



**THE ANGLICAN PARISH OF TYENDINAGA
IN THE DIOCESE OF ONTARIO**

Christ Church, Her Majesty's Chapel Royal of the Mohawks
All Saints' Church, Tyendinaga

**NOTES
FOR
LAY MINISTERS**

**Readers, Intercessors, Greeters,
Lay Ministers of Communion**

Second Edition

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Remember that, at any time, you may seek out the Rector's advice and assistance for the carrying out of your ministry.

Notes for Lay Ministers of Communion

Lay Ministers of Communion are responsible for assisting the Presider during the Liturgy of the Eucharist. In the theology of the Eucharist, the Presider celebrates the sacrament of the holy mysteries with and on behalf of the gathered People of God. It is appropriate that members of the laity participate in the presentation of the gifts, the administration of Communion, and the ministry of the sanctuary.

Here are some things to remember before and during the liturgy:

- wash your hands well with soap and water just before the service
- Approach the sanctuary at the Offertory (after the passing of the Peace). It is appropriate to pause and bow your head before entering and upon leaving the sanctuary as a reverence to the altar
- If there is no server, receive the elements and money at the sanctuary rail or step
- Ensure you and the Presider wash your hands with alcohol-based hand sanitiser
- help the Presider prepare the altar (pass the sacred vessels and the cruets of wine and water) and wash the priest's hands in the lavabo
- At the Communion, administer chalice with the words, "The Blood of Christ, the Cup of Salvation"
- After everyone has communicated, help with ablutions (the liturgical cleaning of the sacred vessels)

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The Anglican Parish of Tyendinaga
The Reverend Bradley Smith

Notes for Greeters

Greeters have a very important ministry in the church because you are the first person people will encounter when they enter. Your response to them may make or break their worship experience. It is vital that you are warm and welcoming without being too intense.

Here are some tips to make your job go better:

- stand far enough inside the door that people can actually come into the church before you greet them
- say good morning, pass pleasantries, and make sure newcomers especially are made to feel at home before handing them books, bulletins etc.
- if the person is a newcomer, offer to escort them to a pew (some people are afraid of taking the wrong seat). It is often good to sit them with a parishioner rather than in an empty pew. On this note, you can encourage parishioners to invite people to sit with them. One of the easiest ways to do this is not to sit at the end of the pew, thereby leaving room for someone else to sit down
- if the person is a newcomer, offer to have someone sit with them to guide them through the service. It is important that people are not made to feel lost or stupid because they do not know where we are in the book, what posture to adopt, or when to move forward for Communion
- try to encourage regular attenders to sit further forward. The back pews should always be empty for newcomers who may feel very out of place at the front of the church with everyone staring at their back, seemingly scrutinising every move they make (or don't make)
- learn people's names and mention them to the clergy before or after the service
- if there are refreshments, tell newcomers they are welcome to stay for a time of refreshment and to get to know us after the service
- never ask a first-time visitor what skills they have to offer or ask them if they'd be interested in joining a group. Give them time to get used to us before enlisting them

Notes for Readers and Intercessors

- Readers have the responsibility of reading the Old Testament Lesson, the Psalm and the epistle/reading from the New Testament at worship.
- Intercessors lead the Prayers of the People at all BAS services.

Preparation of the voice

- Develop and practice breath control.
- Practice breathing and speaking or singing with the muscles of the abdomen rather than the chest. Breathe in - push the belly down and out to full inflation; hold at full inflation for a few seconds; breathe out by contracting the belly muscles and bringing the belly back in slowly; rest a few seconds at empty; breathe in again. Keep the belly muscles firm while breathing in and out slowly.
- When the muscles are toned and working smoothly, choose a note at a comfortable pitch, and speak or sing it at a steady loudness and pitch while breathing out. Aim to breathe slowly and smoothly, not rapidly or jerkily.
- If possible, practice reading aloud from the lectern in the church, with a friend sitting towards the back of the pews. Can you be heard clearly? Check both volume and speed.

Preparation as a Lector

- Practice reading the Scriptures aloud in advance.
- Read a few verses aloud each day - not necessarily from the Sunday readings, but as part of a habit of daily Bible reading and study.
- Think about the meaning of the passage, and let the voice reflect the meaning and feel of the text. If the meaning of a word is not clear, look it up in a good dictionary or Bible Dictionary.
- If there are unfamiliar or difficult words, slow down, take them a syllable at a time, and repeat them a few times until they no longer give trouble. If names are unfamiliar, use a Bible which has pronunciation helps. Practice saying the name aloud until it comes easily to the tongue. Do not be afraid to ask the Rector for assistance.
- There are some words which are potentially troublesome. Special care should be taken when encountering them. Good diction will avoid

mispronouncing words such as immortality (eternal life) and immorality (immoral behaviour). Read ahead to be sure of the meaning and pronunciation of words such as “bow”.

Preparing your Liturgical Presence

- Liturgical presence includes your general stance, pace of speech, and eye-contact
- Your posture should reflect the serious nature of publicly proclaiming the Scriptures. Try to be alert but not stiff; relaxed, but not slouching.
- Read with vitality. Use emphasis as appropriate. Vary the voice to reflect the message of the text, but avoid being overly dramatic. There is power in the word of God, and you are the instrument of speaking that word to the people.
- Try to project the voice and speak to the center back wall or row of the congregation.
- If using a microphone, be sure that you know how to use it, and position yourself so that the microphone will pick up your voice correctly. Be careful of sibilants (letters such as "s" which can give a hiss), and plosives (letters such as "p", which give a puff of air onto the mike). Don't get too close to the microphone.
- Try to have occasional eye contact with the congregation. Practice reading and remembering a complete sentence, to enable you to glance up at the congregation while still completing the sentence.
- The pace of speech should be quite a bit slower than that used for normal conversation - your hearers are further away, and there are more potential distractions. The longer the building, the slower the tempo. Slow down by using longer pauses between words, rather than by dragging out the individual words. Pause at commas and other punctuation marks, and where the sense of the text calls for a break.

Preparation for the Readings

- Find out in advance what portion of Scripture you will be reading. The readings are in order (by year and then by Sunday) in the lectern book *The Readings* (at Christ Church and Holy Trinity) and are also printed in the liturgical calendar every reader receives.

- Keep petitions short and to the point. If mentioning a sick person, do not mention all the particulars of disease, etc. There should be a maximum of ten petitions.
- Pay attention to congruence: if the prayer is addressed to God, ensure that each petition reflects this (e.g. if you start with, “Let us pray to Almighty God” then do not address petitions to Jesus).
- Do not construct a second sermon. Interpreting the readings is the prerogative of the preacher.
- The Prayers should be led from the lectern.
- If you are using one of the litanies printed in the BAS (starting at page 110), it is helpful to give the page number clearly before beginning the Prayers. You may need to repeat the page if the congregation is older and/or the page is not printed in the bulletin. The pace of speech should be much slower than that used for normal conversation - the longer the building, the slower the tempo. Slow down by using longer pauses between words, rather than by dragging out the individual words. Pause at commas and other punctuation marks, and where the sense of the text calls for a break.
- If you have a petition that invites people to add their own prayers, ensure they have time to do this. A good rule is to say the Lord's Prayer to yourself once before moving on. If you are not comfortable with the timing for this, discuss the matter with the Rector.
- At Morning Prayer, the prayers are concluded with the Collect of the Day and the Lord's Prayer. These are said by the Rector. At the Eucharist, the intercessor should ensure the prayers conclude with a “collect”, a prayer that sums up the theme of the prayers. Litanies should never end with the petition response (e.g. “Lord, have mercy”) but with “Amen.”
- A helpful internet site with forms of prayer for every Sunday according to the Revised Common lectionary is <http://members.cox.net/oplater/prayer.htm>. Note that the format of these litanies is not always what is the preferred format in this parish.
- The weekly bulletin includes a section with that day's intentions for the Anglican and Diocesan cycles of prayer which should be included in the petitions (they are also available on the parish homepage <http://www.parishoftyendinaga.org>)
- Please check with the Rector before the service to see if there are special needs or people for whom our prayers are desired. Generally, it is preferred that a list of the sick not be read out—rather, the congregation should be invited to offer their own intentions.

hear what is said, and to find the place in the BAS.

- If there are visitors, children or the elderly present - take extra care to announce page numbers clearly, and pause to let them find their place, without making it obvious that one is waiting for them.
- Remember to alert the congregation to the way in which the Psalm will be read. Please read the introduction to the Psalter, beginning on page 700 of the BAS, especially the part beginning at the bottom of page 703.
- The most familiar way of reading the Psalm is by "Responsive Recitation" by half verse, in which the leader reads to the asterisk of a verse, and the congregation completes the verse.
This way is best introduced as "Let us read Psalm ..., on page ... responsively by half verses. (Pause) Psalm ..., page ..."
- With responsive recitation, if the first line is so long that it goes onto a second line : pause for breath, if necessary, before reaching the end of the first line, and carry through the end of the line to the next line without a pause, so that members of the congregation are not misled into jumping into the reading.
- Try to avoid using the word "together", which is ambiguous - it implies "in Unison", but is not clear.

The Prayers of the People

- The Prayers of the People should reflect the major categories indicated on page 190 of the BAS, the needs of the community, and the context in which the community finds itself (i.e. the needs and concerns of the world). The best prayers are written by the intercessor, taking care to insert petitions of relevance to the gathered community as well as standard ones such as for the sick, for our nation etc.
- You should read the readings for the week so as to discern the theme and then reflect this theme in the prayers (e.g. at Baptism of the Lord, a theme of baptism might include a petition for all those preparing for baptism)
- Prayers should always be responsorial. They should follow the format of the litanies in the BAS (see page 110 and following). The structure should be: invocation and introduction, including bidding and response; petitions; and collect/conclusion.
- Always be clear what the intercessor's bidding (cue phrase) and the congregation's response are, e.g. "Lord, in your mercy, **hear our prayer.**"

- It is useful to read the section "The Proclamation of the Word" beginning on page 175 of the BAS.
- The purpose of your reading is to convey the meaning of the passage, so you need to at least minimally understand the passage, and to understand it in its context. It is a good idea to read the chapters before and after the chapter your reading is from. If you do not understand the passage, consult a Bible Commentary and/or the Rector.
- *The Readings* uses the NRSV - the New Revised Standard Version of the Bible. This is the normative translation for use in the Anglican Church of Canada. Without diminishing the value of other translations for one's own devotions, it is desirable that the public proclamation of the readings be from the NRSV. This is the translation the preacher uses. Scripture readings can be downloaded from the internet. The best site is www.oremus.org. Click on the Bible link to go to the Bible browser and choose the translation, reading, and other options.

The Readings During the Service

- Check that you know where your reading is in *The Readings* book on the lectern or that you have your Bible ready. If leading the Psalm, check that a BAS, open at the right Psalm, is on the lectern or that you have it marked in your pew copy. On Sundays with Communion, the choir sings the Psalm in Christ Church and Holy Trinity.
- It is better not to use bulletins or other formats. The Word of God is the foundation of our faith and should, therefore, be proclaimed from a book of sufficient size and dignity to reflect this.
- Readers and intercessors should be positioned in the congregation so as to be able to move smoothly to the Lectern when it is time to read. Please start moving to the lectern just before the end of the part of the liturgy immediately preceding your reading. Be sure you know where your reading occurs (see the bulletin).
- It is appropriate that, when you approach the crossing (the space in front of the pews), you pause for a moment and incline your head in a bow towards the altar.
- Make sure that you know how you will introduce the Reading (see the chart below).
- In the book *The Readings*, there is sometimes a block of text marked out with square brackets. This is an optional longer reading. At the

- principal Sunday services, always read the entire reading.
- When the reading consists of several sections (with omitted verses), *The Readings* omits the verses. If you are using a Bible please be sure of the verses you are to read.
 - If the reading begins with pronouns, it is recommended to substitute the names of the people involved, so as to give better sense to the reading. For example, instead of, “He said...” start the reading with “Jesus said...” This is taken care of in *The Readings* but if you use your own Bible please be aware of the beginning of your reading.
 - At the end of the reading, pause, then say “The word of the Lord” and wait for the people to reply “Thanks be to God” before stepping away from the lectern.
 - Again, it is appropriate to reverence the altar as you return to your seat at a normal smooth walking pace.

Introducing Books of the Bible

- Introduce books of the Bible using the following formulas:

A Reading from...	the Book of	Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Lamentations
	the First Book of	Samuel, Kings, Chronicles
	the Second Book of	Samuel, Kings, Chronicles
	the Song of Solomon	
	the Book of the Prophet	Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

A Reading from...	the Gospel of	Matthew, Mark, Luke, John
	the Acts of the Apostles	
	the Epistle/Letter to	the Romans, the Galatians, the Ephesians, the Philippians, the Colossians, Titus, Philemon, the Hebrews
	the First Epistle/Letter to	the Corinthians, the Thessalonians, Timothy
	the Second Epistle/Letter to	the Corinthians, the Thessalonians, Timothy
	the Epistle/Letter of	James, Jude
	the First Epistle/Letter of	Peter, John
	the Second Epistle/Letter of	Peter, John
	the Third Epistle/Letter of	John
	the Revelation to	John

- It is incorrect to say, for example, “the Book of the Second Kings”, “the Book of John”, “the Book of First Timothy”, and “Revelations”.
- The preferred form for introductions is exactly as above, that is, without mentioning chapter and verse numbers. These are printed in the bulletin for reference.

When Leading the Psalm

- Announce both the Psalm and the page number, and pause for a moment to let people find the page. It is a good idea to announce both the Psalm and the page number twice. This gives time for people to