worshipping community. The *APBA* Prayer Book provides an extensive set of Collects. The set includes:

- (a) a Collect for each *Sunday* of the three year cycle, referred to as the Prayer of the Day;
- (b) a Collect for each *week* of the year (to be used at weekday services but not the Sunday service(s)), referred to as the Prayer of the Week;
- (c) Collects for *special days* such as Christmas and Good Friday; and
- (d) Collects for a number of *Feast days* (such as the celebration of particular saints, eg St Matthew, or Holy Days like Ascension Day).

The Collect for a Sunday most often reflects themes found in one or more of the readings for the day. The weekday collects tend to be more general; they may also have a seasonal flavour (eg Advent, Lent). Many are re-workings of the Collects found in the *Book of Common Prayer* (1662).

The guidelines below may help you find the correct collect.

- (1) **Collect for a Sunday:** use the 'Prayer of the Day' for the relevant Sunday in the three year cycle.
- (2) **Collect for a Weekday:** use the 'Prayer of the Week' unless another celebration falls on that day.

If the alternative celebration is what we refer to as a RED letter day, then the special collect and matching readings for that day are used. A RED letter day is a major celebration. In the lectionary it is designated by bold and block letters, e.g. **ANDREW, APOSTLE AND MARTYR**. The Collect for the Week is omitted.

If the alternative celebration is what we refer to as a BLACK letter day, then the 'Prayer of the Week' is used followed by the collect that refers to the alternative observance. This pattern is adopted because BLACK letter days do not interrupt the regular cycle of readings for the week. A BLACK letter day is a minor celebration. In the lectionary it is designated by italicised letters, e.g. *Ambrose of Milan, bishop and teacher*. As noted in the lectionary, in the case of Ambrose, the Collect of a Theologian (p.640, *APBA*) is used as the second collect.

Example.

July, 2014			
HC	MP	EP	
20	SIXTH SUNDAY AFTER PENTECOST	G	[16]
<i>Main Readings</i>	<i>Supplementary Readings</i>		
Genesis 28.10-19a	§ Ps 80	Genesis 29.1-14	
Ps 139.1-11, 23-24	§ Matthew 12.43-50	Ps 86.4-13	
Romans 8.12-25		Romans 9.30-10.4	
Matthew 13.24-30 (31-33) 36-43			
[Isaiah 44.6-8; Ps 86.11-17]			
21	Monday G		
Micah 6.1-8	Ps 50	Ps 119.41-64	
Ps 50.19-24	Amos 5.18 - 6.7	Ezekiel 33.1-20	
Matthew 12.38-42	John 6.52-71	Romans 1.26-32	
22	Tuesday MARY MAGDALENE	W	
Proper Collect	Invitation, Preface, Post-Communion, Blessing [Saints]		
Song of Songs 3.1-4a	Ps 32	Ps 30	
Ps 63	1 Samuel 16.14-23	Hosea 14	
2 Corinthians 5.14-21	Luke (7.36-50) 8.1-3	Mark 15.40 - 16.8	
John 20.1-18			
<i>Of the day: G</i>			
Micah 7.14-15 (16-17) 18-20	Ps 51	Pss 52; 53	
Ps 85.1-7	Amos 6.8 - 7.9	Ezekiel 33.21-33	
Matthew 12.46-50	John 7.1-13	Romans 2.1-11	
23	Wednesday G		
Jeremiah 1.1 (2-3) 4-10	Pss 54; 55.1-12	Ps 55.13-15 (16-17) 18-28	
Ps 71.1-8	Amos 7.10 - 8.3	Ezekiel 34.1-16	
Matthew 13.1-9	John 7.14-31	Romans 2.12-24	
24	Thursday G		
Jeremiah 2.1-13	Pss 56; 57	Pss 60; 61	
or 2.1-3, 7-8, 12-13	Amos 8.4-14	Ezekiel 34.17-31	
Ps 36.7-12	John 7.32-53	Romans 2.25 - 3.8	
Matthew 13.10-17			
25	Friday JAMES, APOSTLE AND MARTYR	R	
Proper Collect	Invitation, Preface, Post-Communion, Blessing [Saints]		
Jeremiah 45	Ps 29	Ps 7	
Ps 126	2 Kings 1.9-15	Jeremiah 26.1-16	
Acts 11.27 - 12.3	Luke 9.46-56	Mark 1.14-20	
or 2 Corinthians 4.7-15			
Matthew 20.20-28			
<i>Of the day: G</i>			
Jeremiah 3.14-17	Pss 62; 63	Pss 64; 67	
Ps 72.8-14	Amos 9.1-6	Ezekiel 35	
Matthew 13.18-23	John 8.1-11	Romans 3.9-20	
26	Saturday G	<i>Anne, mother of the Blessed Virgin Mary</i>	<i>Collect of a Saint</i> W
Jeremiah 7.1-11	Pss 65; 70	Ps 66	
Ps 84.1-9	Amos 9.7-15	Ezekiel 36.1-25	
Matthew 13.24-30	John 8.12-30	Romans 3.21-31	

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Extract from *An Australian Lectionary, 2014*.

St Mary Magdalene is observed 22 July each year, and St James Apostle & Martyr 25 July. Both days are RED letter days and would therefore have the Collects (p.615 & 616 in *APBA*) and *no other Collect*.

The intervening days (23 & 24 July) would have the Collect of the Week from the previous Sunday.

But a service on 26 July (*St Anne, mother of the Blessed Virgin Mary*), as it is a BLACK letter day (minor celebration), would have either the Collect of the Week from the previous Sunday or the Collect of a Saint (the lectionary tells you which collect to use on BLACK letter days), as found on p.641 – where there are two options. You choose.

Finding the Correct Readings Using the Lectionary

When the lists of Bible readings are printed in a diary format, the book is usually called a "Lectionary". In Australia, there are two such books published each year: one by Broughton Books for use with *A Prayer Book for Australia (APBA)* and one by Anglican Press Australia for use with *An Australian Prayer Book (AAPB)*.

The Anglican lectionary is a complete table of readings for Holy Communion and Morning/Evening Prayer, and its purpose, as set forth in the *Book of Common Prayer*, in 1549, and in all subsequent revisions, is to ensure the ordered reading of the whole Bible, regularly.

In the Lectionary, the Sunday readings are printed in a shaded box and list Main Readings and

“Before using the Lectionary, LAs are encouraged to read the Preface so they can understand the structure, abbreviations and symbols used.”

Supplementary Readings. The Main Readings are those to be used during the main liturgy of the day, irrespective of which liturgy is used; these readings follow the Three Year Cycle. The Main Readings for Sunday should also be used if a Vigil Eucharist is celebrated on the Saturday evening beforehand. Where Morning or Evening Prayer is the main Sunday service, two of the day's Main Readings should be used.

Supplementary Readings in the middle or right hand columns may be used for a second service on Sundays (often Evening Prayer). Trial use readings (those labelled §) may be used if a third service is required, most commonly an early Morning Prayer.

Before using the Lectionary, LAs are encouraged to read the Preface so they can understand the structure, abbreviations and symbols used.

The Bible Readings

Where *APBA* is used, the Broughton Books Lectionary, which sets out the New Revised Common Lectionary portions listed in *APBA*, should be used.

The LA should consult with the priest as to which readings apply for any given service, especially given there are provisions for "Supplementary Readings".

Where there is Morning and Evening Prayer as well as the Eucharist on Sundays or Holy Days, the provisions in the *APBA* lectionary may be found to be inadequate. Using the *AAPB* provisions for the second daily Office is appropriate in these circumstances.

If the Calendar and readings from *AAPB* are followed, the Anglican Press Lectionary should be used.

Note that the set psalms for use at Morning and Evening Prayer, as printed in the *APBA* Lectionary, are different from those provided in *AAPB*.

Readings at the Daily Office and for a Daily Eucharist

On weekdays, the readings are for the services as per the column headings in the Lectionary (HC, MP, EP).

3.2 READING THE SCRIPTURES IN PUBLIC WORSHIP

In the Archbishop's *Ad Clerum* on July 12th 2012, he states:

The proclamation of the Scriptures is integral to every liturgy of the Church. As the Scriptures are read the Ordinal requires that deacons and priests enable God's people to reflect "upon their meaning." The starting point for that reflection is the actual reading aloud by the appointed person.

For those appointed to read the scriptures in public worship it is advisable to have input from those whose experience and training will allow the scriptures to be read in a way that, "... [connects] with people's hearts and minds" (Rev'd Dr Elizabeth J. Smith, Diocese of Perth, July 2012) (Dr Smith's article is reproduced in section 3 of Part 4 of this Handbook).

The work known as "The Bible" is a library of over 60 different books ranging from history to poetry, philosophy, letters and myths. The books were written in different times by people whose world views and received knowledge were vastly different to the world in which the Church now exists. The "Introduction to the Bible Seminar" offered by the BIBLE360 project provides a one-day introduction and overview which many people have found helpful.

Purpose

Those who are appointed to read the scriptures in public worship are called to be the messenger of the "message" and use their voices to carry the words to the listener. Upon hearing those words, listeners will have their own interpretation and understanding of what has been written and read and all three things – written word, spoken word and heard word – are entwined to produce insight and understanding.

The sense that the person reading would like to convey to the listener is one of hearing the text for the first time. By engaging with the text in a way that entices the ear of the listener to connect with the meaning, the listener will be encouraged to reflect on the text.

Preparation

It is essential for readers ("lectors") to read the appointed scripture before the service to familiarize themselves with the text, structures of grammar and punctuation and the vagaries of pronunciation (*The HarperCollins Bible Pronunciation Guide* by William O. Walker is a useful guide). Alternative translations and renderings of the passage to be read can also be a useful guide to the lectors' understanding what it is they are reading and the online resource; Oremus – <http://bible.oremus.org> – is a valuable guide.

Reading the appointed text out loud prior to the service is vital to accustom newer lectors not only to the sound of their own voice but also to the rhythm and structure of the passage. It helps to practise pronunciation, to look for styles of grammar and to note punctuation. It is helpful to read the text as one would tell a story or a piece of news to a companion, not being pompous or too overbearing.

If possible, prior to the service have the bible open at the text to be read.

Reading

Once the time comes to read aloud before a congregation, the following steps will assist a new lector to become confident and to read the scriptures so that it will "... connect with people's hearts and minds".

Arrive at the lectern with enough time to be ready to read.

Be yourself and be comfortable. Take a steady deep breath in and allow the words to be carried in a steady, open fashion on the out breath, using the full depth of the sternum down to the diaphragm. Standing upright and evenly balanced on both feet also will assist in allowing the breath to project the sound of the words to the hearer. A relaxed open mouth and not a clenched jaw will assist in steadying the breathing to the pace required.

"proclamation of the Scriptures is integral to every liturgy of the Church."

Begin by introducing the reading in the manner normal in your parish, school or other authorised worshipping community. For example: "A reading from (name), Chapter x, beginning at verse y".

Read at the pace that you have practised. Don't be tempted to slow the pace down because of some idea that it is more "reverential". Conversely, don't let the nervous energy push the reading into "fast forward mode" either.

Some lectors like to use a finger as a pointer; this can be a helpful guide.

Stumbling over an occasional word or missing something out is natural and should not be corrected too obviously. Most people tend to hear "whole sentences" rather than individual words at a time, so unless the reader is totally lost in a passage keep on reading in a calm and engaged manner.

Microphone Use

Many churches use amplified sound and the use of microphones should not hinder a lector. A microphone is there to assist the voice and allow it to be heard clearly across a wider distance than normal. Every vocal timbre is different and microphones and the system that powers them are capable of dealing with a wide variety, almost all at once.

When using a microphone there is no need to change what the lector would do if speaking in an unamplified space. Speak in a clear voice, perhaps slightly louder than a normal conversational voice. There is no need either to speak slowly or to gabble. The practiced speaking pattern is desirable.

Prior to the service, check that the microphone is at the height that is comfortable. (Try not to move a microphone when it is on as the sound is distracting.) A microphone works best when the voice is projected over the top of the cage that surrounds the actual microphone. Getting too close or speaking too loudly into it will distort the sound. Being too far away also defeats the purpose. A general guide is to be the distance of the open palm of the hand (side-on) away from microphone.

Ending

At the end of the reading, allow a short silence for people to reflect on it. Then finish in the manner normally used in your parish, school or other authorised worshipping community. For example: "Hear the word of the Lord" (to which the congregation responds: "Thanks be to God").

As was said earlier, the sense that a lector would like to convey is one of hearing the text for the first time, by engaging with the text in a way that entices the ear of the listener to connect with the meaning.

Summary

Things to Do

- Prepare by practising.
- Be in place to read in plenty of time.
- Be yourself and be comfortable.
- Read in your natural voice.
- Bring the reading alive for the listener.

Things to Avoid

- Reading too fast and reading too slowly.
- Correcting minor mistakes.
- Touching the microphone.
- Getting too close to the microphone.

3.3 LEADING GOD'S PEOPLE IN INTERCESSION

Intercession is praying for the needs and concerns of others. Thus, the main responsibility of the intercessor is *to lead the congregation in prayer, offering thanksgiving and making petitions.*

The Intercessions "may be offered by a deacon and/or other members of the congregation" (*APBA*, p.124). Often there will be a roster of people who will lead intercessions. Before the service, the LA should check that the person rostered has arrived and is ready to lead intercessions. The LA should be prepared to lead the intercessions in the absence or unavailability of the rostered person.

The *APBA* has a recommended (not mandatory) pattern with 5 sections:

1. The world (nations)
2. The church
3. The local community
4. Those who suffer/sick
5. The communion of saints

A 'suitable pattern' of intercessions is set out on *APBA* pages 172-73, 183-187. Silence is also recommended and a sample of responses listed (page 124).

The Intercessions are **not**:

1. Confession
2. Notices or news to the congregation
3. Telling people what God is really thinking
4. Telling people what you think (about the latest hot topic!)
5. A sermon (or telling what you thought the preacher ought to have said!)
6. Your personal private prayers.

The Intercessions are where the intercessor *leads the congregation in prayer, offering thanksgiving and making petitions*. Intercessions are addressed to God, not to the congregation.

General Guidelines for Leading Intercessions

- ▶ Intercessions should be **4 - 5 minutes at most** (approx. 1 minute per section).
- ▶ Know your congregation and its diversity.
- ▶ Connect with other parts of the liturgy – use images in Bible readings/or connect with the preacher (if possible).
- ▶ Concentrate on **intercession** i.e. prayer that asks God to do things for and with people.
- ▶ Don't refer to God in the third person. The intercessor is addressing God.
- ▶ **Adequate Preparation** – write, then pray them out aloud at home, revise and **TIME** them.
- ▶ Use lots of imperatives (request/command words) – Bless us, Send us, Bring them, Teach us, Stir up every, Renew us, Refresh us.
- ▶ Use inclusive language.
- ▶ Do not use subjunctives or pseudo-subjunctives – “that you might,” “we just ask,” “that you would really” – Be direct (widow of Luke 18).
- ▶ **Responses** – use appropriate responses and make certain the congregation knows when/what they must respond: (most well-known: “Lord in your mercy; **hear our prayer**”) (refer *APBA* page 183).
- ▶ Shape each section into the same length and **use the same response** to help people get into the rhythm.
- ▶ Where appropriate, leave some space for silence or for others to pray wordlessly; about 10 to 15 seconds is usually sufficient. If you want to have a longer time of silence, introduce it (e.g. “During the next minute, I invite you to pray for ...”. A minute of silence is a long time without warning).
- ▶ **Audibility** – make certain that you can be heard/use the microphone properly, project your voice, speak S-L-O-W-L-Y and C-L-E-A-R-L-Y.
- ▶ **Intelligibility** – can the congregation understand what you are leading them in and asking them to pray for?
- ▶ Conclusion – use the concluding prayer – congregation and clergy should know that the intercessions have finished!

At all times, remember that these are corporate intercessions made/prayed on behalf of the congregation.

Recommended resources for leaders of intercessions

Section 4.6 in Part 4 contains the names of many resources useful when preparing to lead intercessions.

3.4 THE ADMINISTRATION OF HOLY COMMUNION

The administration of Holy Communion is one of the most solemn parts of the liturgy and should be carried out with great care and reverence. Communicants are individuals. LAs need to be aware and be sensitive to each individual reception of the chalice and not expect all situations to be the same. It is not a mechanical process along an assembly line.

The Distribution of the Bread

The Archbishop's directions state:

- (a) At all times make the words of administration audible to each communicant.
- (b) Allow time for the communicant to say "Amen".
- (c) Place the bread firmly in the hand or on the tongue.
- (d) If the communicant is hesitant or appears unsure of what to do with the host, guide the hand gently but firmly towards the mouth.

The Administration of the Chalice

The Archbishop's *Ad Clerum* about Wine and the Common Cup at the Holy Communion is included in Part 4 of this Handbook (section 4.4). LAs should note in particular the advice regarding intinction. However, at the Altar rail, LAs are not in a position of judgement or comment.

- (a) Hold the chalice firmly.
- (b) Allow the communicant time to consume the bread.
- (c) Make the words of administration audible to each communicant. Follow the format of words used by the President. If administering the Chalice with a second person, ensure you both say the same words. Approved words are in the prayer book (e.g. in *APBA*, on page 113 (First Order), page 143 (Second Order), page 178 (Third Order)).
- (d) When offering the chalice, be prepared to have the communicants either take the chalice into their own hands, not touch the chalice at all, or just take it very lightly. It is recommended that the LA does not hand the chalice over but rather loosen their grip a little to allow the communicant to have control.
- (e) Use the purificator carefully to wipe the inner and outer lip of the chalice with a clean portion of the purificator. In addition to wiping, turn the chalice about 45° so the next person receives a different part of the chalice.
- (f) If not sure whether or not a person (e.g. child) is communicating, ASK.
- (g) Be prepared to advise the priest when the level of wine in the chalice is low.
- (h) Be alert to special circumstances. For example, a person may wish to have a connection with the Chalice – just to hold it – but not drink from it for reasons of illness. Do not force the Chalice on anyone. A short LA administering to a very tall person who is standing may in fact need to let go of the Chalice.

At all times, remember that you are assisting in a privileged action.

Dealing with Consecrated Wine that is spilled

Whilst every care should be taken not to spill consecrated wine, it may happen on rare occasions. The spilled consecrated wine needs to be dealt with reverently. How it is removed will depend on whether the spill happens on carpet or a hard surface (wood/concrete/stone).

Handling Chalices

It will be helpful for the priest and LAs in a parish/school/other authorised worshipping community to agree on good practices to observe when handling chalices in order to limit opportunities for spillage to occur. Spillage of consecrated wine is most likely to occur when wine is poured from one chalice to another and when a chalice is being given by one person to another. If wine is not poured from one chalice to another and if a chalice containing consecrated wine is collected only from the Altar or Credence Table, opportunities for spillage will be limited.

3.5 TAKING HOLY COMMUNION TO THE SICK AND THE HOUSEBOUND

Ministry with the Sick

Sickness is a reality of human life. Modern medicine is a gift of God which has alleviated much suffering, and greatly facilitated human health. The healing and saving work of God continues in many ways, is seen most clearly in the ministry of Jesus, and looks for its fulfilment in the kingdom of God. Pastoral care as a ministry of the gospel of Christ occurs whenever the love of God sustains and renews people experiencing particular needs and stresses.

Ministry with the sick draws together the resources of human compassion and skill, as signs of divine grace, and the promises of God. Of first importance in this ministry is the relationship between those in need and those who care for them. It is a mutual relationship, in which vulnerable people minister to one another in and through the grace of Christ. Those who minister in Jesus' name bear particular responsibility both to be sensitive to each situation, and also to accept the responsibilities placed on them as ambassadors of Christ to those in need.

(APBA p. 678)

Your role as an LA who is licensed to assist in the administration of Holy Communion may also involve you in taking communion to individuals or couples who are unable to get to church. This has a broader pastoral role than that of administering communion in church.

If you do this, you will be representing your local parish church as well as the wider church. You will also be continuing a ministry which began in the earliest times. A very early non-scriptural reference refers to the Blessed Sacrament in the second century being taken to those unable to get to the gathered worship.

Guidelines about how to approach and to undertake the task, including a suggested liturgy, are provided in Part 4 of this Handbook (section 4.5).

In the Diocese of Brisbane, taking Holy Communion from the church to people in other locations is limited to taking communion to the sick and to the housebound on an individual or family basis, usually the person's home, or their hospital bed.

If the parish priest cannot preside at a Holy Communion service in every church in the parish on any Sunday, LAs who are licensed to lead Morning and Evening Prayer may lead the service appropriate to the time of day. LAs are not licensed to take Holy Communion from the parish church to another church in the parish. It is expected that the parish priest will preside at Holy Communion in every church in the parish (or other usual venue for a local congregation, e.g., community hall, school or home) at regular times during the year in order to meet the sacramental needs of the people in that location.

Likewise, where there are congregations in nursing homes desiring to receive communion, it is expected that the parish priest will preside at Holy Communion services in nursing homes at suitable times as arranged with the nursing home.

3.6 RESOURCES FOR MINISTRY AS A LITURGICAL ASSISTANT

The office of LA is prescribed by the terms of the licence issued, and ranges from permission to assist at Holy Communion to authority to conduct services and to preach.

The basic requirement is personal commitment to Jesus Christ and a continuing personal relationship with God in Christ. No other resource can replace or supersede this commitment and ongoing relationship. The development of this “faith journey” includes daily bible reading, prayer and regular participation in the Eucharist.

The Bible: Seek advice on obtaining a clear and accurate translation of the Holy Scriptures for your personal use and develop a regular pattern of reading. There are many structures available, including using the Lectionary.

Bible Reading Notes: Scripture Union Notes, Bible Reading Fellowship notes or a good commentary. Refer to your Priest, or the Roscoe Library at St Francis’ College for resource advice.

Break Open the Word: Years A, B, C.

APBA: Possess your own copy of the **red APBA**; this is the complete version. Make a study of it and be familiar with alternatives suggested in services. Note carefully the rubrics.

When We Meet for Worship: This commentary on *AAPB* by Brother Gilbert Sinden has practical information of value to LAs as well as others involved in liturgy. (Note: this is now very old and out of print. It may be possible to locate secondhand copies from time to time. It is held by the Roscoe Library at St Francis College)

A Prayer Book for Australia: A Practical Commentary: Edited by Gillian Varcoe was published with the 1996 Prayer Book. (Note: this is now out of print. It is held by the Roscoe Library at St Francis College)

The Diocesan Cycle of Prayer (Pray Daily): This includes the Anglican cycle of prayer and is available on the diocesan web site.

An Australian Lectionary: for *APBA* or for *AAPB*.

A comprehensive list of useful resources is at section 4.6 in Part 4 of this Handbook.

SUMMARY

- P** Prepare. (It wasn't raining when Noah built the ark!).
- R** Remember to pray for your clergy. Remember to pray for yourself.
- A** Alertness is vital; watch the President at all times.
- Y** Your ministry is to honour God.
- I** Inquire beforehand for prayer needs.
- N** Never ramble - be brief.
- G** Give God thanks for the privilege of leading worship in the sanctuary.
To God be the glory.

And remember, you cannot make 'mistakes' in worship if you are prayerfully honouring God in your preparation and in the intention of your heart. There may be mistakes in stagecraft, which can be addressed later so they do not recur; but there are no mistakes in worship itself because God graciously overlooks our bumble footedness.

Sanctuary etiquette is like manners – you don't necessarily notice good manners, but you certainly notice bad manners!

Notes

PART 4 – FURTHER RESOURCES

4.1 DIOCESAN HANDBOOK – SECTION B.13

History and purpose

B.13.1. The practice of appointing Lay Readers has been long established in the Diocese. The office authorised the Reader to read Morning and Evening Prayer from the Prayer Book and to read sermons. Some were authorised to conduct funerals.

B.13.2. In 1966 the General Synod authorised the practice of lay persons assisting in the administration of the Holy Communion. It was a requirement that such assistants be licensed as Lay Readers originally but then licences as Lay Assistants only were issued.

B.13.3. With the acceptance of An Australian Prayer Book the role of lay persons in the Holy Communion service was widened. It was understood that they would not only assist in the administration of Holy Communion but also in the readings and the intercessions; at the same time, the services of Morning and Evening Prayer were not so frequently used.

B.13.4. The Archbishop revised the mode of licensing lay readers and lay assistants; these licences authorised “Liturgical Assistants”.

Appointment

B.13.5. The appointment of Liturgical Assistants requires the nomination by the Parish Priest or Chaplain, with the concurrence of the Parish Council where relevant. A copy of the required Nomination Form can be obtained from the Regional Bishop.

B.13.6. The candidate is required to make declarations in which the authority of the Archbishop is recognised and an undertaking given to perform the functions authorised under the direction of the Parish Priest/Chaplain. A copy of the required Acceptance of Nomination Form can be obtained from the Regional Bishop.

B.13.7. The appointment is for a period of three years which may be extended on the application of the Parish Priest/Chaplain.

B.13.8. The limitation of seventy years of age does not apply to the licensing of Liturgical Assistants - see the *Age Limitation Canon*, sec. 2.

Licence

B.13.9. The Licence issued to a Liturgical Assistant has provision for four separate roles. The person may be authorised –

- (a) to assist in the administration of Holy Communion at the request of the officiating priest; extended communion to those who are unable through age or infirmity to attend public worship, under the direction of the Parish Priest/Chaplain; extended communion to the sick in hospital, under the direction of the Parish Priest/Hospital Chaplain;
- (b) to officiate at services of Morning and Evening Prayer;
- (c) to conduct funeral services;
- (d) to preach the Word of God.

B.13.10. The licence defines the occasions on which the Liturgical Assistant may carry out the office, and prescribes that the services of A.P.B.A., A.A.P.B. or the B.C.P. are to be observed.

Assistance at Holy Communion

B.13.11. Liturgical Assistants can only function in their role when invited by the President to assist in the administration of the Holy Communion. It is the practice that the Liturgical Assistant will administer the Chalice.

B.13.12. A Liturgical Assistant may be invited to assist in the consuming of the consecrated elements at the ablutions.

B.13.13. Appropriate ecclesiastical garments should be worn – either alb, or cassock and surplice.

B.13.14. The parish should appoint a sufficient number of persons to ensure that a roster may be maintained which rotates the duty among several members of the congregation.

Morning and Evening Prayer

B.13.15. Assistants authorised to read Morning and Evening Prayer should be proficient in the reading of prayers and lections.

B.13.16. The Assistant should observe the directions concerning the use of words of comfort in the place of the Absolution which may only be pronounced by a priest.

Funeral Services

B.13.17. A Liturgical Assistant may be authorised to conduct funeral services. It is permissible under civil legislation for properly authorised lay persons to officiate at the interment. The practice is not widely used but is of particular assistance in the country areas. Only those who are properly instructed are to be authorised.

B.13.18. A cassock and surplice should be worn.

Preaching

B.13.19. Those who are authorised to preach the Word of God must be competent. Theological knowledge and understanding are required. Check with the Regional Bishop for current requirements. It is desirable that sermons should be discussed with the Priest.

Stipendiary Lay Ministers

B.13.20. Stipendiary Lay Ministers are specially licensed in a similar form to Liturgical Assistants. The appointment of a Stipendiary Lay Minister and the terms and conditions of such appointment must first be approved by the Archbishop or the Regional Bishop, and by the Parish Council.

Stipendiary Youth Ministers

B.13.21. Stipendiary Youth Ministers are Stipendiary Lay Ministers whose emphasis in ministry is towards and with youth and children. Details of the procedures to be followed in

planning for and approving the appointment and licensing of Stipendiary Lay Ministers are set out in Regulation XV - Stipendiary Youth Ministers - made under the *Parishes Regulation Canon*.

Parishes Regulation Canon

B.13.22. Attention is drawn to the following sections of the *Parishes Regulation Canon* in respect of Stipendiary Lay Ministers -

Section 26 - appointment;

Section 27 - stipend and conditions;

Section 28 - resignation;

Section 29 - annual leave;

Section 29A - parental leave.

4.2 A CODE OF CONDUCT FOR HOLDERS OF KEY LAY OFFICES IN THE DIOCESE OF BRISBANE

ANGLICAN
CHURCH OF AUSTRALIA



The Archbishop of Brisbane
The Most Reverend Dr Phillip Aspinall

2 July 2012

Dear Colleagues

Diocesan Council has recently endorsed a Code of Conduct for holders of key lay offices in the Diocese of Brisbane.

It may be helpful to briefly outline the background to the development of the Code. *Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers* was developed by the General Synod of the Anglican Church of Australia in 2004 as part of the Church's wider response to the incidents of sexual abuse by clergy and employees of church bodies such as schools and agencies. The Code was endorsed by the Synod of the Diocese of Brisbane in 2006 and all licensed clergy in the Diocese are required to comply with its standards and guidelines.

In March 2010, Diocesan Council endorsed the extension of the provisions of the Code to the holders of key lay offices including all lay officers licensed by the Archbishop as well as persons holding specified unlicensed lay offices including school Heads, members of school councils and a number of other offices listed in the attachment to this letter.

Following this decision, two versions of the Code, acknowledging the differing governance structures which apply in Anglican schools in the Diocese, were prepared: one for school Heads and a second for members of school councils. These were endorsed by Council on 24 February 2011.

The attached document - *Faithfulness in Service - A Code of Conduct for the holders of key lay offices in the Diocese of Brisbane* - is consistent in principle with its forerunner codes but provides for the specific working situation and cultures for the specified key lay offices in Diocesan bodies, other than schools. The attached document completes a suite of codes which ensures consistency of expectation across a range of key offices, while acknowledging the different working situations of Clergy and lay persons. Because of the broad range of offices covered by this Code, the language used is generic. People holding an unlicensed lay office are asked to take into account the specific nature of their offices and the bodies of which they are members in applying the Code. The words 'bodies', 'person/s holding office' and 'person/s' are consistently used throughout the Code and apply to all the offices and bodies listed in Appendix A.

The provisions of the Code apply immediately.

Should you have any questions or concerns regarding the Code, please contact Ms Sheleagh White - Director of Professional Standards - on 3835 2266 or dops@anglicanbrisbane.org.au.

With my very best wishes.

Yours in Christ

The Most Reverend Dr Phillip Aspinall
Archbishop of Brisbane



A Code of Conduct

for holders of key lay offices in the Diocese of Brisbane.

Background:

Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by Clergy and church workers was developed by the General Synod of the Anglican Church of Australia in 2004 as part of the Church's wider response to the incidents of sexual abuse by clergy and employees of church bodies such as schools and agencies. The Code was endorsed by the Synod of the Diocese of Brisbane in 2006. In March 2010, the Diocesan Council endorsed the extension of the provisions of the Code to the holders of key lay offices which comprises all lay offices licensed by the Archbishop and persons holding a number of unlicensed lay offices including School Heads or Principals, members of school councils and a number of other offices as listed in Appendix A.

Faithfulness in Service was written for Clergy and Lay Ministers licensed by the Archbishop. Following the above decision by Council, a specific version of the Code was prepared for school Heads and members of school councils.

Faithfulness in Service has proven valuable in giving guidance to Clergy and Bishops in the management of pastoral situations and it is hoped that ***A Code of Conduct – for holders of key lay offices*** will offer similar guidance.

It is important to note that because of the broad range of offices covered by the application of this Code, the language used is generic. Please take into account the specific nature of your office and the body of which you are a member in applying the Code. The words 'bodies', 'person/s holding office' and 'person/s' are consistently used throughout the Code and apply to all the offices and bodies listed in Appendix A [except for school Heads and members of school councils who have their own Codes].

First Principles:

1. There is great diversity within the Diocese but many things unite us:

The Code of Conduct acknowledges the variety of governance structures which exist within the Diocese of Brisbane. Because of this variety, it is important that any Code of Conduct be inclusive and respectful of difference.

2. Lay persons have accepted a commission to serve in the Diocese:

Many lay persons serve the Diocese in an honorary and voluntary capacity. They offer their time and talents in diverse ways because they are motivated by their commitment to serve. Whatever their background, all are committed to supporting the Anglican Church and the Diocese.

Specifically, the Code acknowledges that all persons holding office:

- are appointed to work within the ethical framework common to all 'not for profit' bodies. As part of their own professional development and preparation, they should be aware of the conventions governing such service; and
- work within conventions consistent not only with good governance but also at the highest ethical standards.

Quite simply, these persons have accepted an office of trust within a Church body. In doing so, they commit to the values and the conventions of the Church and to the values of the Christian faith that stands behind the Church. This does not mean that every person subscribes to every doctrine or teaching of the Church; it does mean, however, that they accept that their association with the Diocese brings an explicit association with the Church. They are expected, whatever their faith or office, to support the Anglican Church.

3. Persons holding office share in the leadership of the Diocese and their Code of Conduct reflects this high position of trust and responsibility.

The Code is intended to be formative and pastoral. There is no intention in the document to qualify the privacy of individuals or to disturb relationships of trust and respect developed over a long period of time in the management and leadership of the various bodies. The Code does aim to describe more explicitly the personal and professional behaviours consistent with the leadership roles within the Diocese.

4. The Code of Conduct is formative in nature: it does not recommend procedures for investigating complaints, responses or consequences.

Like the original *Faithfulness in Service* and that of school Heads and members of school councils, this Code makes no recommendation for consequences appropriate to a breach of its provisions by any person who is required to follow the Code. *Faithfulness in Service* has operated successfully for six years without this distraction. It is expected that any alleged violation of the Code will be dealt with first at a pastoral level and be consistent with existing practice. Only when this approach fails would the matter be considered further.

It is to be understood by everyone that the Code does not replace State Law and where an allegation of misconduct violates a State Law then the existing protocols for the management of such incidents would apply.

The Theological Background to the Code

This material is adapted from the original *Faithfulness in Service*: When Jesus spoke to his disciples he said they were not to be like the rulers of the day who exercised authority over others. They were to be servants of others, even as Jesus did not come to be served, but to serve. When Peter wrote to the Christians scattered throughout Asia Minor, he reminded them of their identity in Christ as God's chosen people, shaped by the Holy Spirit for obedience to Jesus Christ. The call to be holy is reflected in both the Old and New Testaments as the appropriate response to God's grace. Christians live according to the knowledge that they have been created by God, redeemed by Christ and empowered by the Holy Spirit.

When Paul wrote to the Philippian Christians he rejoiced in their fellowship and prayed that their love might grow in knowledge and discernment so that they might see what was significant for their Christian vocation and be enabled to live pure and blameless lives for the day of Jesus Christ. In the light of that growing knowledge of God's love they are to live in humility and faithfulness in the power of the Holy Spirit. They live out that love in their contact with others, especially those to whom they minister in Christ's name.

The Church is the fellowship that nurtures and sustains Christians as they seek to follow Christ faithfully and participate in God's mission. Its leaders especially are to be examples of Christian faith and obedience as they exercise their vocation, in dependence on the Holy Spirit. The personal behaviour and practices of pastoral ministry required of clergy of the Anglican Church of Australia are specified in the Holy Scriptures as well as in its Constitution, Canons, Ordinances, the Book of Common Prayer and the Ordinal. Although not bound by the promises made by Clergy, lay persons who hold an office or perform a function within the Anglican Church of Australia are also expected to lead personal and professional lives consistent with the ethos and values of the Gospel.

The Limitations of any Code of Conduct:

Given the complexity of governance and leadership in the Diocese, no Code of Conduct, no matter how comprehensive or elegantly written, will be able to cover the many issues which will arise as the various bodies work to meet their responsibilities. This Code of Conduct begins with the expectation that members of these bodies are required at times to make difficult decisions. They are called upon to act with discrimination and integrity in complex circumstances and to possess in their professional lives a high degree of self knowledge. Members of these bodies contribute to the shaping of the culture and direction of the bodies; they often work with confidential, sensitive or privileged information. The Code does not attempt to reduce the complex responsibilities of governance to a series of dot points but to indicate some areas of personal and professional behaviour where problems may arise.

Quite apart from their responsibility for the leadership and oversight of the particular body to which they are appointed, persons have an implicit responsibility for the welfare of the Diocese. The exercise of this responsibility alone requires behaviour of the highest professional, fiduciary and personal standards which may not be accessible to description in a Code of Conduct. While this is a responsibility which rests immediately with the leader of the body it is a trust shared by all the members of that body.

Clarification of the Code

If there is any conflict between this Code and applicable legislation, the legislation will prevail. In the same way, if there is conflict between this Code and an existing standard established by an external body, the higher standard would prevail.

Applications of the Code:

Conflict of Interest

A conflict of interest is a situation in which someone in an office of trust has competing professional or personal interests. Such competing interests can make it difficult to fulfil his or her duties impartially. A conflict of interest may exist even if no unethical or improper act results from it. A conflict of interest can create an appearance of impropriety that can undermine confidence in the person or the body.

Examples of a potential conflict of interest for a person holding office might be the appointment of a member of that person's family to the body.

Some bodies may have developed policies to cover commercial or professional situations where a conflict of interest arises in the work of a member of the body. Good practice in this area would involve the person declaring the conflict and removing him/herself from the discussion and the decision-making in this matter. In all situations, honesty and transparency are particularly important and considerable tact and respect are demanded of all parties.

Respect for Persons

Persons holding office will at all times act responsibly in the performance of their duties without misuse of power or office. They will treat the members of the wider church family honestly and fairly, and with proper regard for their rights irrespective of their age, gender, disability, culture, language, racial origin, religious belief or sexual identity. They will act within the spirit and letter of laws guaranteeing anti-discrimination and respect for all persons. They will be particularly sensitive to ensure that they treat other members of their own body with this same respect and courtesy.

Integrity

Persons holding office will at all times seek to maintain or enhance public confidence in the integrity of the service they perform. This will be particularly evident in their attention to fiduciary reports to bodies such as the State and Commonwealth governments.

Alcohol and Drugs

Persons holding office have an obvious responsibility to observe the law on matters relating to illegal drugs and to exercise sensible discretion and restraint in their use of alcohol and other legal substances.

Use of Information

Persons holding office must:-

- Comply with the provisions of the Privacy Act and National Privacy Principles except where overridden by other applicable legislation (e.g. to avoid the risk of serious injury or harm to any person);
- Use information gained in the course of their duty only for professional purposes;
- Treat information with the strictest confidence; and
- Respect the confidentiality of meetings of the body in which they serve.

Particular Obligations of persons holding office:

Persons holding office will:-

- As required, make themselves aware of the various Acts, Regulations, policies, delegations and protocols that relate to their duties;
- Avoid behaviour that could give the impression of favouritism or inappropriate relationships within the body.

Child Protection

Persons holding office are covered by a range of legislation designed to protect the people with whom they may work. Members of bodies must conform to the appropriate legislation and the Diocese's own child protection protocols. They have an obvious responsibility to ensure that the Church is a safe place for all children and vulnerable adults and those who work with them.

Personal Behaviours

Persons holding office should be aware that personal behaviours will impact on the reputation and well-being of the wider organisation. Therefore:

- The Diocese does not tolerate:
 - o bullying;
 - o emotional abuse;
 - o harassment;
 - o physical abuse; or
 - o sexual abuse.

- The Diocese has policies in place to discourage and deal with accusations of harassment. Because of their positions of power, persons holding office need to be sensitive to their behaviour and conduct. If another person indicates by their words or actions that they feel bullied or harassed by a person holding office, the person so challenged should review his/her conduct. If in doubt, he/she should cease the conduct and seek advice on how best to respond to the complaint.
- Among the many responsibilities with which bodies may be entrusted, there are some which relate directly to the exercise of authority for the good of the whole diocesan community. Members with leadership roles are required to exercise tact and prudence in the management of those functions such as performance appraisal and the management of diminished performance. In carrying out these responsibilities, however, members are not engaging in harassment or bullying but in discharging responsibilities inherent in their office.
- Persons holding office should be sensitive to the effect of their language on others. They should avoid using language that may be misunderstood, is culturally insensitive or that is, or could be, interpreted as bullying, threatening, belittling, humiliating or causing unnecessary offence or embarrassment.
- Persons holding office are not to view, possess, produce or distribute illegal restricted material.
- They should not engage in any unlawful activity e.g. tax avoidance.
- They should avoid personal advantage or financial gain for themselves or their families or other persons from their office.
- Persons holding office must endeavour to avoid allowing themselves to be influenced by offers of money or financial reward.
- Persons holding office should minimise the risk of being accused of or engaging in financial impropriety by adhering to the applicable financial management and accountability provisions, particularly as they apply to the use of credit cards and entitlements to allowances for the performance of duties when travelling or representing the body.

Key Terms

abuse in relation to an adult means the following conduct:

- bullying;
- emotional abuse;
- harassment;
- physical abuse;
- sexual abuse; or
- spiritual abuse.

bullying means the repeated seeking out or targeting of a person to cause them distress and humiliation or to exploit them. It includes:

- exclusion from a peer group;
- extortion.
- intimidation;

Church means the Anglican Church of Australia.

harassment means unwelcome conduct, whether intended or not, in relation to another person where the person feels with good reason in all the circumstances offended, belittled or threatened. Such behaviour may consist of a single incident or several incidents over a period of time.

It includes:

- making unwelcome physical contact with a person;
- making gestures or using language that could reasonably give offence including continual and unwarranted shouting;
- making unjustified or unnecessary comments about a person's capacities or attributes;
- putting on open display pictures, posters, graffiti or written materials that could reasonably give offence;
- making unwelcome communication with a person in any form (for example, phone calls, email, text messages); and
- stalking a person.

offensive language includes verbal harassment, racial and other forms of vilification, personal insult or comment and obscene words.

physical abuse means any intentional or reckless act, use of force or threat to use force causing injury to, or involving unwelcome physical contact with another person. This may take the form of slapping, punching, shaking, kicking, burning, shoving or grabbing. An injury may take the form of bruises, cuts, burns or fractures.

prohibited substance means any substance banned or prohibited by law for use or consumption by adults.

restricted material means:

- publications, films, and computer games that have been classified as Category 1 or 2 restricted, X or RC classification by the Office of Film and Literature Classification; and
- any other images or sounds not subject to classification by the Office of Film and Literature Classification (for example, internet material) that are considered with good reason within the Diocese as being offensive on the grounds of violence, sex, language, drug abuse or nudity.

sexual abuse of an adult means sexual assault, sexual exploitation or sexual harassment of an adult.

sexual harassment means unwelcome conduct of a sexual nature, whether intended or not, in relation to an adult where the person reasonably feels in all circumstances offended, belittled or threatened. Such behaviour may consist of a single incident or several incidents over a period of time.

It includes:

- asking a person for sex;
- leading a person to understand that you would like sexual favours from them;
- making any gesture, action or comment of a sexual nature to a person directly or making a comment of a sexual nature about them in their presence;
- making jokes containing sexual references or innuendo using any form of communication;
- exposing a person to any form of sexually explicit or suggestive material;

- making unwelcome physical contact such as touching, pinching, or patting;
- making unwelcome or unnecessary inquiries about or attempts to discuss personal matters of a sexual nature;
- deliberately intruding on an individual's personal space;
- staring at or secretly watching a person for the purpose of sexual stimulation or gratification; and
- stalking a person.

List of Unlicensed Lay Offices to whom the Code applies

Chancellor
 Deputy Chancellor
 General Manager
 Chief Financial Officer
 Members of Diocesan Council
 Members of Commissions [ASC; CSC; FSC; MEC; DSC; PMC]
 Members of –

- o Archbishop's Advisory Committee on Church Buildings and Furnishings
- o Social Responsibilities Committee
- o Hospital Chaplaincy Committee
- o Diocesan Committee of ABM
- o Provincial Council and Provincial Synod
- o General Synod
- o Professional Standards Board
- o Professional Standards Committee

Lay Examining Chaplains
 Lay members of St John's College Council

Executive Directors of the Commissions
 Board of Management of the Diocesan Insurance Fund
 Records and Archives Committee
 Lay members of Cathedral Chapter
 Director of Professional Standards

4.3 READING THE SCRIPTURES: LETTING THE BIBLE SHINE



Letting the Bible Shine

By The Revd Dr Elizabeth Smith
Mission Plan Co-ordinator

I WAS lucky at Pentecost this year. The woman doing the reading from Acts in the parish I attended was a terrific reader. She was organised, so there was no dithering around finding the page in the Bible to begin with. She was prepared, so there was no stumbling over the Parthians, Medes and Elamites in the middle. She was clear and loud, so we didn't miss a beat of what was happening in the upper room. And she was gripped by the story, so the rest of us found ourselves drawn into the drama too.

This reader wasn't just on a roster. She was performing an important ministry, for which she has a gift that she exercises with great care for her listeners. Even though I know that Pentecost reading almost by heart, I heard it afresh this year, and was moved, thanks to that woman's good stewardship of her gift. She was helping her parish make good progress in two areas of the Mission Plan: Vital Worshipping Communities, and Inspirational Leadership.

Was I just lucky that day, or was it parish policy to have really good, gifted readers always on the roster? I hope it was policy, and I hope such a policy applies in all our worshipping communities. God uses the Bible readings in worship to connect with people's hearts and minds. If the Bible is read poorly (inaudibly, inaccurately, without inflection), we put obstacles in the way of God's communication with us. It is quite possible that even in a large congregation, only a handful of people will have both the gifts and the discipline necessary to be trusted with this important ministry.

How are readers chosen in your congregation? Does someone with a discerning ear check to see whether those who offer to go on the roster can make a reading shine with meaning and power? God's word deserves to be carried by our very best voices!

How are your readers trained and kept accountable for their ministry? Are the good readers gathered regularly for teaching specific to their ministry, and for peer feedback and constructive critique? God's word deserves to be expressed by people who understand the importance of the message they are delivering.

Do your congregation's practices around the public reading of scripture put the Bible itself in the spotlight? Or we just giving everyone who puts their hand up a chance to have their special moment at the microphone? God's word deserves its chance to edify the congregation.

I hope all Perth worshipping communities are served by gifted, skilful liturgical Bible readers who keep learning more about this ministry. Readers will understand how the lectionary works, the why, what and when of the readings. Readers will explore the many different kinds of writing in the bible, from narrative to love-song, from lament to law-code, each requiring different oral skills to proclaim them. Then the whole congregation will confidently expect that, in the Ministry of the Word, we truly will "hear the word of the Lord!"

The above article was originally published in the Anglican Diocese of Perth magazine, *Anglican Messenger*, July 2012, and is reproduced here with the very kind permission of *Anglican Messenger* and of The Reverend Dr Elizabeth Smith.

4.4 WINE AND THE COMMON CUP AT THE HOLY COMMUNION

ANGLICAN
CHURCH OF AUSTRALIA



The Archbishop of Brisbane
The Most Reverend Dr Phillip Aspinall

28 February 2012

AD CLERUM

Dear sisters and brothers,

WINE AND THE COMMON CUP AT THE HOLY COMMUNION

The catechism of the Church in answer to the question, “What is the outward part or sign of the Lord’s Supper?” states unambiguously, “Bread and wine, which the Lord commanded us to receive in remembrance of him”. This paper details our understanding of the outward and visible signs of bread and wine in holy communion and how the one bread and one cup of the eucharist are shared by those present.

Part A of this paper sets out the reasons for the use of fermented juice of the grape. Part B of this paper sets out reasons for the use of a common cup and not individual cups. Part C of this paper sets out reasons why the practice of individual communicants dipping the bread in chalice should not be followed.

Part A

The Biblical View

The Church has always taught that the sacraments of baptism and eucharist have their origin in the life and mission of Jesus. This is particularly emphasised in the Holy Communion where we are commanded to “do this in remembrance of me”. It should be noted that the Bible does not mandate the use of alcoholic wine for the Lord’s supper. In fact wine is not mentioned in the accounts of the gospels or 1 Corinthians 11. But the “cup” that is spoken of is understood to be that at the end of a chaburah meal which used a cup of wine (Dix, 1945, 52; Jones et al, 1978, 157). That wine was used in the Corinthian church at the Lords Supper is made clear by Paul’s accusation that people were getting drunk at the gathering (1 Cor 11.20). Matthew, Mark and Luke all set the last supper in the context of a Passover Meal where four cups of wine were drunk, one “after supper”.

It is certainly the case that wine has been used in the Lord’s Supper since the earliest days of the Church (Foley, 1991, 60). There were ascetic groups in the second and third centuries that took exception to the use of wine and celebrated their eucharist in bread and water (Dix, 61). These groups became known as Aquarians or Hydroparastatae (Osborne, 2005, 19). However these groups were warned, for instance by Cyprian, to use only wine as Jesus had done (Foley, 38). The practice of using water instead of wine died out and the norm of using alcoholic wine continued through the whole church until relatively recent times. The understanding is that we “do what Jesus did”. It is important that we use bread and wine as Jesus did.

Ecclesiology

The understanding of the Anglican Church is that the Diocese is the organizational unit of the church (see section 7 of the Constitution of the Anglican Church of Australia). In Anglican understanding (expressed in the constitution) the church is not composed of congregations which for pragmatic reasons group themselves into dioceses for regional management and the benefit of congregations. Rather the primary unit is the diocese which forms parishes and schools etc in

order to further Christ's mission in that diocese. Parishes are given certain rights and freedoms to make decisions which affect their life and these are governed by canons. A parish is not, however, free to make decisions contrary to the canons as if it were an independent congregation. A parish is a part of the diocese and needs to order its life and worship in accordance with diocesan order. Therefore parishes are not free to make decisions which are contrary to the constitution, canons, doctrine and principles established by the diocese. With respect to Holy Communion the practice and understanding of the Anglican Church, reflecting the ancient tradition of the church and the example of Christ, is to use wine and not grape juice for Holy Communion. This is spelt out in more detail below.

Lambeth Quadrilateral

The third Lambeth Conference (an international consultation of bishops of the Anglican Communion) held in 1888 passed a resolution setting out a four part articulation of Anglican identity. The intent of the resolution was to set out a summary of what Anglicans believed which could be used especially in ecumenical dialogue. The four sections of the resolution are:

- a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation", and as being the rule and ultimate standard of faith.
- b) The Apostles Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- c) The two sacraments ordained by Christ himself - Baptism and the Supper of the Lord - ministered with unailing use of Christ's Words of Institution, and of the elements ordained by him.
- d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

While the Lambeth resolution carries no canonical weight it does set out the expectation of the church concerning important matters of belief and practice. Significantly the practice of using Christ's words of institution and the elements ordained by him - bread and wine, for Holy Communion is affirmed as an important element of Anglican identity, important enough to warrant explicit statement in a resolution of this sort.

Ordination

As part of their ordination vows, clergy answer this question: "Will you faithfully and humbly minister the doctrine, sacraments and discipline of Christ, as he commanded and as this Church has received them?" The Anglican Church of Australia has received the sacrament of Holy Communion using wine and wine only.

Authorised services

Under the Constitution of the Anglican Church of Australia we are bound by the principles of the Book of Common Prayer (1662). It is clear from the Book of Common Prayer that Anglicans are expected to use wine for the Lord's Supper and this expectation has been continued through the authorised prayer books of the Anglican Church of Australia and the Church of England, including A Prayer Book for Australia (note 13 p. 164). This also reflects the wider view of continental reformers like Luther, Calvin and Zwingli (Molnar, 1954, 105).

In the process of being licensed in this Diocese, clergy undertake to use only authorised services for worship. The practice of using grape juice along with or instead of wine has not been authorised in this Diocese and in fact as recently as December 2009 a request to use grape juice was explicitly declined by the Archbishop. Clergy do not have permission to use grape juice for Holy Communion in the Diocese of Brisbane.

Canon Law

The Canons of the Diocese do not provide for the use of grape juice as well as or instead of wine at Holy Communion. Regulation XI of the Parishes Regulation Canon section 10(b) says that the wine at the Eucharist shall be "fermented juice of the grape, good and wholesome". Unless the Canons are changed the use of grape juice is not permitted.

Wine and the Bible

The case for unfermented grape juice is usually couched in terms of respect and care for alcoholics, a matter treated below. The desire not to use wine may also stem from a philosophy which is opposed to alcohol in general. Opposition to alcohol does not, however, reflect the Biblical view where wine is a sign of heavenly joy (Amos 9.14; Hosea 2.24; Jeremiah 31.12)

and where the psalmist praises God for “wine to gladden the heart of man” (Ps 194.15). Jesus’ first miracle was to turn water to wine (John 2) which certainly does not indicate opposition to alcohol on his part. There is no doubt that the Bible counsels against the abuse of alcohol and drunkenness in particular but opposition to alcohol per se does not reflect the Biblical view.

Pastoral Care

It is right that we care pastorally for people who are alcoholics and it is the case that for some (though not all) even a small sip of wine from the chalice would be problematic. It should be noted that the number of alcoholics in the community is fairly small so we are not talking about large numbers of people though those affected are important. One way the church has traditionally cared in this situation is for the communicant to receive communion in bread alone. This practice has been recognized as valid since ancient times and certainly since at least the twelfth century (Cabie, 1986, 237). Another practice adopted by people not wishing to drink from the chalice is to take the chalice in their hands at the time of communion and simply hold the chalice as the words “the blood of Christ keep you in eternal life” are said, before handing the chalice back. A third way is for the priest to place a drop of wine on a consecrated wafer or piece of bread before giving the wafer or bread to the communicant.

Part B

Many of the reasons proposed for the practice of using individual cups for communion are similar to those above for the use of grape juice. It is clear that the scriptures speak of sharing one cup in the Lord’s Supper and this has been the practice of the church generally. Multiple chalices are used only to cater for large numbers of people. The practice of a common cup follows the example of Christ and the early church and emphasizes the unity of the people of God sharing the one bread and the one cup. When the cup began once more to be used in the communion of the laity in the Church of England in 1547 the understanding was that a chalice was to be used, not individual cups. This is reflected in the directions given to the officiant in the rubrics during the consecration prayer in the Book of Common Prayer, where the need for more than one chalice or flagon is recognized. There is no provision however for the use of individual cups. The implicit principle is that communicants will drink from a common cup, the action speaks powerfully of our participation in Christ: “are you able to drink from the cup which I will drink ...?”

Ideally there is one bread (or loaf) and one cup for communion. That we share in the eating of one bread and in the drinking from one cup is important symbolically. This shows that we belong together as one body, the Body of Christ. We may be many, but we are one body, to paraphrase St Paul. Just as a portion of bread placed in a hand belongs to the whole loaf, so the individual who receives that portion belongs to the whole body. Just as the sip of wine belongs to the one cup so the communicant belongs to the one Body of Christ. In a culture where individualism is dominant, the church proclaims its corporate nature: that we are not a loose collection of individuals all doing our own Christian thing, but one body-working together and responsible for one another-because we all share in the one bread and the one cup. The corporate nature of our life as members of the Church is an insight St Paul develops in a number of places such as 1 Corinthians 12 and Romans 12.

It ought to be noted here that the many individual wafers used in the vast majority of churches does tend to undermine this sense of sharing in the one bread. A move towards one loaf for communion - it need not be large and ought to be as crumb-less as possible - might help clearly to show that “we who are many are one body for we all share in the one bread”.

The use of individual cups seems to have developed in the nineteenth century (Foley, 137) in response to growing knowledge of the nature and spread of bacteria. Some feel that sharing a common cup could lead to infections being spread among worshippers. There is little evidence that this in fact is the case so long as reasonable practices are followed including using alcoholic wine, using silver or gold chalices (rather than porous earthenware chalices), and wiping the lip of the chalice with a clean cloth. If the use of a common chalice did contribute to the spread of infection, mass infections among congregations, and especially among clergy, could be expected something which in fact does not occur.

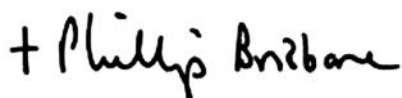
Given that the risks of infection spreading via a common cup are at worst minimal, and that the tradition and practice of the Anglican Church in company with the vast majority of Christians

through the ages has been to use a common cup, and that the practice of individual cups is not provided for in the Canons of the Diocese the use of individual cups for communion should not occur. As recently as December 2009 permission for this practice was declined by the Archbishop.

Part C

In response to concerns about the possible spread of infection through sharing the common cup at Holy Communion the practice of intinction, has developed, i.e. dipping the communion bread or wafer into a chalice of wine before consuming the bread. There are substantial risks in this practice, however. Christian Century of November 15, 2000 carried a report which pointed out that hands contain more germs than a person's mouth. If the fingers of the person intincting come into contact with the wine in the chalice germs on those fingers may be transferred into the wine. Added to this, worshippers may well have shaken the hands of many other people at church either through greeting or sharing the peace, and if the communicant has not washed their hands before communion may well have many germs on their hands when they take the bread and dip into the chalice. All of this means that the health risk of many individuals intincting in this way may well be greater than any risk to health of sipping from the common cup. Church members should be educated about the risks of intinction and the practice discontinued.

Yours in Christ

A handwritten signature in black ink that reads "+ Phillip Aspinall". The signature is written in a cursive, slightly slanted style.

The Most Reverend Dr Phillip Aspinall
Archbishop of Brisbane

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4.5 TAKING HOLY COMMUNION TO THE SICK AND THE HOUSEBOUND

Those who are sick, infirm, frail aged or housebound are deprived of their accustomed place in the Eucharistic community. For them, receiving communion at home or in hospital is a sign of support and concern shown by the Christian community for its members who cannot attend church.

Because this ministry involves working with and ministering to vulnerable people, often in private settings such as a home, or a single-bed room in hospital/hostel, it is necessary for the parish priest to ensure that those LAs who go in the name of the church have been carefully selected and have received appropriate training. They should already be experienced in assisting with liturgy and with administering communion in church. They should also receive on-going support and de-briefing. Ideally, this is a ministry which is better done by two people, rather than an individual.

Preparation

Check that the person being visited is known to your parish and that it will be safe for you to visit. If the person is not already known to the parish, consider options for increased safety (e.g., take another parish person with you). Advise your parish priest of the arrangements (time and location) and preferably carry a mobile phone. With a hospital call, you trust the hospital and you report to staff on entry. Carry a note of identification/authorization from the parish.

Confirm that you are expected at an agreed time.

Make sure you are properly prepared, including:

- (a) know where the consecrated elements and appropriate linen (small altar cloth, purificator, etc.) are in your church. The consecrated elements may be in the form of bread and wine separately or bread to which a drop of wine has been added and allowed to dry (intincted). The consecrated elements should be carried in an appropriate, secure container (for example a pyx or other special home communion set);
- (b) organise what prayer cards or books you will need;
- (c) if using a collect or readings different to the ones in the suggested service, familiarize yourself with them;
- (d) if you are not already familiar with the appropriate liturgy, familiarize yourself with it before you set out;
- (e) if it is your church's tradition to use, for example, candles, a cross or a crucifix, make sure you have everything with you.

You do not want to give the impression that a service at home is in any sense a less important version of what would be offered in church.

Always ensure you arrive in good time for the appointment and leave sufficient time for any later commitments. Rushing in and/or out not only appears uncaring but undermines the value of the worship.

Think about the several factors that lead to fruitful ministry when taking Holy Communion to the sick, infirm, frail aged or housebound:

- (a) taking time to establish rapport with both the person as well as others who are present;
- (b) warm greetings and friendly conversation that not only pave the way for prayer but help inform you of any adaptation that may be called for;
- (c) your capacity to make a smooth transition from arrival conversation to prayer and at the end from prayer back to parting conversation;
- (d) respect for the person's physical limitations (pain, deafness; difficulty swallowing; limited concentration etc);
- (e) respect for the person's rhythms of rest, meals and medication;
- (f) taking care to address the person directly to ensure that he or she is not an object of ministry but a participant with all who are present (this is especially important where a relative/carer tends to speak on the person's behalf);
- (g) readiness to accept the fact that the person may be unwilling or too unwell to receive Communion on that occasion;
- (h) yourself: are you comfortable with someone whose background might be from a different church tradition from your own? For example, an elderly person from a higher church background has come to live near family and home communion has been asked for from the local church which is of a different tradition.

Remember that visiting a person in his/her home, whether it be a private home or care home, is a privilege not a right, a sacred task and not an inconvenient extra.

During the Visit

As in all ministry, personal relationships are crucial and it is important therefore that boundaries are established and respected. Check whether Christian names are permissible and what format is preferred - a chat then the service, or the service first then a chat afterwards, or something else.

Check where you are able to place the small altar cloth for placing the sacrament.

Ensure there is a glass of water nearby in case the person needs to drink after receiving communion.

Invite others to participate if they wish to do so – in reading, in prayer, in receiving communion.

Observe a period of prayerful silence after distributing communion.

Leave a copy of the parish bulletin and other relevant material (e.g. *FOCUS*) to connect the person with the Church.

Be alert to pastoral issues that might arise through the visit - possibly through things you are told or that you see - and, if in doubt, refer these confidentially to your parish priest.

Hygiene issues are very important. Ensure that communion vessels are thoroughly washed and that you use hand gel before and after the visit, without making this look like some kind of ritual cleansing or in any way seeming to cast doubt on the cleanliness of anyone's home or person.

Note: you may be asked to visit people whose living conditions/circumstances may personally affront you. As much as humanly possible, it is important to refrain from any sense of performing a house inspection; though you may need to report such conditions to the parish priest, your immediate task is not evaluative but sacramental.

Hospital/Institutional Visiting

In taking Holy Communion to people in an institutional setting, the LA needs more than ever to be ready to adapt to circumstances. In addition to the above, the following additional considerations need to be taken into account:

- (a) liaison with administrative and health care staff;
- (b) the degree of pain or discomfort the patient may be suffering;
- (c) any temporary embargoes on the patient's oral intake ("nil by mouth");
- (d) possible shyness on the part of the patient in a public setting;
- (e) how to create a prayerful space, e.g. by drawing a curtain;
- (f) how to give Holy Communion reverently in a shared/confined space.

Liturgy

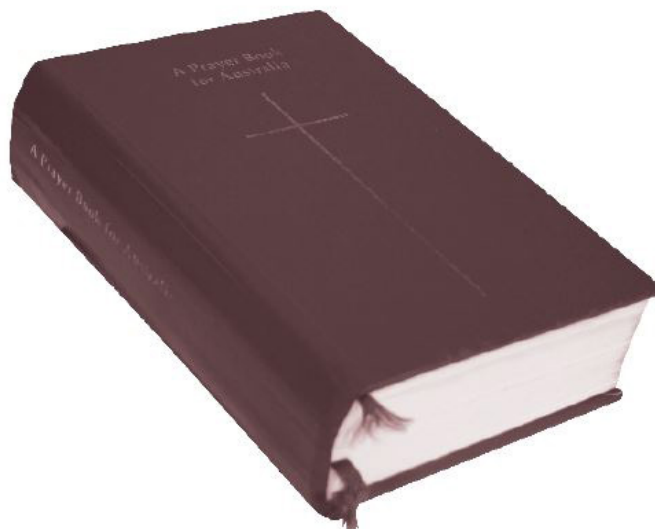
On the next two pages is a liturgy (from *APBA*) that is authorised to be used when taking Holy Communion to those who are sick, infirmed, frail aged or housebound.

It is recommended that you copy the liturgy on to one A4 sheet and laminate it. This will provide a service sheet that can be cleaned between uses. It is suggested that you prepare a few – a copy for each person to whom you are taking communion, a copy for yourself and an extra one or two if there are usually family members/visitors who also participate. It is better to have too many than not enough.

After the visit

As soon as possible following the visit:

- (a) Return any unconsumed consecrated elements to your church.
- (b) Thoroughly clean items used (including small altar cloth, purificator, container used for consecrated elements, laminated service sheets).
- (c) Record your visit in the Parish Register in accordance with parish practice.
- (d) Update your parish priest (or hospital chaplain) as appropriate about the person(s) visited.
- (e) Discuss with your parish priest (or hospital chaplain) any concerns or other issues you have about the visit(s).



The Distribution of Holy Communion at Home or in Hospital to those who are sick, infirm, frail aged or housebound

Suggested Service (Based on *AAPB* pp579-581)

The Greeting

Grace and peace from the Lord be with you.
And also with you.

Prayer of Preparation

[Let us pray.]

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

A collect, reading and gospel suitable for use with the sick

God of grace, power, and mercy;
Look on your servant N with compassion,
Give *him/her* courage and complete confidence in your protection,
and keep *him/her* in peace,
through Jesus Christ our Lord. **Amen.**

Since we have a great high priest who has passed through the heavens, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Hebrews 4. 14-16

I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. My sheep hear my voice and I know them, and they follow me; I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.

John 10. 14-15, 27-28

The Prayer of Approach

We do not presume to come to your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord whose nature is to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son, Jesus Christ, and to drink his blood, that we may evermore dwell in him and he in us. Amen.

Prayer of Penitence (*This or another invitation to confession may be used.*)

[Come to me, all who labour and are heavy laden, and I will give you rest.]
In penitence and faith, let us confess our sins.

This or another authorised confession is used.

**Merciful God, our maker and our judge,
we have sinned against you
in thought and word and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

The LA says

Merciful Lord, grant to your faithful people pardon and peace, that they may be cleansed from all their sins, and serve you with a quiet mind; through Jesus Christ our Lord. **Amen.**

The LA gives the holy communion with the following words

The body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life; take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving.

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life; drink this in remembrance that Christ's blood was shed for you, and be thankful.

The Lord's Prayer

As our Saviour taught us, so we pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.**

**Save us from the time of trial
And deliver us from evil.
For the kingdom, the power, and the glory
are yours now and for ever. Amen.**

OR

Let us pray with confidence as our Saviour has taught us:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass
against us.**

**And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom, the power
and the glory,
for ever and ever. Amen.**

A prayer of thanksgiving after holy communion

Father, we thank you that you feed us who have received these holy mysteries with the spiritual food of the body and blood of our Saviour, Jesus Christ. We thank you for this assurance of your goodness and love; that we are living members of his body and heirs of his eternal kingdom. Accept this our sacrifice of praise and thanksgiving, and help us to grow in love and obedience, that with all your saints we may worship you for ever; through Jesus Christ our Lord. **Amen.**

Conclusion

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

4.6 USEFUL RESOURCES

You may wish to check with the Roscoe Library at St Francis College about the availability of the books listed below as well as other resources (www.ministryeducation.org.au/theological-studies/roscoe-library-resource-centre/).

APBA is published in 4 main editions, of which 3 are full editions. Of these, the red cover full edition is probably the most widely used and is the edition recommended that LAs use. There is a blue cover large print edition and also a small size edition (*A Gift Prayer Book*). All are available from The Cathedral Shop.

Seminars and Workshops. Through its various agencies, the Diocese offers a number of courses and activities that many LAs have found useful. These include BIBLE360 (an initiative of Parishes and Other Mission Agencies and Ministry Education offering people of all ages and backgrounds a one-day introduction to the Bible), Certificate in Theology and Ministry, and Education for Ministry. Further information about Lay Ministry Studies is available from the St Francis College web site (ministryeducation.org.au/your-calling/lay-ministry) and about other activities and workshops from the Parishes and other Mission Agencies web site (faithfulandeffective.com).

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Black, Ian. *Intercessions for years A, B and C.*
London: SPCK, 2009.

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Minneapolis, MN: Fortress, 2008.

Carden, John. *A procession of prayers: prayers and meditations from around the world.*
London: Cassell, 1998.

Chapman, Raymond. *Leading intercessions: prayers for Sundays, holy days and festivals - years A, B and C.*
Norwich, UK: Canterbury, 1997.

De Lange, Anne; Simpson, Liz. *How to...lead the prayers: a training course.*
Cambridge, UK: Grove, 2003.

De Lange, Anne; Simpson, Liz. *How to...read the Bible in church: a training course.*
Cambridge, UK: Grove, 2003.

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Boston, MA: Cowley, 1997.

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HarperCollins, 1994.
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Norwich, UK: Canterbury, 2013.

Notes

4.7 SUGGESTED OUTLINE FOR LA GATHERING

It is recommended that the clergy and LAs in parishes, schools and other authorised worshipping communities meet as a group at least annually. The purpose of meeting would be to:

- (a) connect as a liturgical team;
- (b) reflect on the ministry of the LAs since the last meeting;
- (c) check that the standards and practices are appropriate and consistent with those set out in this Handbook;
- (d) learn new skills and to practice existing skills as necessary;
- (e) discuss any problems and concerns with a view to seeking resolution;
- (f) affirm the LA role and those undertaking it.

Such a meeting also provides opportunity for newly appointed LAs to learn from the clergy and more experienced LAs.

A suggested outline for an LA gathering is:

- (a) Begin with a Eucharist (the group might like to experience something different to the usual Sunday liturgy, e.g. using different options or order of service, communicating each other in a semi-circle standing around the Altar, or not using the prayer book and focusing instead on what the President does).
- (b) Introductions as necessary; welcoming any new LAs.
- (c) Reflect as a group on the parallels between the liturgy and an aspect of life (see suggestions on next two pages), using questions such as: What parallels do you see between your participation as LA and aspects of life outside the worship of the Church? What can we learn from this that will help us improve?
- (d) Discuss what it means personally to be an LA and how that might have changed since the previous meeting.
- (e) Focus on one or two aspects and share experiences/discuss any issues.
- (f) Undertake skills development as required/desirable, particularly considering possible future needs.
- (g) End with prayer and looking forward.

It need not be a long or formal meeting and including time for refreshments (a meal or morning/afternoon tea as appropriate) would enable people to benefit from interacting in a more social context.

Suggestions for reflection on the parallels between the liturgy and aspects of life

At each LA gathering, choose one of the following on which to reflect, using such questions as:

- What parallels do we see between our participation and aspects of life outside the worship of the Church?
- What can we learn from these that will help us improve?

1. Birth

Worship is something we do over and over. The repetitive nature of worship is important as it helps us become habituated as the Eucharistic people; people who are first and foremost thankful for all God has done for us.

Within the round of repetition each act of worship is unique. Each week as we gather we are aware that the world has changed since we last offered worship; and that the members of our faith community have experienced new joys and sorrows. These life changes inform our prayers and shape the questions we bring as we offer ourselves to God anew.

This combination of unique events within a repetitive series reminds us of the process of birth. The birth of a baby follows a similar progressive pattern of stages, yet each birth is also unique. It involves unique individuals and circumstances. Labour progresses rapidly for some while others take an excruciatingly long time; some need medical or surgical intervention while others require little assistance.

In every birth the midwife plays a vital role. Sometimes intervening, often just keeping a watchful eye and always quietly encouraging. They are there to ensure all goes well while not being the centre of attention.

The Liturgical Assistant is like a liturgical midwife.

Like the midwife we work with the Spirit and the people of God as they bring the act of worship to birth. We too are at our best when we are not so much 'in control' as attentive. Like the midwife we can let ourselves be awe-struck at the creative action of God in the world as God makes Godself known. Like the midwife we are called to know when to act and when to stay out of the way so that the focus can be on our 'baby', the act of worship.

2. Ballet

Ballet is a mixture of dance and drama. It is graceful yet energetic ... flowing smoothly between the different sections of the story. At times, it involves close coordination between dancers.

3. Gardening

Reflect on the gardening image on the next page. The idea is that gardeners are meant to be unobtrusive yet their work is visible and is often a team effort.



Gardener - Francis Morton Johnson (1878-1931)
(American Impressionist Painter)

Acknowledgement: Artists and Art

<http://www.artistsandart.com/2010/11/american-impressionist-painter-francis.html>

4. **Harvesting**

Reflect on the image below. Harvesting is varied depending on what is being harvested but the outcome being sought is the same.



Anglican

Church Southern Queensland

