

A Lay Reader Training Course

PREFACE TO THE LEADERS' NOTES

1. 'A Framework for Instruction'

Leaders will have varying experience in presenting material comparable to this Course; a '**Framework**' is offered here - a method which ensures the Learning Outcomes are effectively covered (without limiting your own approach). Taken from the Inter-Varsity Model for Bible Study [Week 5], this **plan** for structuring conversation makes **creative dialogue** very easy, and allows Leaders great creative scope in presenting the material, as you respond to Trainees' answers.

Opening: 'What *immediately* struck you, as you read _____' Or, 'What *one thing* do you think is really important in _____?'

Interpreting: 'Does _____ raise any questions for you? Or, 'What insight have you gained - something you've learned - from _____?'

Applying: 'Is there a 'point of contact' between _____ and your own Christian life? Or, 'What difference does _____ make to you as a Christian?'

2. 'Learning Outcomes'

These items highlight important teaching 'take-away's' for both Leaders and Trainees, which should be stressed during each week's session. Not every point in, say, one of Dr. Packer's chapters, or one of the Articles, need be taught - there is just too much material to get through in 90 minutes! You should plan out how much time to spend with your Trainees on each 'Outcome'. 'Addenda' material is a vital component of the Course - it often grounds the more 'theological subjects' with direct application.

3. 'Teaching Points'

Each week, 'Leaders Notes' contain both the expected Learning Outcomes - copied directly from the Course Outline - as well as key teaching which should be emphasized. A suggested method for presenting these is sometimes included, which you can freely adapt.

4. 'Addenda' Documents

This material I have selected from my own files. They are found in two Appendices, for Part One, and Part Two. Leaders will have similar resources themselves, and should use them either to augment or to replace those included in each Appendix. We have found that Trainees enjoy these 'more practical' resources, as an applied balance to the theology component of the Course. You may wish to provide Addenda documents to your Class - those supplied, &/or your own - as a handout (perhaps one week in advance), instead of the digital format included with the Course.

LEADER'S NOTES: Part One

WEEKS 1&2

Learning Outcomes

As an introduction, Course members and Leaders share their history of **conversion** and **attendance** in the Anglican Church. A general **Introduction** to Anglicanism, the Reformation, Lay Readers, and the Articles should be given by the Leader, and discussed. The first two weeks set the Course within an historical, and theological reference. The Teaching Points (below) will require two full sessions, with allowance for questions and dialogue along the way. Any material that cannot be covered in Week 1 should flow over to Week 2. A practical **Orientation** to the **Service of Compline** is included. Two **papers** highlight a) the present value of the 39 Articles, and b) a brief theological 'Survey of Anglicanism'. Sessions should begin with the **Collect for the Pentecost Ember Days**, (1962 BCP, p. 210; 2019 BCP, p. 634 top).

Teaching Points

1) Introductions

- 'How did you become a Christian'? When (and why) did you begin attending an Anglican Church?
 - It will probably be helpful if the Leader begins...!
- '**Intro to Anglicanism**' (see #2 below) is in fact a **Talk** (bullet points) from the Leader. You should adapt this material as needed.
- Discussion of the content and present relevance of the **39 Articles** is a key component to the Course, and some time should be included in either Week 1 or 2 to look at the **Addenda paper** introducing this.

2) A General Introduction to Anglicanism

The following may be used as a '**script**' for the **Leader** to be used as an introduction to both this Course, and to the history of the Anglican Denomination. Alternatively, portions may be presented - this will depend upon how familiar your group may already be with Anglican history. We have tried to present Anglicanism as a Theological as well as an Historical entity. You may find it helpful to photocopy or scan and email the text, as an aid to the presentation for Trainees.

- A helpful way to understand 'Anglicanism' is **Theologically**, (in addition to a 'Church-Denomination', or 'Historical' definition).
- Many believe Anglican to be a '*via media*', (Latin for 'middle way') between **Roman Catholicism** on the one hand, and **Protestantism** on the other. But there is a grave danger to this approach: By 'carving out' a balanced 'middle-position', much will inevitably be lost. Vital claims inherent to the two distinct formulations of Christianity are necessarily surrendered, so as to produce a 'middle-blend' of theologies (eg. **Reformed-Catholicism** or **Catholic-Protestantism**). The **distinctive claims** of each tradition are eliminated in favour of a harmonious mixture.
- Our word "**catholic**" is derived from two Greek words – *kathho* and *like* - meaning "according to the whole". "Catholic" refers to what the 'whole' Church has always believed, based on the teaching of the Apostles of Christ in the New Testament. Our Church recognizes that great truths of biblical revelation have been secured in creeds and confessions at moments of high theological controversy.
- The **underlying premise** for this Course is that Anglicanism is both **Catholic and Protestant**, *having a discrete theology of its own*. It is 'Catholic': *retaining* the 3 Catholic (*according to the whole*) **creeds**; a 3-fold ordained **pastorate**; and the 2 Gospel **sacraments**. At the same time Anglicanism *relies* on theology and practice established in the **Protestant Reformation**, of the 16th Century. The Church upholds the right and necessity of the individual to read and understand the Bible for their salvation, as opposed to salvation truth mediated to them exclusively by the Church. Anglicans hold

full allegiance to the '**Reformed**' dependence upon the Bible as a sure revelation ("God's Word written"¹).

- This Course strongly affirms and emphasizes the importance for Anglicans of 3 historically rooted set forms - called '**Formularies**' - developed at the time of the Reformation, and believes them as requisite and foundational: a) the **39 Articles of Religion**, b) the **Ordinal**, and c) the **Book of Common Prayer**.

Origins

- A Latin term, '**Ecclesia Anglicana**', is where we get the name 'Anglican' from: it means, '*the Church in England*'.
- There exist historic, written records of Christianity in England from around AD 200, eg. **St. Alban**, a British martyr executed in AD 209 (his Black Letter Day in the BCP Calendar is June 22nd).
- **Celtic Christianity** called Ireland home, but spread the Gospel via missionaries like St. Patrick to the rest of Britain, continuing this great work through the evangelistic ministry of many gifted monks - like **Columba & Aiden** in Scotland - who established Abbeys as 'teaching centres', converting, and instructing the people in the Faith.
- By AD 596, **Augustine** had been sent by the Pope to Kent to evangelize the Saxon population of south-west England. He was appointed the first Archbishop of Canterbury.
- This time-period is historically referred to as '**Medieval**', and lasted until the 15th Century. This was a time of grand building projects throughout Europe: both Winchester and Canterbury Cathedrals were built in England, in these days.
- On Oct 31st 1517, **Martin Luther** - Roman Catholic scholar and monk - formally dissented against the Roman Church's corrupt practice and weak embrace of the Biblical Gospel. Convinced of the necessity of salvation - justification - by faith alone, he embarked upon the task of 're-forming' his Church theologically, seeking to restore a much more rigorous, Biblical approach to the Faith. This project took solid hold in Germany, and soon had spread and developed throughout Europe, to France and Switzerland, which saw **John Calvin** emerge as a notable leader.
- Luther, and Calvin after him, were both pastor-teachers, their influence felt in the Church-at-large, not just in academic circles.
- **Thomas Cranmer** (1489-1556) was an English Roman Catholic priest, influenced by Luther and Calvin's writings, and through contact with other European Reformers. Studying in Germany, Cranmer became convinced Luther was correct in his ideas concerning forgiveness, and justification in particular.. Cranmer had an absolutely brilliant mind, excelling in ability to remember and synthesize a vast array of writings. He was a gifted scholar, and spent 30 full years at Cambridge University.
- Through Church connections Cranmer came to the attention of **King Henry VIII** (1509-1547), who appointed him Archbishop of Canterbury on Oct 1st, 1532. (He served his King, and his son, **Edward VI** (1547-1553), as senior Bishop in the Church of England for 23 years). It was a most remarkable appointment by Henry, since the scholar-priest had almost no experience in either parish or political ministry! But it was an inspired selection: Henry's ambition to become Europe's greatest monarch was matched by his new Archbishop's determination to 're-form' the Church in England. The two became close friends, even as Henry resisted until the last Cranmer's project to change the Church.
- There is a commonly held, but unhelpfully simplified narrative which explains the founding, or origin, of the Anglican Church: 'Henry needed a divorce, and so declared himself Head of the English Church, formally separating from Rome to do this'. This is only partly true, since it completely ignores the *theological* dimension - Cranmer's compelling desire to bring Reformation truth to England, as well his acknowledging Henry's conviction that his marriage to his brother's widow went against Scripture, and was invalid. The Pope refused to agree, for mostly political considerations, thus the required separation.

¹ See Article XX

- The English Reformation was *very drawn-out*: when Henry **broke** with the Church of Rome in 1534, he and Cranmer created a 'Protestant' Church in England that had no Protestants in it! It was not really until the reign of **Edward VI** (1547-1553) that the Anglican Church was genuinely established. Until then Henry, encouraged by his Archbishop, moved very slowly indeed toward embracing a Protestant theology. He seems to have moved back and forth throughout Cranmer's episcopacy.
- Paul Zahl's most helpful book, "The Protestant Face of Anglicanism," shares **the circumstances of Henry's death**: For years the King had resisted accepting Christ in personal (= 'Protestant') terms. But the end was clearly in sight in January 1547, and on the 28th Cranmer was summoned to the King's bedside. As John Foxe records, "By the time that Cranmer reached [Henry] in the small hours of that morning, the King was already incapable of speech, but knowingly reached out to his old friend. Then the archbishop, exhorting him to put his trust in Christ, and to call upon His mercy, desired him, though he could not speak, yet to give some token with his eyes or with his hand that he trusted in the Lord. The King, holding him with his hand, did wring his hand in his as hard as he could.' Quietly serving in his calling as Royal Chaplain, Cranmer had gently won the final victory in his years of argument with the King on the key, Reformation doctrine of 'justification'. No last rites for Henry; no extreme unction; just an Evangelical statement of faith in a grip of his hand."²
- The Reformation in England incorporated developed theology from **Luther** and **Calvin**, Germany and Geneva, as well as other Continental Reformers³. It was a clear work of God's grace, that the Church of England was the *last* European church to transform itself; the Gospel growing in strength, at last crossed the English Channel.
- Cranmer, alongside a hand-picked team of English clerics, which included bishops **Nichols Ridley** (London) and **Hugh Latimer** (Worcester), composed the '**Book of Homilies**' (1547) which set out the basic Reformation doctrines of the Church including the centrality of Scripture, and of justification by faith. (The collection was deemed necessary because of the inability of English clergy to effectively preach, *never* having been trained to do so!). Next came the **Book of Common Prayer** (1549), subsequently revised in a more Reformed, Evangelical direction in 1552. Soon after that, a collection of **Ordination Services** was published, and lastly, the team produced forty-two **Articles of Religion** (1553), which were later revised under Elizabeth I, and became the Thirty-nine we know today (1563, 1571).
- All three volumes were works of consummate skill, and have **shaped** not only the English Church, but (particularly the Prayer Book), the English language itself. Knowing the contents of the BCP, one is astonished by how many of Cranmer's words, phrases, and prayers have found their way into common English parlance.

What is a Lay Reader? Why should ANiC have them?

- Some of the above material may not make perfect sense to Trainees at the present, and that's ok! Over the weeks we will revisit again and again what we've touched upon here. If some of it you don't understand at all, be assured you will grow, and learn to appreciate throughout the weeks ahead. It's actually *not about you getting it, but the Gospel getting you!* This is the point of the Course: the Gospel grows in you, in your parish, and in the world. Throughout, you will be equipped to bear witness to its Truth in your life.
- As leaders in your parish, you have been asked to join this Course, to be equipped in the Gospel. The ministry is a Lay ministry - it is not for the Ordained - for it 'presses' ministry away from the Clergy, into the congregation. It is sacrificial for Ministers to do this, because many of us don't like the notion of letting go & *not leading* in such a key way. But the clergy are, Biblically, engaged in working ourselves out of our jobs - **Ephesians 4.11-12**: "... some [should be] pastors-and-teachers, *to equip the saints for the work of ministry, for building up the body of Christ.*"

² Zahl, *op. cit.*, 16.

³ Notably, Martin Bucer, who was a constant visitor and colleague of Cranmer throughout the latter's Episcopacy.

- **Why should ANiC have Lay Readers?** While many ANiC parishes actively train lay leaders for a variety of tasks, few have licensed Lay Readers recognized by the Diocese who can serve not just in their own parish, but help out in others, too.

3) Introducing the Articles of Religion

- Many Anglicans believe that the **Prayer Book** is the Church's chief source of doctrine but this is a misunderstanding. In fact, the BCP reflects the teaching of the **39 Articles** and the **Homilies** (two collection of sermons assembled by Archbishop Cranmer, who authored many of them himself).
- The Articles are not formally subdivided into different sections or categories, but careful study shows they possess a coherent structure, with a systematic approach.
- We have adopted Headings for groups of Articles suggested by **W. H. Griffith Thomas'** magisterial treatment, *"The Principles of Theology"* (1930), written while he was Professor of Systematic Theology at Wycliffe College, Toronto:
 - The **Substance** of Faith { Articles I - V }
 - The **Rule** of Faith { Articles VI - VIII }
 - The **Life** of Faith { Articles IX - XVIII }
 - The **Household** of Faith { Articles XIX - XXXIX }
 - The Church {XIX - XXII}
 - The Ministry {XXIII - XXIV}
 - The Sacraments {XXV -XXXI}
 - Church Discipline {XXXII - XXXVI}
 - Church & State {XXXVII - XXXIX}
- The Addenda **Paper** "The 39 Articles ..." will be helpful to discuss with the group. You should copy it and distribute in Week 1, for Trainees to study in advance of Week 2.

4) Introduction to the service of Compline

- We look together at the components of the Service during the first Week. Lay Reader Trainees are encouraged to say the Service of Compline each evening, on their own. Trainees are also encouraged to adopt a daily, systematic Bible reading scheme, either from the Prayer Book lectionary, (the 1962 and 2019 lectionaries can be found online or even as an app) or another system of daily readings.

Week 3

Learning Outcomes

Theology: 3 chapters highlight the nature of our ability, and God's enabling, to understand, submit to, and apply the teaching of the Bible to the life of a believer. We consider the '**RULE**' - the bedrock reality - of Christian Faith's dependence on the Bible, and the **3 historic credal summaries**, as well as the reality of sin, in the '**LIFE**' of faith. **Dr. Packer's interview** is a notable explanation of the present-day relevance of the BCP, and so is the essay by Matthew Lee. **John Webster's paper** is a great *theological* help, to frame discussion of the substance of the **Morning (and Evening) Prayer Services**.

Teaching Points

1) Articles & Packer

- Make sure the linkages between “Concise Theology’s” treatment of Scripture, and Articles VI - IX, are clear. Dr. Packer’s prose is (always!) liberally sprinkled with **Bible citations**, which you should review before the session, and highlight as needed.

2) Webster paper

- John Webster was a brilliant Canadian theologian - he died in 2016 - and his paper of ‘**Reflections**’ is a strong apology for Morning Prayer as a main Sunday Service.
- This will be especially relevant for parishes which do not enjoy steady ministry from an ordained presbyter, an alternative to depending on an attenuated Communion Service with reserved sacrament.
- Even if your parish doesn’t use the Morning Prayer Service, Webster’s paper is a solid theological treatment, and very useful for interactive instruction.

3) H. Matthew Lee

- Matthew is a recent graduate of Wycliffe College, Toronto, and contends for the brilliance of the BCP - it’s history and inheritance. His perspective is of one who has remained within the Anglican Church of Canada, and whose love and respect for the integrity of the Prayer Book are remarkable.

4) The 3 Creeds

- Spend time looking at both the similarities and differences between them. The Athanasian Creed will need some introduction!

Week 4

Learning Outcomes

The doctrine of **Predestination** is *never* easy to present! It is one of the foundations of Biblical theology and Prayer Book Anglicanism. The **paper** from D.B. Knox (he was the Principal of Moore College Sydney AU, from 1959 until 1985) is a lucid, short introduction helping Trainees to understand and embrace some of the doctrine’s more controversial aspects. In addition, Leaders are encouraged to use other material of their own, to help teach **ARTICLE XVII**. (I have found the following chapters especially useful: “The God Who is Rich in Mercy” - excerpt from “*D. Broughton Knox Selected Works Vol.1*” [Matthias Media, 2000]; ARTICLE XVII in Griffith Thomas, *op. cit*, p.236ff; and the article in the New Dictionary of Theology, [IVP, 1988].

Teaching Points

1) Theology

- Spend as much time as possible with Packer’s “Predestination”, before you tackle Article XVII. In addition, the excerpt from D.B. Knox, “PREDESTINATION” is extremely useful as a reference, when considering the doctrine.

2) Predestination

- It is important to stress this is a doctrine of **comfort for believers**, not of controversy for non-believers! As **Knox** correctly emphasizes, (p.27), “The doctrine of the salvation of a sinner *entirely by the grace of God* (my italics) greatly enhances our understanding of the love of God ...”. “Predestination is the sheet anchor of the doctrine of grace” - by which Knox means that it ties us, and grounds us, to God’s everlasting, sovereign purpose to save sinners.
 - It is “Predestination **TO LIFE**”. Avoid the subject of **Reprobation** - as the Article studiously does! It is commonly raised as one of the great objections to election; yet, even Calvin (falsely named as the great champion of this doctrine; a better case can be made for St Paul) refers in the **Institutes** (3.22-23) to reprobation as a ‘necessary, but wholly-derivative element in God’s salvific Plan’.
 - And, re-emphasize the Biblical foundations so clearly-expressed in Knox’s final paragraph. Once people come to realize how positive, and affirming this doctrine is, conversation should move well.
 - Dr. Packer has an additional Chapter 55, “**Election**”, which is an excellent further resource.
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Week 5

Learning Outcomes

“**A Way To Study the Bible**” is a one-page, cumulative Study method which has been in use for many years. “**How to Study the Bible** Pt. 2” is similar, a system of ‘4 key questions’, taught by **Inter Varsity**. Both are simple, thorough, and develop good habits. **Footnote 12** contains ‘**SPECK**’ explanation. Most / All? Trainees will of course have their own method; these are presented as alternatives, or a refinement. At least 15 minutes should be offered at the end of this week’s session for Q & A.

Teaching Points

1) Theology

- Look at Ephesians 2.19ff. to find “One, Holy, Catholic, and Apostolic”
- “Word & Sacrament” distinguish a genuine Christian Church. Where are these two features most prominently lacking?
- ‘Elder & Bishop.’ The NT does not distinguish between *presbyter* and *episcopos*. Both should be teachers (Titus 1.5-9).

2) ‘SPECK’

- This mnemonic is incredibly useful as a way to apply a Biblical passage to our lives! *Not every element* will be present in a given piece of Scripture; but often they overlap.
- Both methods of Bible Study are unique, and have been used with a wide array of ‘ages-and-stages’. **Pt.2** follows the format suggested above, which is recommended to use as you discuss the Articles, Dr. Packer, and Addenda items.

3) Content

- This week is ‘light’, since the first 4 weeks have covered an immense amount of ground! There should be ample time for **Q & A**, both at the beginning of the Session (‘Predestination’ may still need some work), and with more general questions to conclude.
 - This Session typically will finish before the allotted time .
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WEEK 6

Learning Outcomes

Dr. Packer's **paper**, and the short **exercise** are crucial for Trainees to discover the pattern - 'Sin / Grace / Faith' - in the two major Services you will help lead, Morning Prayer & Holy Communion, as well to see how this repeats in other Services in the BCP.

Teaching Points

1) Theology & Articles

- Spend some time with the 3 Packer Articles. They provide an excellent introduction & commentary on The SACRAMENTS (XXV - XXXI).
- The HOUSEHOLD of Faith (XIX-XXII). These Articles rely on their historical context - Reformation conflict with Roman Catholic doctrine (esp XXI & XXII). It is important to teach them without being pejorative! (So, re: Purgatory for example, "...there is No Biblical Warrant for this doctrine, however 'human' the instinct might be for its existence," could be your approach).

2) Addenda

- "The Gospel in the Prayerbook" is a vital survey of the '**Gospel Pattern**' which Dr. Packer discerns throughout Prayer Book Services. You might spend some time discussing this paper. The short exercise, "How to make sense of Holy Communion" is taken directly from the larger work, and should be used to illustrate the Pattern: 'Sin / Grace / Faith', in this very familiar Service.
 - Lay Readers may be familiar with Morning or Evening Prayer: the **Pattern** is easily-discerned in these Services; Trainees could be asked to **identify** the three elements.
 - The short exercise "**The Gospel at Holy Communion**" also serves as a useful tool to highlight 'Sin' Grace' Faith' components of the Holy Communion Service. Section 1 introduces Cranmer's basic intentions for his Services; Sections 2 & 3 can be completed individually, then discussed.
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WEEK 7

Learning Outcomes

Trainees begin this week to **present** the material in the 'Theology' portion. At least two should present Theology - 'Sacrifice', interacting with the two Addenda paper 'Four Eucharistic Theologies' It will help to look at several **Collects** and identify elements therein, which are outlined in Rev'd Stephens-Hodge's excellent short summary. Praxis: "Ministry To The Sick" discussion will cover all **6 Sections** of Ministry to the Sick (**1962** BCP pp. 576-591; **2019** BCP pp.223-242).

Teaching Points

1) Theology & Articles

- 2 trainees should each present the main point in Packer's Ch. 51, on "Sacrifice," in like manner to the way the Leader has done thus far. Afterwards, spend 5-10 minutes with the whole group, receiving their feedback and constructive critique, as well as your own. Invariably, the comment, "It's not the same, when you're leading" will be offered, and needs to be affirmed. (This will apply even more when they are leading Morning Prayer, or the ante/post Communion!)
- In future sessions, pairs of trainees should continue to present, and lead discussion. It will be helpful sometimes to have them share this task, rather than have two, separate presentations.
- **Schedule** trainees for next week's Packer Articles.

2) Addenda

- The **Collects** in the BCP are little masterpieces of theology, intercession, and structure. After teaching the short article “**What is a Collect?**”, choose several Collects to examine from different places in the BCP - eg. ‘The Christian Year’ (1962 p. 93ff.; 2019 p.598 ff.); Morning & Evening Prayer; ‘Prayers and Thanksgivings (1962 p.37ff.; 2019 p.642ff.).
- “**Four Eucharistic Theologies**” sets out in summary form the Anglo-Catholic, Protestant, and Reformed positions. The paper is taken from an ‘**Instructed Communion**’, and is to inform, rather than convince, since all 4 are represented within Anglican Churches in ANiC.

3) Praxis

- If your parish typically celebrates the Holy Communion weekly, you will wish to set out those portions of the Service which Lay Readers could lead, and ‘rehearse’ this, with the group.

WEEK 8

Learning Outcomes

Theology trainee presentations continue. Praxis selections are practical **Instructions**: The **3 Elements of a Visit**, modelled in the ‘Emmaus Walk’ from Luke 24. These 3 components should *always* occur in any visiting: initially when all is well, so that when all is NOT well, parishioners will know exactly what to expect! **Intercessory Prayer** within Services could be one area of Lay Readers’ responsibility; this is typically led now by lay persons at St. John’s both on Sundays and in Mid-week services. **Resources** presented are a sample.

Teaching Points

1) Articles

- XXIII concerns **Anabaptists**, who are very strong on the ‘priesthood of all believers’. The Article puts forth a contrary view, viz. that not anyone can be a minister! They must be called lawfully, and sent appropriately. The **Office** of Lay Reader is comprehended here, as trained and licensed parish members.
- XXXVII is against Papal Rule, and replaces the phrase, “the Monarch is the Supreme Head of the Church” with “the King’s (or Queen’s) Majesty. No one is as powerful as the Monarch, who in turn is bounded by what is assigned in Scripture as ‘godly rule’.

2) Theology

- These 3 topics are crucial, ‘cornerstones’ of Reformation theology, and should be discussed in as much depth as possible! It may be helpful to illustrate them from prayers in the BCP.
Justification is a *permanent* change; **Sanctification** is TWO things: an ‘ongoing transformation within a maintained consecration’ (pg. 2). The latter, ‘full and final’ as is justification, is rarely understood.
- **Adoption** has clear implications for our final, resurrected state with Christ in Heaven.

3) Praxis

- You may not have time for the two **Bible studies** this week, if discussions of 1) above were substantial. Carry them over to next week.
- Clergy, and some lay leaders, will undoubtedly have their own **volumes** of prayers and intercessions, which can be shared. Discuss the importance of a ‘**pattern**’ to the Intercession (eg. World / Nation / City / Parish), and consider how to include prayers from collections, in addition to individually-composed prayers and of course the many Collects in the BCP.

WEEK 9

Learning Outcomes

Further Trainee Presentations. Introduce Week 10-12 Morning Prayer **Trial Leadership**, and assign each Trainee their time to lead. There are 5 Articles to discuss, some of which should be carried over to **WEEK 10** if necessary.

Teaching Points

- This can be a 'catch-up', in which material from previous Week's which may not have been considered as fully as necessary can be re-visited.
- Notable are the **Bible Studies** from WEEK 8, which can underwrite Leader's inclusion of Lay Readers (and even trainees) in both ministries of **Visitation**, and **Intercession**.
- Discuss the following **Articles**: CHURCH DISCIPLINE (XXXII-XXXVI) The Marriage of Priests; Excommunication; The Traditions of the Church; The Homilies; Consecration of Bishops, Ordering of Priests, Making of Deacons
- **The Ordinal**: Highlight the three Pastoral Offices and the similarities and differences between the Services. (1962 BCP pp. 638-668; 2019 BCP pp. 472-512)

WEEKS 10-13

Learning Outcomes

Leaders may wish the Lay Readers to participate at **Funerals** and/or **Baptisms**: if so, extra time should be taken with the discussion of these Services. A **Wrap-up** for Wk 12/13 could involve either/both written and oral Evaluations (assign in Week 11/12); a lot of time ought to be provided for Evaluations.

Teaching Points

1) Praxis

- **Trial Leadership** gives Trainees a chance to lead **Morning (Evening) Prayer**, or suitable portions at the **Holy Communion**, in a 'safe' context. For time constraint, it is helpful not to include the Bible readings and Psalm(s). Allow each Trainee to give their own feedback on their leadership, before opening discussion to the group.
- Depending on the size of your group, there may be opportunity for repeat leading before the Course completes. It is useful to have Trainees familiarize themselves with the **Funeral & Baptism** Services, as well as **Evening Prayer**, since each clearly models 'Sin Grace Faith'.

2) Course Evaluation

- Hand this out after **WEEK 10** is complete. Plan to receive them back in time for **WEEK 12/13**. Depending on the dynamic of the group, Leaders may wish to have Trainees lead the **Discussion** of their experiences with the Course.

A Lay Reader Training Course

LEADER'S NOTES: Part Two

Introduction

The 'Rationale' (next page) highlights the vital importance, in the life of any parish, of a robust **Word ministry**. Part Two of the Course challenges trainees to come to grips with a text of the Bible, (usually something from the NT), as they study, prepare, and deliver a 5 minute précis of an assigned text. The same Bible Passage will be presented by two or three Trainees, over two weeks, following each video lecture.

It needs to be stressed to them at the outset, these are NOT 'mini-sermons'. The intention of these **Lessons & Instructions** is to teach how to truly **understand** a passage, not how to preach it! Trainees will need reassurance, perhaps, when they prepare and deliver their summaries, that the exercise is purely to train them in **exegesis**, not **homiletic** ability! The skills which will be acquired will apply to a variety of **learning and teaching** situations: personal Bible study; small group leadership; workshops and conference talks; and possibly homily / sermon preparation.

Dick Lucas, who is the Instructor, was Rector of St. Helen's (Bishopsgate) in London England, for many, many years. He is a **master teacher**. His Workshop Course, "The Unashamed Workman" [2Timothy 2.15] is a Vimeo video, a collection of four **Instructions** [cf. Titus 1.9] which Dick developed and refined over the course of years of workshop seminars. In our judgement, it is unsurpassed!

There are 4 Workshops; each has a dominant theme, and contains teaching, illustration, and application, and concludes with the sample teaching/exposition of a Bible passage. Ample opportunity is available for you as Leader to **stop the video**, and reflect or emphasize a concept or skill being taught. After the video, Trainees are assigned a Passage to prepare, and over the **next two weeks** they will offer their summary of its content, making use of the particular Instruction given by Dick Lucas. The group as a whole then offers feedback, with the Leader co-ordinating. This has actually been found to be **the most valuable** part of the "Unashamed Workman". The group's responses should strive for positive clarity, as well as helpful criticism. It is often difficult to draw people out, and have them be critical, in such situations (especially Canadians ...!), and **Leaders** may wish to begin the response portion, just to set the tone, and encourage the group.

Workshop Leader's Notes (from Dick Lucas), are included in the **Appendix** for **Part Two** as a guide for you to lead the critique of Trainees' presentation. Each Note contains a) some **key questions** which should be asked (in preparation and/or delivery), and b) some **key observations** of the exegesis of the passage, which you will want to highlight (especially if the Trainees have failed to incorporate them in their offering!).

Resource Papers which form part of the **Appendix** for **Part Two** can be understood and applied to mastering the craft of **preparation** - with the goal of delivering an Address, or leading a Study Group.

Certain things are **foundational** to what we are doing in these workshops. The **authority of Scripture** must be the starting point, or else little of worth will be gained. You may have some in the group whose view on this may differ, but that should not deflect you into seeking to 'make a case' for Scripture. We have found that the best thing to do is just to concentrate on the text and let the Bible speak for itself.

Your aim as Leader is to **be encouraging**! You will find that in any group, the experience level will vary greatly as will their Bible-handling skills. This may be frustrating, especially if you as the Leader have more personal experience than the rest. But remember, the aim is to help people at whatever stage they are at to move forward, not to want to give up!

Always remember, that **exceptional** Bible teachers are exceptions! **Be realistic** about what can be achieved, **be prepared** for some very inadequate material, and **be gracious**. If you are experienced in leading such workshops, remember how daunting it can be for those who are not. **Be respectful** of older men and women, and be careful not to patronize anyone.

TEACHING THE BIBLE

“When the Bible is faithfully expounded, God speaks with power and authority into our lives in fresh ways. Through this means - preaching, and teaching - God still calls the dead to life; He calls the Church into being; He goes on strengthening and equipping it for life, and witness. It is His normal way of communicating Truth to His world.” - The Proclamation Trust, 1985.

1. *Rationale-* Equipping, for the Ministry of the Word

- i) During a Pastoral ‘Vacancy’ (Interregnum, Vacation, Week Off) it will be useful for you, the Lay Reader, to be able to offer leadership to a parish for their regular, Sunday / Week-day Services. This should include both leading the Service (Morning / Evening Prayer), and preaching a Sermon, or shorter Homily.
- ii) It will also greatly assist the parish to have a Team of Lay Readers who have learned the craft of Sermon / Homily / Bible Interpretation, Preparation, and Delivery. Sermons will improve when the preachers are well taught!
- iii) ‘The Proclamation Trust’ is a para-church organization in England, founded by the Rev’d Dick Lucas, who was the Rector of St. Helen’s (Bishopsgate) Church in the City of London for 37 years. His was a preaching and teaching ministry par excellence. The Course of Instructions and Workshops developed over many years: “*The Unashamed Workman*”, has shaped an entire generation of preachers and Bible teachers. In whatever capacity you handle the Bible as a Christian - in preaching, teaching, small group studies, and your own personal study - this Course will equip you to “rightly handle the Word of truth.” (2Tim 2.15).
- iv) As part of the Course, passages of Scripture will be assigned early to each participant, who will be expected after preparation to give a 5 minute précis or outline of a talk they would give from the passage. The rest of the group will listen, and offer feedback, along with the Instructor. This is a most challenging, valuable, and effective way to learn how to accurately teach the Bible, preparing and delivering short outlines of a talk, with creative and helpful feedback from your peers.
- v) Each separate Workshop in fact lasts for 3 weeks: Week 1 is a video lecture⁴; Weeks 2 and 3 are Trainee presentations. These presentations should be **5 minutes max**. The entire group provide feedback, questions, and commentary, alongside the Instructor (who should go last!). Feedback should be kind, accurate, with the goal to encourage correct handling of the specific text. There are also two different ‘rubrics’ for assessing your own or someone else’s talk, that you are invited to use and evaluate.⁵

2. *Resource Papers*

These resources appear in the **Appendix for Part Two**, and should be used, sequentially, as **introductory material** for each Video Session (Week 1, 4, 7, & 10).

- An ‘*apology*’ for preachers - “Fling him into his office”
- John Stott: “On Preparing Sermons”
- David Watson: “A Model for Sermon Construction”
- Sermon Reaction Questionnaire - Dr. William H. Willimon
- ARTIZO - Preaching Rubric / Feedback Discussion Guidelines
- An ‘Interpretation’ Exercise
- “Concerning Preaching” - William Phillip
- 4 Cartoons, for theological reflection!

⁴ 4 Video Lectures are available, free, at the VIMEO website: search for “The Unashamed Workman” (eg. Part 1: <https://vimeo.com/39055424>). (Note that Parts 3 and 4 are in reverse-order, incorrectly-titled).

⁵ The efficacy of the two ‘rubrics’ is itself useful for discussion. They can be found in the Appendix to Part Two.

John Stott (1921-2011) was a Church of England clergyman, uniquely holding 3 offices in the same parish - All Soul's (Langham Place) London: Curate, Rector, and Rector Emeritus. John served full-time there from 1945-1975; afterwards, he assumed a teaching ministry through books, commentaries, conference speaking, and courses taught in seminaries and theological colleges across the world.

David Watson (1933-1984) was a gifted Evangelist and Missioner in the Church of England, from 1960 until his untimely death from cancer, in 1984. His ministry extended throughout the United Kingdom, and to North America, Australia, and Africa. David Watson's preaching was clear, and deceptively-simple.

William Willimon (b. 1946) was for many years Dean of the Chapel at Duke University in Durham, North Carolina.

William Phillip was Director of Ministry at the Proclamation Trust, London England.

ARTIZO is a 2 Year Ministry Training Program, begun by David Short at St. John's (Vancouver). It equips future ministers to faithfully teach and preach God's word and entrust it to others. It provides an intensive hands-on 2-year apprenticeship program which, under God, aims to build Conviction (guard the gospel), Character (live the gospel) and Competence (preach and teach the gospel) in each Apprentice.

3. Suggested Preaching, Teaching, & Small Group Leadership Resource Books

Preaching

- "Speaking God's Words"* (Peter Adam: Inter-Varsity Press, 1996)
- "Preaching? Simple Teaching on Simply Preaching"* (Alec Motyer: Christian Focus, 2013)
- "When God's Voice is Heard"* (Christopher Green Ed.: Inter-Varsity Press, 1995)
- "Between Two Worlds"* ("I Believe in Preaching", UK) (John Stott: Eerdmans, 1982)

Teaching

- "God's Big Picture"* (Vaughan Roberts: Inter-Varsity Press, 2002)
- "Dig Deeper"* (Nigel Benyon & Andrew Sach: Inter-Varsity Press, 2005)

Small Group Leadership

- "One to One Bible Reading"* (David Helm: Holy Trinity (Chicago), Matthias Media, 2011)
- "Growth Groups"* (Colin Marshall: Matthias Media, 1995)