



## **A GUIDE FOR LICENSED LAY MINISTERS AND OTHERS INVOLVED IN WORSHIP IN THE DIOCESE OF WILLOCHRA**

*Ascribe To the Lord the honour due to his name:  
O worship the Lord in the beauty of his holiness.*

*Ps 29.2*

**Ministry Development Program  
2005 revised 2007**

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# PREFACE

This **Resource Guide** is intended to assist Lay Ministers who are licensed in the Diocese of Willochra to lead worship, to administer the chalice, and to distribute the reserved sacrament in a service of Extended Communion. It will also be useful for others involved in liturgy - servers, readers, and intercessors. Others in the congregation may also learn from this guide, experienced though they are, they might discover still more about the 'how' and 'why' of Anglican liturgical worship. Parish Worship Committees and Licensed Lay Ministers may wish to modify some ideas in discussion with their Parish Priest or District Priest as the contents of this booklet are basic and may not suit all local situations.

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). It was used for public duty or an act of pagan worship, but the Church has applied it to Christian public worship. Liturgical worship means a form of ceremonial and words which have a set form and a fairly predictable format which use a calendar, a lectionary and a prayer book. In the late Nineteenth Century, through the work of the Tractarians, the Church of England saw sacramental worship re-established to a central place and in the Twentieth Century we have seen the growth of the liturgical movement and liturgical reform. One object of this reform has been the restoration of the active participation of the people in the official worship of the Church.

In the Diocese of Willochra this is particularly so as we are growing in our understanding of what it means to belong to a Ministering Community where we understand worship not as a passive activity but one where the gifted people of God plan and work together to offer God glory.

This guide was written drawing on resources from many different people: notes on ceremonial are indebted to Robert Philp's *A Resource Guide for Parish Liturgical Assistants in the Diocese of Rockhampton*, and material presented at Ministry Weekends by The Sisters of the Community of Sts Barnabas and Cecilia on music, and Tim Butler on presentation skills.

Dorothy Thorpe  
Ministry Development Officer  
Diocese of Willochra  
2005  
(revised 2007)

## WHAT IS A LICENSED LAY MINISTER?

- The term Licensed Lay Minister is given to any person who is licensed by the Bishop.
- He or she may be licensed to one or more functions as listed on the licence on page 5 according to the needs of the congregation and the gifts of the person. Not all ministry tasks require a licence.
- A Licensed Lay Minister is licensed to serve in a congregation. So a person who is licensed to one congregation cannot as a general rule serve in another congregation, even in the same Ministry District.
- The Vestry and Parish Priest or Ministry District Priest will commend people to be Licensed Lay Ministers to the Bishop. The Form for such nomination is on the next page.
- All ministers in the Diocese, whether lay or ordained, function by means of the delegation of the Bishop's authority and not by personal or congregational authority. The licence from the Bishop is 'the person in the pew's' guarantee that ministry is performed in the pattern of the apostle's teaching and according to Church Order. A draft licence is shown overleaf.
- A person must agree to his or her nomination as a Licensed Lay Minister.
- The Licence is valid for a specific period. They are renewed each triennium of Synod, so if a licence is granted within that period it is valid only until the beginning of the triennial synod. This means that a person need not feel that they are 'trapped' indefinitely in the role of Pastoral Assistant; the congregation needs to understand that they cannot take for granted that a person will continue as Licensed Lay Minister. Some people may feel possessive about the title or role, but it is only logical that in a Ministering Community, others may grow into the position and it will be right for those who have held the position for some time to draw back so that others may serve.
- Before a person is licensed to preach, he or she needs to submit four written sermons and two taped sermons to the Bishop or to the Ministry Development Officer for assessment. Ongoing submission of sermons to the Ministry Development Officer for comment is recommended.
- Lay Ministers licensed for children's and youth ministry need to sign a declaration that they are willing to undergo a Police check. They are also required to do training as Mandated Notifiers of Child Abuse.
- All Licensed Lay Ministers are encouraged to attend the Ministry Weekends offered by the Education Committee twice a year. They are also encouraged to do study for the Trinity Certificate in Theology and Ministry (also known as Lichfield studies) Theological study by extension is also available through Coolamon College (Adelaide) or St Mark's College (Canberra).



ANGLICAN CHURCH OF AUSTRALIA  
DIOCESE OF WILLOCHRA

# Application for Licence as Licensed Lay Minister

To the Bishop of Willochra,

We the undersigned Priest and Churchwardens of the congregation of

\_\_\_\_\_

\_\_\_\_\_

with the consent of the Vestry request that you license

\_\_\_\_\_ (full name)

of \_\_\_\_\_ (address)

\_\_\_\_\_ S.A. \_\_\_\_\_ (postcode)

as a Licensed Lay Minister to undertake the duties identified hereunder within our congregation (s)

- Conduct Divine Worship
- Lead a Service of Extended Communion
- Prepare and preach sermons
- Administer Communion at Worship
- Administer Communion at Home or Hospital
- Youth / Children's Ministry
- Pastoral Care
- Outreach
- Education and formation

Signed : \_\_\_\_\_ Parish / District Priest

\_\_\_\_\_ Churchwarden(s)

\_\_\_\_\_ Churchwarden(s)

. / / Date

I, \_\_\_\_\_ of the congregation of \_\_\_\_\_ accept nomination as a Licensed Lay Minister in the Diocese of Willochra.

I am a communicant of the Anglican Church of Australia.

I believe that our authorised Prayer Books are consistent with the Scriptures.

I promise to fulfil the duties of a Licensed Lay Minister with due care; and, in that Office, to use the authorised services and to witness to the Gospel of our Lord Jesus Christ as our Church has received the same.

Signed \_\_\_\_\_ . / / Date

Draft Licence

**GARRY**, by Divine Providence, Bishop Of Willochra,

to our beloved in Christ                      Greeting

**We hereby grant to you our Licence and Authority to Officiate as a Licensed lay Minister within the Parish/Ministry District of at .**

**We authorize you to :-**

- Conduct Divine Service according to the rites of the Anglican Church of Australia except such services as may only be performed by a person in Priest's Orders.
- Lead a Service of Extended Communion
- Prepare and preach sermons
- Assist with the administration of Holy Communion at a service of Worship.
- Administer extended communion to those who are ill at home or in hospital
- Co-ordinate ministry with youth and/or children.
- Undertake the ministry of Pastoral Care
- Undertake the ministry of outreach
- Work with the Parish/District Priest in the education and formation of all the baptised

This licence shall remain in force during the period of the thirty first triennial Synod, and thereafter, as it is renewed, for the period of each Synod, or until it is withdrawn by us or our successors.

**And so we commend you** to Almighty God, humbly praying in the name of Our Lord Jesus Christ, that his blessing may rest on you and on your work.

**In Witness** whereof **We** have caused our **Seal** to be affixed this (first etc) day of July in the year of our Lord Two Thousand and (Five etc), and of our Consecration the (Fifth etc).

# THE WORSHIP TEAM

## WHY

If we understand liturgy to be the “work of the people”, and if we want services which are going to be relevant, involving, and holy, then we will want to plan every service so that it allows opportunities for the congregation to worship God as well as possible, and for them to receive ‘the touch of the Holy’ in the experience of worship. Team work allows for the best development of the theme of worship so that prayers, sermon, music, and visual and dramatic activities co-ordinate to produce a seamless whole.

## WHO

Licensed Lay Ministers and others involved in worship, like musicians, readers, intercessors, and interested worshippers form a Worship Team and take responsibility for planning, organising and leading worship. Although Lay Ministers licensed for worship leadership may form the core of the Worship Team, it is a good idea to involve others, and have changing membership from time to time so that others are involved, new ideas are introduced, and worship stays alive.

## WHEN

Ideally, the Worship Team will meet early in the week or even in the week before they are going to lead worship. For special occasions it may even be weeks ahead. Although individuals may go away from a meeting to make further decisions themselves about content in the service, the team meeting will determine the general focus and intent of the various parts of a service. Again ideally, you will need at least an hour for this. Even half an hour together is better than putting disparate intercessions, music and sermon together at the last minute.

## WHAT

The Worship Team needs to

1. Read the collect and readings set in the lectionary for the day. You may have the pew sheet for the day. This can be downloaded as a PDF document on [www.diowillochra.org.au/downloads](http://www.diowillochra.org.au/downloads)
2. Talk through their meaning and decide what the theme or focus of your worship will be, taking note of the lectionary themes and the needs of the congregation
3. Consider together the major parts of the liturgy

### **Gathering**

What will the worship leader say to focus on the theme?

What will be the gathering hymn or song? (Sometimes called the Introit)

### **Breaking Open God’s Word:**

How will the readings be presented? Will we read dramatically? Or have a play? How will we say the Psalm?

What should be the main points in the sermon? You have access to a Sermon Outline and written sermons on the website which will give you options for your focus.

Which hymn will introduce the gospel (called the Gradual Hymn).

### **Praying**

Who or what do we want to give thanks for or to intercede for? Consult the diocesan Intercession booklet (from the diocesan mailing or on the website). Which form of intercessions will we use from An Australian Prayer Book? Or will we use written prayers from Janet Nelson’s *Let Us Pray* (Harper Collins) or Susan Sayers *Living Stones* (Kevin Mayhew).

**Doing**

Make sure that all the practical arrangements are made for the Offertory i.e. in a Eucharist, the bread and wine may be brought from the back of the Church by members of the congregation and offered at the altar, to be followed by the offering of the people's monetary gifts (the collection).

Make sure that all the practical arrangements are made for the sacrament if the service is to be a Eucharist or service of Extended Communion.

Choose an appropriate Offertory hymn.

**Sending**

What notices need to be given before the final hymn and the Dismissal?

Choose an appropriate 'sending out' hymn.

The free booklet ***Planning for All-Age Worship*** is available from the Ministry Development Officer or in PDF format on the website.

# PREPARING THE CHURCH

As a liturgical minister, you will want to keep the sanctuary worthy of our worship of God.

**Flowers** – there’s nothing worse than last Sunday’s flowers. Dead flowers are a statement to visitors about the parish! Even plastic flowers ought to be changed; or maybe flowers are not necessary rather than worn out or dated ones. Fresh flowers symbolise the changing nature of life and so the floral arrangements need to be fresh.

**Linen** – stained, dirty or holed linen should not be used and paper substitutes have no place in the sanctuary. Small linen should be replaced frequently and the altar linen when it becomes soiled.

**The Altar** is not a book shelf or a repository for miscellaneous objects. At the time of the service it should have on it only the items needed for the celebration of the liturgy. When not in use it could be covered by a dustcover or be bare; some churches maintain the 19<sup>th</sup> century practice of having the cross and candlesticks on the altar.

**Hymn numbers** ought to be removed immediately after the service. Anything that gives the impression that the Church stands still ought to be avoided.

**The grounds** – keeping them tidy and well-cared for is an extension of our Eucharistic worship. Tidy grounds and external appearance are signs of how meticulous we are about our worship.

**The entry porch** is also important in the impression it gives visitors or newcomers. Make sure that the welcomers or sidespeople are there well before the service with books and pewsheets organised. Check the noticeboard for outdated posters and brochures. Make sure it is a welcoming place. Old-fashioned pious posters, even if given in memory of someone long ago, have little place in a modern porch if they give the impression that this church is old-fashioned. Condemnatory texts do nothing to welcome people making the brave step of coming to church for the first time.

**The church sign** is worth spending money on. It should clearly identify the denomination, service times and contact people. It should be up-to-date. Like the grounds, the noticeboard is a symbol of the parish’s care, commitment and welcome.



## PERSONAL PREPARATION FOR WORSHIP

Good ceremony and good pastoral ministry are the result of thorough preparation. The following may be helpful suggestions:

- Give yourself time – even five minutes – for quiet reflection in Church before the physical preparation begins, and before you get ‘trapped’ in conversation with people arriving for worship. If you are going to wear an alb or cassock, put it on and go to a quiet place on your own
- Confess to any areas of bitterness or thoughtlessness of which you are conscious, and ask forgiveness.
- Pray for the guidance of God that you may lead worship so that he is truly glorified and the worshippers may know his presence.
- When the time comes go to the vestry and try to encourage a quiet and thoughtful atmosphere among others who may be there. Unnecessary talk and loud voices can destroy your preparation and carry over to unsettle the congregation. Your example is an important part of your ministry.
- You can use one of the Psalms as a basis for your personal preparation, such as Psalm 15, Psalm 34, Psalm 43, Psalm 63. 1-9, Psalm 86, Psalm 100, Psalm 119: 1-8 and/or some of these prayers:

*Lord, invest me with your power  
as I prepare to lead your people in worship.  
help me, I ask, to read and pray not just with my lips  
but with my whole heart and soul;  
free me of excessive concern about my performance,  
about the impression I create in this sacred action.  
Convert my feelings of nervousness,  
turn all my apprehensions into energy for proclaiming  
your word and deeds with power and authority.  
May your Spirit fill me to proclaim you life and love. Amen*

*Eternal Father, whose Son Jesus calls disciples to follow him,  
I praise you and thank you for calling me  
to lead worship today at ...  
and to proclaim the wonders of your love for us.  
Open the hearts of all who worship here,  
so that they might hear your voice,  
feel your presence and know your love.  
Cleanse my heart and mind  
and open my lips so that I may proclaim your glory.  
All praise to you, heavenly Father,  
through Jesus Christ whose Spirit is with us  
now and forever. Amen*

# SERVICES IN A PRAYER BOOK FOR AUSTRALIA

## The Eucharistic Community

*One of the most powerful "marks" of the Anglican way of living out our Christian faith is the importance we place on the sacrament of Holy Communion in our ongoing life and witness. But it would be a mistake to think that having the service of Holy Communion is what constitutes a Eucharistic Community. For too long, many Anglicans have seen the regular attendance at the Eucharist and the reception of the Sacrament as the primary act of their worshipping lives. To put all the emphasis on the private reception of Holy Communion and not to recognise the implications of the Eucharist for every part of our lives is to miss the point of Jesus great gift to us, in commanding that we should "do this in remembrance of me." When we pattern our lives on the life of the Lord Jesus, when we do in our time and place the same things he did in Taking his life as an offering to be given in the service of others Blessing God for all that is good and true Breaking the hard shells of our hearts, of our pride, of our sinfulness so that we might become agents of the Kingdom of God Sharing the hope and joy that comes with an intimate relationship with God and with our fellow travellers, then we might begin to talk about ourselves as Eucharistic Communities. A Eucharistic community is not simply a group of people gathered for the Eucharist, rather it is a group of disciples who live out the Eucharistic principle of thanksgiving through the Eucharistic actions of taking, blessing, breaking and sharing. This happens in Church on Sunday, and in the lives of Christian disciples every day. You can see why I am not keen to promote the service of Extended Communion. When there is no Eucharistic Prayer, no Thanksgiving, the central heart of the service is missing and the only action present is the sharing of the Sacrament. It is hard to avoid this becoming a highly privatised view of receiving "my" Holy Communion. Discipleship invites us to repentance, to mission, to loving service, to self offering. (Bishop Garry Weatherill, adapted from his letter in *The Willochran*, August, 2007)*

In a Ministering Community where a celebration of the Eucharist may not be possible every week, the services of Morning and Evening Prayer and A Service of Prayer Praise and Proclamation are encouraged. The Reserved Sacrament may be used in a service of Extended Communion under some circumstances but Morning Prayer should be regarded as the norm when no priest is present. Some congregations find that sharing with the UCA or Lutheran Churches once a month is also appropriate. The New Revised Standard Version is the Bible authorized by the Bishop for public worship

## The Eucharistic Liturgy

The liturgy in A Prayer Book for Australia follows the ancient form of the early liturgies of the Church. While every attempt has been made to find ancient patterns and precedents for the form of the liturgy, as a Church we have attempted to find liturgical expression which fits Anglican understanding of the faith as we live it today. The directness of contemporary language need take nothing away from the sense of otherness, awe and wonder we might feel as we draw nears toi God in worship. APBA provides options in the Thanksgiving of the Service of Holy Communion to meet the needs of different congregations.

The chief theological change from the service in The Book of Common Prayer was the regaining of an understanding that the total anamnesis (the thanksgiving prayer) effects the consecration of the bread and wine not the actual words, "This is my body...", "This is my blood...". The ceremonial in the BCP service concentrated on those words, hence the elevation of the bread and wine at those points in the

prayer. Nowadays the elevation is usually confined to the end of the Eucharistic prayer as a ceremonial way of making the theological point.

Other changes have been to return to the use of the Old Testament as the first reading, with a psalm as a complement. Some of the prayers that were in the old service became optional e.g. The Prayer of Humble Access, thus removing some of the one-sided emphasis on the passion and death of Christ. The present Thanksgiving Prayers have a much wider remembrance of the whole of Christ's saving acts: - birth, passion, death, resurrection and ascension.

Another feature of our present practice is the recovery of the offertory as an action which involves all the gifts: bread, wine, water and money as well as our souls. In some churches this also includes their offering of food items for Anglcare. This total action places emphasis on the total action of God in creation and redemption. It also focuses Eucharistic ministry as the action of the whole people of God, priest and people together.

In the modern rites the Dismissal has been restored as a focus on the mission of the people of God to be the Body of Christ, not just together in worship which is emphasized as we give the Greeting of Peace, but in the world.

## A Service of Extended Communion

Because of the geographic and demographic nature of the Diocese of Willochra, the Bishop has given permission for use of the Reserved Sacrament in a service of Extended Communion in those churches where a priest is not always able to be present.

It is called Extended Communion because the Bread and Wine which were consecrated at a previous service in that Church have been reserved for use in Holy Communion at the next time the congregation meets. In that sense the service of consecration is extended to that time.

Reservation of the Sacrament can be traced back to the first century and we are familiar with its use in the Communion of the Sick. Because of concern over the profane use of the sacrament the practice is not allowed in the Book of Common Prayer and the practice of Reservation died out. However, the practice has now been widely restored for Holy Communion of the Sick, and in remote parts of the Anglican Communion, such as the Diocese of Willochra where circumstances require it, for a service of Extended Communion so that the faithful may receive it regularly.

The Bishop allows the use of the Reserved Sacrament in a Service of Extended Communion under specific circumstances:

- The Lay Minister must be licensed for that function
- The Service is conducted with the knowledge and approval of the Parish Priest or District Priest
- That the Reserved Sacrament be kept in an Aumbry or locked safe in the Church.
- That the Reserved Sacrament from one Church not be used in another Church.
- That only the prescribed form of service be used. It is important that you do not add any other prayers which suggest that you in any way are involved in consecrating the elements for the actions of Taking, Thanking or Breaking and Sharing the Bread have already been done in a previous service. Extended Communion completes the action in the distribution of the bread and wine and in the reception and *Amen* of the communicant. You may like to use the Confession and Kyrie on p. 145 of APBA as an alternative.
- That the action of the Lay Minister be such that it is clear to the worshippers that the Reserved Sacrament is being used and that the service is not a celebration of Holy Communion. The Lay Minister should not wash his/her hands before the Administration as the priest does before

Celebration. Hands should be washed in the vestry or elsewhere before the service so they are clean.

- If there is insufficient wine for a service, it has been the practice of the Church since the 4<sup>th</sup> Century to add water. However, under no circumstances should extra wafers be added to supplement the reserved wafers.
- Reception of either the bread or the wine is regarded as full communion or communion in both kinds.

## Services of the Word

The services most commonly led by Licensed Lay Ministers are:

Morning Prayer Second Order p. 18 APBA

A Service of Praise, Prayer and Proclamation p. 34 APBA

A Service of Extended Communion

In the Diocese of Willochra, Services of the Word are most suitable for leadership by the Worship Team on days when no priest is available to celebrate the Eucharist. They will be satisfying and enriching services if they are appropriately planned and prepared for. Instead of the readings set in the Lectionary for Morning Prayer, it has become customary in the Diocese to use the readings set for the service of Holy Communion for that day, as found on the Pew Sheet distributed by the diocese. As in The Holy Communion Service the Gospel follows the New Testament reading, and may be preceded by a hymn.

## Morning and Evening Prayer Second Order

A Prayer Book for Australia has a First Order Service and a Second Order Service. The First Order is closer to the Book of Common Prayer service and the Second Order is a recent revision. Most commonly on a Sunday morning we would use the Second Order. The first order may be used in a more meditative situation.

The Book of Common Prayer (1549) service of Morning Prayer was also called Mattins. It was based on the medieval Mattins which was held at night, with supplements from Prime which was a 6.00am service. Its structure is almost identical to Evensong or Evening Prayer.

### Worship Outline

- Gathering
- Listening and responding
- Praying
- Sending Out

### Gathering in God's name

- The minister may greet the congregation and welcome them to worship. If it is your custom to begin worship with a hymn you can do so. The hymn should be a gathering hymn or one which reflects the theme of the day
- Then you read one or more Scripture sentences. You can take the one on the pew sheet for that Sunday
- The invitation to repentance is given through a Scripture sentence, the confession said and God's forgiveness declared. Notice that it is not a priest's absolution and may be said by a lay person.
- This is followed by the Passing of the Peace – a sign of reconciliation.

- A hymn concludes this section

### **The Ministry of the Word**

- The readings
- The sermon (or activity in place of the sermon)
- The Creed
- The readings: Most congregations in the Diocese use the readings for the Eucharist for the day as on the pew sheet
  - Old Testament
  - Psalm
  - New Testament
- Hymn to greet the Gospel (gradual)
- Gospel

*The rubrics (the red instructions) allow many variations and offer music and canticle suggestions pp. 23-24*

### **The Ministry of Prayer**

- The Lord's Prayer
- A litany
- The collect
- Intercessions as for Holy Communion
- Notice a time for healing at 22.

### **The sending out of God's people**

- Hymn position may be varied. This is the collection hymn.
- Concluding prayers
- Dismissal

## GENERAL HINTS ON CEREMONIAL

1. **Act naturally;** self-consciousness is the enemy of good ceremony. It becomes something close to play-acting if you are self-conscious. That is not to deny that the liturgists are involved in the drama of the liturgy and that there may be a certain amount of ceremonial behaviour. What is appropriate depends on the size and structure of the building as well as the nature and purpose of the service.
2. **Hands should be kept in front** when you are not holding or doing something. Lock them together at a height which is comfortable somewhere low down on the chest, not carried across the lower abdomen or swinging loosely.
3. **Footwear:** Shoes should be clean and appropriate to the occasion. Although joggers are for some the most common footwear, they are probably inappropriate in the sanctuary.
4. **Look towards the action** if you are assisting. Don't gaze around as if you are bored.
5. **Sitting:** Try to keep your legs together and in front. Crossed legs and liturgical garments don't complement one another.
6. **Carrying things:** When anyone is carrying something in a liturgical procession, there is no need for that person to bow or genuflect. This applies especially to things on sticks – candles, crosses and banners. Nothing looks more cumbersome. A good general rule when carrying them is to grasp the shank slightly above half-way up so that more is below your hands than above. You have control then. Carry them, especially the cross, as if it were a banner not a fishing rod or broom!
7. **Walking:** Don't walk stiffly and mechanically, but do not be sloppy either. Walk with your back straight and your head up. Don't wander aimlessly around the sanctuary, walk purposefully in a straight line. Try not to walk around more than is necessary.
8. **Bowing:** Do so with a smooth action inclining your head forward with the shoulders. When acknowledging the altar bow from the waist and come up slowly. Don't walk and bow at the same time. Stop and bow. It is normal to bow on entering and leaving the sanctuary. Beware of being over-fastidious about this.
9. **The length of cassocks and albs.** They should come at least to the ankles when girded.
10. **Talking:** If you must give an instruction or pass on a message do so clearly and quietly. Don't talk unnecessarily. Don't be afraid to smile in the sanctuary.
11. **Crosses:** Licensed lay ministers are encouraged not to wear pectoral crosses or other jewellery or ornamentation.

# IN THE SANCTUARY

## Vestments

Ministers in the sanctuary usually wear vestments so that things look 'decent and in good order". However, a Licensed Lay Minister may lead a service wearing tidy street clothes. In this diocese the vestments which may be worn by Lay Ministers are

**The Cassock** is a full length coat, usually black, white or off white.

**The Alb** is a full length white tunic with close-fitting sleeves, usually belted with a girdle.

**The Surplice** is a version of the alb with wide sleeves. It should come almost to the ankles

**The Girdle** is a cord belt which may be tassled. A white girdle is worn with the white surplice.

## The Sacred vessels

**The Chalice** is a cup on a stem with a central knob on the stem. It is usually made of gold, silver or silver plate although it may be glass, pewter or pottery.



**The Paten** is a small plate which usually fits in the top of the chalice and made of the same material.

**The Ciborium** is similar to the chalice but with a fitted lid and is used for administering the bread.

Clean the vessels according to the material it is made of. With gold or silver plate it is important not to use abrasives because it wears the plate off. Boiling water and a linen towel should be sufficient.

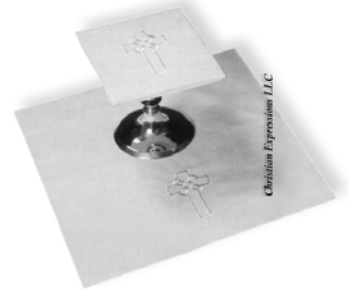
Dirty or marked silver is a sure sign that spiritual priorities are not being maintained.

## The Linen

**The Purificator** is a small towel used for drying the sacred vessels during the Celebration of Holy Communion. It may be fine linen or absorbent non-fluffy linen material. It is about 30-35 cm square with a fine hem. It may have a small cross embroidered in one corner in white thread. It is ironed without starch, and folded and creased in three.

When preparing the vessels for the altar, place the purificator over the mouth of the chalice. The paten with the priest's wafer is placed on top of the purificator.

**The Pall** is a stiff, fine white linen-covered square used for covering the chalice during the service. At the beginning of the service it is placed on the paten covering the priest's wafer. The ornamental cover of the outer case should be removed and washed when soiled, and the under piece renewed.



**The Silk Veil** is used for covering the chalice, paten and pall before and after actual use for the consecration. It is the colour of the season, ornamental silk and lined with silk or satin. It is placed over the vessels with one side turned back so that the priest's hand can reach the chalice.

**The Burse** is a case made to contain and carry the corporal. It is usually made of silk to match the veil and lined on the inside with linen which should be kept clean.



**The corporal** is a large fine linen cloth about 45 cm square. It is spread on top of the altar and the vessels are placed on it for the Consecration. It is often starched moderately and carefully ironed. It is folded in three each way, making a square, with the cross outside on top. It is kept in the burse to ensure its cleanliness.

**Lavabo towel** is used for drying the priest's fingers after he has washed them before the Consecration. It is usually oblong in shape and folded in three lengthwise. When not in use it is kept with the lavabo bowl and small jug (for water) on a table or cupboard in the sanctuary called the credence table or credence cupboard.

## Administering the Chalice

For everyone present, the administration of Holy Communion is one of the most solemn components of the Liturgy, so it is important that it be administered well. Most people receive Holy Communion kneeling, so it can make eye-contact between minister and communicant difficult.

- It is best not to let go of the chalice. The knob (knop) half-way up the stem is there for good control. so keep it firmly grasped by fingers on either side. Make it possible for the communicant to guide the rim of the chalice to their own lips. If you tip the chalice too firmly then you are likely to spill the wine.
- When taking the chalice from the celebrant or passing it back, do not release your hold until you are sure he has it firmly in his control. In fact, it is better not to pass from hand to hand but to take from, or place on, the altar first.
- When wiping the rim of the chalice with the purificator make sure it is wiped both outside and inside. Take your time to do this.
- If you should inadvertently spill some wine on to the person receiving it, pass the purificator to them to wipe it up.
- It is important to use the proper words of administration. There are variations allowable, but you must not make up a version of your own. It is good to use the name of the communicant, but it is better not to say any than to get even one wrong.

## The Ablutions

Whatever is left of the consecrated elements is either consumed by those doing the ablutions (washing the vessels) or reserved in the aumbry or tabernacle for further use in the service of extended communion. Only sufficient needed until the next Holy Communion service should be reserved.

Once the bread and wine have been disposed of, the vessels are cleaned and dried. The priest usually uses just water for this purpose but occasionally wine and water may be used. The clean vessels are usually taken to the credence table. The task is 'to do the dishes'; don't make it too ceremonial.

## The Offertory

The offering of money may be brought to the altar in the offertory procession with the bread and the wine to be consecrated. The plate or bag with the collection then sits to one side of the altar and is removed afterwards with the chalice and paten after the ablutions

## The Lectionary

The readings and collect for the day are in the red version of *A Prayer Book for Australia* but you might find it easier to buy the *Australian Lectionary*. Simpler still is to download the pewsheets from the website so that you are in no doubt about which readings to choose! The Lectionary will also tell you, in small print, which liturgical colour to use in vestments and altar cloths.

## The Paschal Candle

The paschal candle is sometimes referred to as the "Easter candle" or the "Christ candle." The term "paschal" comes from the word *pesach*, which in Hebrew means Passover. It represents Christ as the light of the world and the presence of the risen Christ with us. You can order candles from Christian stores.

- The cross is always the central symbol.
- The Greek letters alpha Α and omega Ω signify that God is the beginning and the end (taken from the Book of Revelation)
- The current year represents God's presence here and now in the midst of the Church.
- Five grains of incense (most often red) are embedded in the candle (sometimes with nails) to represent the wounds of Jesus Christ: one nail in each hand, one nail through both feet, the spear in the side, and the crown of thorns upon Jesus' head.

For churches that celebrate the Easter Vigil on the Saturday evening before Easter, the ceremonial lighting of the Paschal candle is one of the most solemn moments of the service. If your first Easter service is on Easter Day, then it may be used in procession and then placed near the altar. All other candles will be lit from it. The candle remains lit at all worship services through the season of Easter

After the Easter season, it is frequently found near the font. It is lit during services that include the sacrament of baptism. The candle lit during baptism is lit from the paschal candle.

The paschal candle is often lit and placed near the altar at a funeral as a sign of the hope of the resurrection into which Christians are baptized.

## The liturgical colours

Since the 19<sup>th</sup> Century Anglicans have used different colours for the seasons of the Church year as a visual reminder of the theme of the season. The Lectionary notes the colour of the day as a letter immediately after the name of the day –W, G, V, R

<b>Season</b>	<b>Colour</b>	<b>Association</b>
Advent	Violet	Penitence
Christmas	White or gold	Festivity
Epiphany	White	Purity
Sundays after Epiphany	Green	Growth
Ash Wednesday	Violet	
Lent	Violet	
Palm Sunday	Red	Blood
Holy Week	Violet or Red	
Maundy Thursday	White, violet or red	
Good Friday	Red	
Easter Eve	Violet	
Easter	White	
Ascension	White	
Pentecost	Red	
Trinity Sunday	White	
Sundays after Pentecost	Green	
Saints Days Apostles and Martyrs	Red	
Mary	White	
Teachers, Holy persons	White	

## Other matters

### **Palm crosses, palms and blessings**

Palm crosses may be bought from ABM or made by hand locally. They are blessed and given to worshippers on Palm Sunday. It is traditional to decorate the church with palm branches on this day. If there is no priest present, a lay people may say words of blessing but not give a blessing. This applies to all other situations where a blessing is usually given too.

### **Imposition of ashes**

Ashes are imposed on the forehead of worshippers on Ash Wednesday as a sign of repentance. The ashes are made by burning a few of last year's palm crosses in a small bowl. Nothing is mixed with the ash.

### **Nativity scenes**

The season of Easter begins with Christmas Day and ends with Feast of the Epiphany – 12 days. Some purists feel that nativity scenes should be displayed only during those twelve days, however, since Advent is a time of waiting in repentance and joyful celebration to greet the incarnate Son of God and the coming of Christ in the second coming, then most people these days feel it is appropriate to display nativity scenes in Advent. You might like to keep the camels till Epiphany. Likewise Christmas trees – a secular sign but appropriated by the church, especially if it is used for the collection of gifts to be distributed to those in need at Christmastime.

# THE MINISTRY OF THE WORD

## READING THE BIBLE

- The reader may be a member of the Worship Committee and therefore will have read and studied the reading beforehand. If, however, the reader is one on a roster of readers, he/she should give some time to practising before the service. It is not fair to ask someone to read just before the service. The pewsheet with the readings can be downloaded from the diocesan website, [www.diowillochra.org.au](http://www.diowillochra.org.au)
- Some help, where it is available, from a person who has had some training in voice production or reading and presentation skills, will help readers to develop their skills. There is a number of people at several locations in the Diocese able to do this. Enquiries can be made through the Ministry Development Officer.
- Traditionally the reading of the Gospel was reserved for the Deacon or someone in Holy Orders. This was a way of ensuring that the Gospel was given due prominence as one of the major symbols of Christ in our worship. Whoever reads the Gospel in worship has an obvious evangelistic function, that is, good news must be proclaimed, and every effort needs to be made to do it with dignity and effectively. If there is a gospel procession it should have the effect of drawing attention to the physical presence of the gospel about to be read in the midst of the people. If you are going to read from a pewsheet in the procession, place it inside the Bible or the Lectionary being used.
- If there is a microphone in your church then it is valuable to have instruction and practice in its use. Every microphone is different and you need to find how close you need to be, how loudly you need to speak, and where to stand.
- Pronunciation of proper Hebrew, Greek and Latin names, and the occasional Aramaic phrase, can be a stumbling block. Many modern Bibles have a pronunciation guide for you to consult. Seek help from the clergy or others with some theological training or good readers so that you avoid 'bloopers' like 'Letter to the Filipinos', or 'The Book of Malatchie'. Even English words can be confused and you can change the whole meaning of a passage by saying "statues" instead of 'statutes'. If you do get a difficult passage with hard-to-pronounce names then it is better to say them confidently and keep going to bring out the meaning of the passage, than to stumble hesitantly over individual words e.g Matthew 1 or many Old Testament passages.
- The aim of any reading is to provide information so it should be clear and understandable and natural. Avoid adopting a parsonic or "church" voice.
- The usual formal introduction is "A reading from..., chapter ..., beginning at verse ..."
- *A Prayer Book for Australia* suggests that after the readings you say  
*Hear the word of the Lord*  
**thanks be to God**  
and while the introduction to the Gospel is obligatory, the ending formula is optional. (p. 122)
- There may be times when it is appropriate to use more dramatic ways to present the Bible readings such as
  - ~ using several voices, particularly in a dialogue

- ~ using a resource such as ***Just Imagine. Creative ways of presenting Scripture*** by Rina Wintoul (Brisbane 2000) or other scripts from various drama resources. Your Ministry Development Officer can help you with this.

## **PREACHING THE SERMON**

### **Preparation**

- Before a person is licensed to preach, he or she needs to submit four written sermons and two taped sermons to the Bishop or to the Ministry Development Officer for assessment. Ongoing submission of sermons to the Ministry Development Officer for comment is recommended.
- It is essential that plenty of time be given to preparation. Do it early in the week because deeper understanding and new thoughts will come to you as you think about it.
- The congregation expects you to give them something they didn't have before they heard you speak. Be very clear about your main message. The Bishop has a saying, "Tell them what you are going to say, tell them what it is, and then tell them what you just said." People need to go away with a simple thought for the day.
- Resources provided by the Diocese and available on the website are:  
A booklet – *Preaching in your Ministering Community* – available on request or on the website  
*Written sermons based on the readings for each Sunday* – download from the website or by post on request  
*Sermon outlines based on the readings for each Sunday* – download from the website  
[www.diowillochra.org.au](http://www.diowillochra.org.au) or by post on request.
- Practise your sermon and try to free yourself as much as possible from your written words. Memorise anything which must be said a particular way, otherwise trust yourself to speak with authenticity because you know what you want to say. Don't say anything which you don't believe or don't understand. The best way to control nervousness is through confidence in the subject matter, good techniques, plenty of rehearsal time and a lot of practice.

### **Delivery**

- Allow your gestures, don't plan them. When you are experienced and comfortable in front of a congregation, gestures will happen naturally. They should not be planned or practised.
- Speak clearly and at a pace which allows people to absorb the points you make. If necessary use a microphone, but if you do make sure you know how to use it well.
- Use suitable vocabulary. Use the language you use everyday. If you use a 'big' word, especially if it is a theological one, then explain it in ordinary words. Don't put on a different voice for your sermon.
- Be yourself; don't take on a different personality; be comfortable and the congregation will be comfortable too. You need to make eye contact with people, to smile, and be personable. A sermon is an activity which engages people.
- Try not to read your sermon word for word. A read sermon, read poorly, can be very boring. Know what is in your written sermon, and speak it, glancing down now and then for cues. You can even highlight major points so that they are triggers for what you want to say next. Or you can number your points. "I want to say three things about this...First, secondly, thirdly"

- Seek feedback from the congregation that is specific, and not looking for praise. An evaluation form is available in *Preaching in Your Ministering Community*. You may be able to identify a ‘critical friend’ who will evaluate your performance.

### Alternatives to the Sermon

From time to time, you can use some other method to help people interpret and engage with the Scriptures. Some possibilities are:

- Interview some of the characters of the Gospel or Old Testament narrative. This requires identifying people who can meet with you to discuss the story, identify motives, feeling, relationships and so on and so prepare them to play the part of a character in the narrative. You may need a roving microphone.
- Invite personal testimonies. Ask people in plenty of time to prepare a short statement about some aspect of their faith which arises from the theme of the day. However, choose people carefully so as to avoid wooden reading of responses. People willing to be interviewed or to speak naturally are the best choice. This can be an all-age activity.
- Stimulate some small group discussion. This needs careful planning to write 2-3 clear questions which will engage people in small groups. You need to think carefully about how these will be asked: a slip of paper? a whiteboard? an overhead projector? People need to see it written down. What time will you give to this? Will you ask for feedback? How will you introduce the questions, and conclude the discussion. Young people can be included in this activity too. Breaking Open the Word is designed for this purpose. This is available in the monthly mailing from Church office or on [www.diowillochra.org.au/contents/downloads](http://www.diowillochra.org.au/contents/downloads)
- There are many creative ways to engage people with thinking about their faith in relation to the theme of the day. Music, drama and art can be used as well as words. These activities need careful preparation and encouragement of people to try something different, but the rewards of participation will be obvious.

## LEADING THE PRAYERS OF THE PEOPLE

- *A Prayer Book for Australia* p.124 does not prescribe particular prayers or responses. Instead it suggests suitable patterns of prayer on pp 172-173 and 183-187. It also suggests a suitable way to conclude this section of the service. It is very wise to use different forms of intercessory prayer to add variety to services, and to provide the appropriate prayers for different occasions. Always the prayers include both thanksgiving and intercession (asking on behalf of others) and there should be some balance between these types of prayers.
- The responses on p.124 of APBA are examples. Many congregations fall into the habit of using only one response. If you are going to use other responses than the usual one (*Lord in your mercy, hear our prayer*), please make sure it is very clear what you will say as intercessor, and what the congregation will say in response. When you lead this response, you should do it in such a way that the people recognize the pause beforehand and then the invitation in your voice to complete the petition.
- Keep intercessions reasonably short. Allow time for pauses in your presentation. Simple sentences are often best (i.e. short with one idea) so avoid complex sentence structure.
- Do address God directly
 

<i>Father, we bring to you...</i>	<i>Loving God...</i>
<i>Good Shepherd</i>	<i>Father of all...</i>

- Don't address the congregation in the prayer. You may bid them to pray by saying *Let us pray for ...or I ask you to pray for...*as introductory phrases for the congregation where your tone will be different from the prayer that follows.
- Do really lead the congregation in prayer. This is not the same as reading.
- Some people want to include absolutely everything in the prayers! So be circumspect. Don't include all the problems of the world and don't make political statements. You pray for the Government and Opposition; you pray for peace in the Middle East, not that one country's actions be successful.
- Do include what is uppermost in most people's minds whether it be something international, national or local. Pray for people rather than causes.
- You can petition God, that is, ask for something, but not tell him what to do. Your answer to a situation may not be God's answer. Neither do you need to say "You know, Lord...", or "Lord, we just want...".
- Always pray for the Bishop. *The Cycle of Prayer* needs to be used sensitively. If you can't say the name of a foreign Bishop in the Anglican Communion, use just his title.
- If you use a book of prayers as an aid, do check that the references are to our Australian situation and adjust them if necessary. Janet Nelson, *Let Us Pray* (Harper Collins) and Susan Sayers, *Intercessions* (Kevin Mayhew) are useful resources but there are others. The *Intercessions* leaflet for the Diocese of Willochra can be downloaded from the website, [www.diowillochra.org.au](http://www.diowillochra.org.au)
- It is usually better to have one person lead the intercessions than a team of people, although a duo can be a way of teaching and empowering a learner.
- Seek permission from people before you add their names to the prayer list

# MUSIC

When choosing music, the worship leader needs to work closely with the Worship Team and the musician/s of the church. Music is the handmaid of the liturgy and should always support the scripture or theme of the day and enhance the worship. It should glorify God and build up the people of God. Make use of the indices at the back of ***Together in Song*** or ***The Australian Hymn Book*** or other books and the suggested hymns from the Community of St Barnabas and St Cecelia. We have special names for hymns at particular places in the service, but generally these names are not helpful to worshippers these days, especially to new Christians. It is better to name the purpose of the hymn rather than use church jargon.

**The hymn to call us to worship** at the beginning of the service (The Introit) needs to focus our attention on God and worship which is the reason for the gathering of the people.

**The hymn to greet the Gospel** (The Gradual) should reflect the Gospel message for the day. If it is difficult to find a good match, you can choose one which honours the Scriptures eg *Lord, your word abiding* AHB 333 or *Help us, O Lord, to learn* TIS 428

**The hymn during which the bread and wine and the monetary gifts** of the people are offered (The Offertory) leads into the Great Thanksgiving. A hymn or song which speaks of Our Lord's offering of himself is suitable here. They are often gathered in a section for Holy Communion.

**The hymn to send out the people** (The Post-Communion Hymn) needs to be full of joy and to send people into the world to live and work for God's glory.

Many congregations are in the position where they have very few if any organists or other musicians in their midst. This can lead to the remaining musicians becoming burnt out, or with no time off, or the congregations having no music during worship. This is not a problem that is particular to our Diocese or our country and as a result resources have begun to be developed to deal with this need. Thus this CD set **No Organist? No Problems!** and others like it have been developed.

**No Organist? No Problems!** (Kevin Mayhew) is a 10 Disc Set that has over 220 hymns for the liturgical year, with specific sections for Advent, Easter and Christmas. This company has many different products available in the church music category that can be purchased on line at [www.kevinmayhew.com](http://www.kevinmayhew.com). Products can be mailed or air freighted quite promptly. Total cost is about A\$250.00