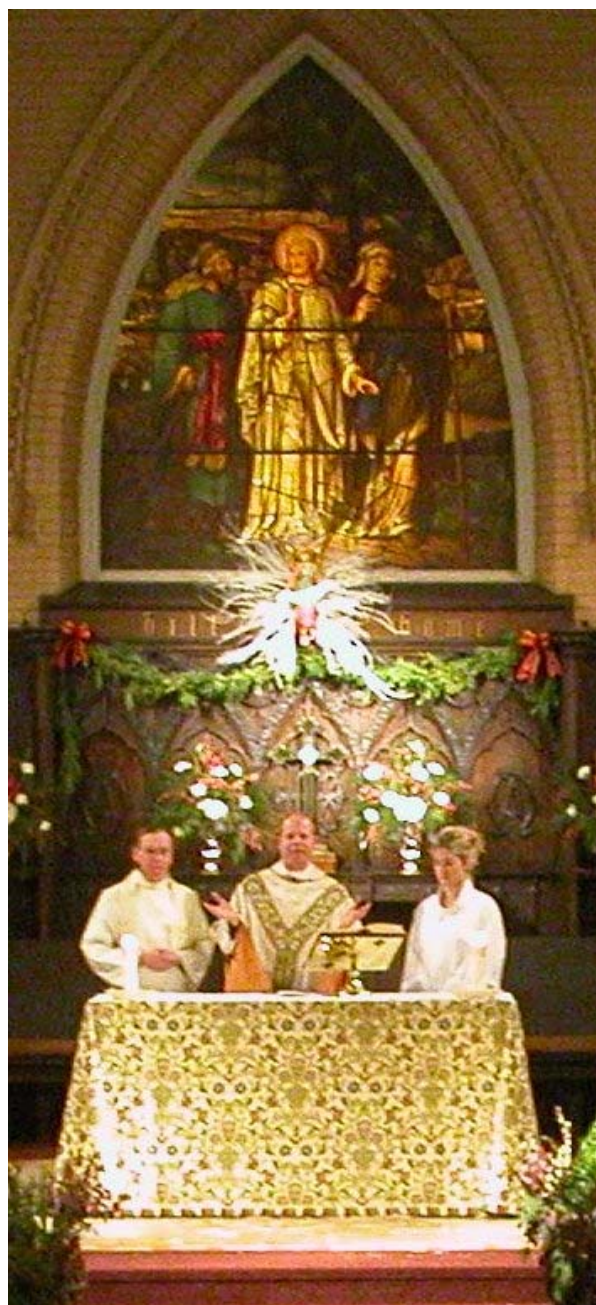


The Work of the People

Worship Leadership Guidebook



Lectors 2007

Introduction

Season by season, Sunday by Sunday, worship service by worship service, the many people who give of their time and talent to ensure that all is ready, who welcome, read, pray, serve, offer bread and wine are part of our treasure as a parish. *You* are part of that treasure.

In this guidebook you will find some reminders of things you already know but have perhaps forgotten; details of things that may be new to you; and hopefully shared wisdom that will help you in your role in worship leadership.

When you welcome in the visitor and the parishioner alike, we meet Christ in one another. When you read scripture and help the listener hear the story, perhaps for the first time, you help draw them in. When you offer intercessions you put into words or give space for words that which we need to offer up to God. When you assist the clergy as a server you help to put the liturgy in motion. When you offer the bread and the wine you feed the gathered community. When you work behind the scenes to set the holy hardware and the gifts of wine and bread in place you ensure that we are ready – ready to welcome, the listen, to pray and to be fed.

Thank you for all that you do to support the worship life of the parish.

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Proclamation of the Word

*In the beginning was the Word, and the Word was with God,
and the Word was God.*

John 1.1

General information

Standard Reference Text:

All readings at the Church of the Redeemer are from the *New Revised Standard Version (NRSV)* of the Bible.

If you do not have this edition at home and you decide to purchase a copy, make sure that you get the edition with *Hebrew Bible (Old Testament), New Testament and Apocrypha*. It is highly recommend that you have a home copy of the NRSV for your use as a lector. It just makes life a lot easier if you have one.

If you do not own your own copy, you may consult one of the following online sources:

<http://bible.oremus.org>

<http://www.devotions.net/bible/00bible.htm>

- [The Oremus Bible Browser](#) provides a simple interface to the New Revised Standard Version of the Bible
- [Audio Bible](#) - King James Version

Where do I find my reading?

- Rota
- Sunday bulletin
- 2nd last page has the list of readings for the following Sunday.
- Redeemer e-newsletter or on the Redeemer web site www.theredeemer.ca
- Click on the “Worship” tab and then click on “Sundays” and the Sunday Readings are at the bottom of the screen. Click for a .PDF version of the readings.
- Bulletin Board at back of the church
- www.anglicansonline.org
- Click on Canada/Quebec/Christ Church Cathedral (Montreal) for the links to *oremus Bible Browser* and *Lectiary* online from Vanderbilt University Divinity Library

What if I cannot do my assigned reading?

If you are a 9.30 team member, please contact your team leader

If you are a lector at the 11.15 a.m. and 7 p.m. service,
please contact Jean Bubba who is head of the guild.

Preparation at home

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. (Hebrews 4: 12)

“The readings from the Bible ..., if they are to communicate the word of God to man, will appropriately themselves share the sharpness of a two-edged sword . Their language must surprise, must open the hearers afresh to God’s revelation, allow God creatively to break through the banalities of existence that the langue of cliché reflects.” (Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, eds., The Study of Liturgy, p.467)

“The readiness is all.” (Hamlet)

“Storytelling is not for remedial purpose or for training. It is not a mechanical process to be made easy and pleasant. It is not a means of presenting limited material to the minds of children. It is an art demanding the utmost of your capacity and mine for living and understanding; it is dependent upon our power of creation; it asks for integrity, trust and vision.” (Ruth Sawyer, “The Way of the Storyteller”, p. 36).

On your own time at home: give yourself at least an hour

Read all the readings for that service: the two readings, the psalm and the gospel.

They are connected, like partners in a dance. They form one continuous story. If you do this, you will get a sense of the context of your reading within the context of the entire service. In your own lesson, read some of the material before and after your verses in order to get a sense of context. You may find it helpful to consult a biblical commentary; e.g., <http://www.montreal.anglican.org/comments> .

- *Comments* - brief commentaries on the Revised Common Lectionary prepared by Chris Haslam using reputable commentaries, and checked for accuracy by the Rev'd Alan T Perry, of the Anglican Diocese of Montreal, they are an aid to understanding each week's Scripture readings. A complete three-year archive is available.

You need to know the literature of your particular passage as well as the context of the passage and how it fits into the day’s liturgy:

- **Story:** The first sentence establishes the setting. Pay attention to the flow of the story and how it builds to a climax. Differentiate between the language of the characters and the narrator.
- **Letters:** The language here is somewhat abstract and the content is usually instructional. You need to read this slowly in order to have the words “sink in” and to catch the tone of the writer of the letter.
- **Poetry:** The images are used to set the tone and context. Identify and understand the images. Pay attention to the rhythm or cadence of the poetry itself and let your reading reflect this.

Read your lesson by heart.

“I have learned ... that the head does not hear anything until the heart has listened, and what the heart knows today, the head will understand tomorrow.”

(Cited from: Ruth Sawyer, “The Way of the Storyteller”, p. 16)

What does the text sound like to you? What is it saying to you? How is it saying it?

- Look at it for its sentence structure, phrasing and pronunciation.
- What is its rhythm, its heartbeat.
- What literary form it you’re reading: story, letter, poetry, etc.
- Do you know the meanings of the words of the text? Are there words you need to look up?
- What does the overall text mean to you?
- Are there two or three words or phrases that jump out at you, that capture your imagination or heart? Why? How does this affect your reading of this passage?

Remember this: you cannot read convincingly something of which you are not convinced. You have to find out what the writer of your passage is trying to convey. It has to be important; otherwise, it wouldn’t be there. It has to be important to YOU; otherwise, no one will listen and the message will be lost.

Read your own lesson out loud.

“If you ask me what I have come into this world to do, I will tell you.

I have come into this world to live out loud.”

Emile Zola.

Keep reading your own lesson out loud.

Now stand up and read your lesson out loud.

This may feel silly to you but think about it. When you give your reading in church, as part of the worship, you will be standing up. Think about this too: Queen Elizabeth took her school lessons standing up to prepare her for giving speeches and reviewing troops. You will not be reviewing troops but you will be delivering an important message standing up. If you practice standing up, you will get to know a number of important things:

- How it feels to deliver this message standing up.
- How it feels to breathe through this message while standing up.
- How to hold yourself and breathe and deliver the reading while standing up.
- How to use your body while standing up.

There is a different energy when you stand. Your feet are grounded and, if your feet are grounded and you are breathing, YOU are grounded.

If you are grounded, the listeners are grounded and the story travels in an arc from you to the listeners, the way energy travels from your car battery to another car battery when you are giving a boost.

Watch your punctuation.

It's there for a reason (unless you are reading St. Paul and that is another story). The Greeks invented the comma to let actors know when they could take a breath. It still works.

Watch your pronunciation.

That's why it's good to have your own copy of the NRSV to take advantage of the pronunciation guide for unfamiliar biblical terms.

Slow your reading pace down from your normal pace of conversation

Public speech is slower and more deliberate than conversational speech.

Keep in mind that, while you are reading, other people are listening to you. The only cues they have to follow you are your voice, your inflection, your pacing, your diction and your tone. Your voice, your pacing leads their listening, so slow it down a bit to allow them to follow you.

As well, our public address system leaves something to be desired.

Think about the Queen's Christmas Message.

Listen to Peter Mansbridge on CBC's The National. Listen to Judy Maddren on CBC Radio One in the morning on the hourly news. Listen to any of the CBC radio news announcers to get a sense of pacing. (Do not listen to CNN for this... just my bias...)

Know your reading well.

How well?

- Well enough to be able to identify it on the page when you go to read. Pages sometimes turn mysteriously backwards or forwards and you must be able to recognize your own reading.
- You should be able to look up from time to time at the congregation. If you read with your head down all the time, you risk losing the congregation. You disassociate yourself from them. A glance up from time to time keeps you connected to them and, more importantly, keeps them connected with you.

Breathe.

You cannot read unless you breathe. Remember to breathe.

"Why should I listen to YOU?" (Mike Nichols)

When you get to the Church

- Arrive 20 - 30 minutes before the service to give yourself time to settle.
- Note: If you are reading at the 11:15 a.m. service, check in with Charles so that he knows you have arrived and are present to read. This is important!

- Check the lectern so that you have a visual sense of the page.
- The lessons are presented in fairly large type in a loose-leaf binder. Is this the lesson you prepared? Are there any page turns?

- Sit on the outside of your pew so that you have easy access to the aisle.
 - If you are the first reader, wait for the Presider to sit after reading the Collect.
 - If you are the second reader, wait for the completion of the Psalm (both singing and music).

- At the appointed time of your reading:
 - Walk to the TOP of chancel steps; pause, bow your head to the cross discreetly.
 - Turn and walk to lectern.

REMEMBER TO BREATHE

- **Make sure the microphone is aimed at your mouth** The first goal of the lector is clarity and intelligibility. It is your job to proclaim. The public address system makes you louder but does not make your reading clearer or more intelligible. The lectern microphone is highly directional. Aim it at your mouth by manually redirecting it before you begin reading.

REMEMBER TO BREATHE

- **Read the introduction to the lesson: “A reading from the ...” AND PAUSE FOR A COUNT OF THREE.** The congregation needs to settle in and this gives them time to make that shift. You also need to make the shift from the announcement of the reading to the reading itself.

REMEMBER TO BREATHE

- **At the end of the reading, PAUSE FOR A COUNT OF THREE.** Again, you are making a separate for the listening audience from the reading to the closing invocation. They need to know you are finished.

REMEMBER TO BREATHE

- **Make the appropriate closing invocation.** Check your bulletin for this because the congregation makes their response accordingly. It will be one of “**Hear what the Spirit is saying to the Church**” or “**The Word of the Lord**”, according to the church season. **AND WAIT RIGHT THERE – DON’T MOVE!**

- **WAIT. DO NOT LEAVE THE LECTERN UNTIL YOU HEAR THE CONGREGATION RESPOND WITH “Thanks be to God.”**
- (Turn page for next reader, if necessary.)
- Return to center at the top of the steps. Bow to the cross. Turn and return to your seat.

**REMEMBER TO BREATHE
AND
CONGRATULATIONS!
YOU’VE DONE IT!!
YOU HAVE BROUGHT THE GOOD NEWS!!!**

- **How will I know I have done it right?**
 - Your friends and family will praise you no matter what you do. Say “thank-you” just the same.
 - People will come up and tell you how wonderfully you speak and what a good voice you have. Say “thank-you” and don’t let this go to your head. If you believe your publicity you are done for.
 - But, if someone comes up to you and says that she heard something she never heard before or felt what you said in his heart, then you have done your job well. In other words, you hit the mark when the congregation hears the Word of the Lord and not you.
 - Ask someone whom you trust to tell you the truth to listen to you and give you a no holds barred response.

And something else to keep in mind: most of the time you will never know if you hit the mark or not. So you have to keep trying, keep perfecting your art and keep the Word close.

*How do I get to Carnegie Hall?
Practice, Baby, practice!*

“Having the story in my head has helped me survive. That’s what stories have always done for people. As a village elder claims in Chinua Achebe’s novel Anthills of the Savannah: ‘The story is our escort. Without it, we are blind. Does the blind man own his escort? No, neither do we own the story. Rather, it is the story that owns and directs us.’ ” (Dan Yashinsky)

Glossary of Terms

Alb – the white robe worn by altar servers. (From the Latin word *alba*, “white [garment]”.)

Boat person – a server (typically younger) who accompanies the thurifer (see below) and carries the “boat” – a vessel containing grains of incense – during high feasts such as Christmas, Epiphany, Easter, Pentecost, and All Saints.

Burse – a case made of two squares, covered with the same material of the same colour and design as the veil (see below). It sits on top of the veiled chalice, and contains the corporal (see below) or, more often here at CoR, an extra purificator (see below). The word is derived from the same Latin word that gives us the term “purse”.

Breadbox – small silver box for communion wafers; typically found on the credence table

Chalice – a cup used to hold the wine during the celebration of the Eucharist, and by means of which the consecrated wine is distributed.

Chancel – the part of the church where the altar stands.

Ciborium – a tall, silver, cup-like container (usually with a lid) which holds communion wafers during the Eucharistic Prayer (or consecration); brought up by the gift-bearers at the beginning of the Offertory.

Credence table – the small table (a side-table, really) on which the communion vessels are placed while not in use at the altar. At CoR, it stands to the left of the sacristy door.

Crucifer – literally, “cross-bearer”. The altar server who carries the cross (and serves table at the 9:30 a.m. service)

Cruet – a glass or silver vessel which contains either wine or water. At CoR, wine is normally in one of two glass cruets, both of which are brought up by the gift-bearers at the Offertory: (1) a large one, which remains on the altar for the Eucharistic Prayer, and (2) a smaller one, whose contents are emptied into the principal chalice, and which then is taken to the credence table.

Epistle acolyte – carries a taper behind and to the right of the processional cross, and serves the table at the 11:15 a.m. service.

Gospel acolyte – carries a taper behind and to the left of the cross.

Liturgical colours – the colours proper to the seasons of the Church Year. They are traditional in the sense of being customary, not in the sense of belonging to the non-negotiable foundations of Christian faith and worship. The colours are as follows:

- Green – for use in “Ordinary Time,” the numbered Propers after Christmas/Epiphanytide and before Lent, and after Pentecost until Advent. Green is the colour of the growing seasons, spring and summer. Why do we also don it in January and February? Probably because it is the default-mode colour for more than half the Church Year; what other colour can we wear when we are no longer doing Christmas and Epiphany, and have not yet entered our penitence-mode? Here at CoR, the altar and the clergy continue to be vested in green through Ordinary Time, but we no longer have a green burse and veil (see above and below); the last remaining green set became too threadbare for use around 1995, and the decision was made not to replace it.
- White (or gold) – for use from the Easter Vigil/Easter Day until the Day of Pentecost; and on all feasts of our Lord – e.g. Epiphany (January 6th) and the Baptism of the Lord (Sunday following Epiphany), the Presentation (February 2nd), the Annunciation (March 25th), the Transfiguration (August 6th), St Mary the Virgin (August 15th), All Saints’ Day (November 1st), the Reign of Christ (Proper 34/The Last Sunday after Pentecost), &c. Also to be used for weddings and funerals. White is the colour associated with the purifying mission of Jesus Christ (the incarnation and the resurrection) – humanity’s sins have been bleached out by his person and work, there is no alloy of any other colour to compromise us any more. (Gold also has the same symbolism – pure gold is metal utterly refined and purged in the crucible, without any contaminating allot.)
- Red – for use on all days of Holy Week (Palm Sunday through Good Friday), the Day of Pentecost, and Holy Cross Day (September 14th). Also to be used on the feast-days of martyrs. Red is the colour of blood that has been shed; it is also the colour of flame (as at Pentecost’s “tongues as of fire”).

- Blue – for use through the season of Advent only. In the usage of the mediaeval English church, blue was the colour associated with the Blessed Virgin Mary – hence the hue known as “Marian blue”.
- Purple – for use throughout the season of Lent (Ash Wednesday until Palm Sunday). Why purple should have been specially associated with penitence is one of the more puzzling puzzles of the Christian tradition.

Nave – the main body of the church, where the pews are. The term seems to have been derived from *naos*, the Greek word for “temple” – not (as has sometimes been supposed) from *navis*, the Latin word for “ship”.

Narthex – the open space at the back of the church, behind the nave and inside the inner doorway, where we gather after the liturgy for refreshments and conversations.

Pall – a square of cardboard, stiff plastic, or (occasionally) glass, covered with white linen, which sits atop the chalice. It is designed to protect the wine from flies and other insects that may take a dive into the cup and drown happy in the beverage. (If such an accident happens during the Eucharistic Prayer the PC – or if during the communion, the minister administering the chalice in question – is expected to remove the insect and dispose of it as discreetly and unfussily as possible. The normal procedure is to consume the now sacrament-soaked bug. It is considered extremely bad form for the unfortunate minister to leave the dead thing in the sacrament, or to make anybody else consume the offending bug.)

N.B. The word *pall* may also describe the large cloth covering (formerly black or purple, now usually white or gold) draped over a coffin at funerals.

Paten – a plate that holds the principal loaf or the priest’s host (see below) to be used during the Eucharistic Prayer. Most patens at CoR are small silver plates which sit atop the chalices, until unpacked and readied for distribution of communion. (The “principal paten,” however, is the gold-plated one, which goes with the “principal chalice,” whose inner bowl is also gold-plated.) At the 9:30 liturgy, there is a very large silver paten on which rests the loaf of bread; this, with the loaf on it, is brought forward by the gift-bearers at the Offertory.

Priest’s host – the large wafer on the principal paten, for use at the 11:15 liturgy. The term is derived from the Latin word *hostis*, meaning, “sacrifice” or “oblation”. Formerly, only the PC and, by courtesy, any other clergy who happened to be present (bishops and priests, but not

deacons) could receive the host in communion. We at CoR treat this custom as a matter left to the discretion of the PC.

Purificator – white linen cloth (actually a linen handkerchief, normally with a cross embroidered into the upper right-hand corner) used to wipe the chalice clean after each use when giving communion.

Thurifer – a server who carries and swings the *thurible* (a.k.a. *censer*) during high feasts such as Christmas, Epiphany, Easter, Pentecost, and All Saints. The terms *thurible* and *thurifer* come from the Latin word *thus*, *thuris*, “incense”. So a thurible is an incense-container, and the thurifer is the incense-bearer.

Veil – a large square of silk cloth, which covers the principal chalice and paten until they are placed on the altar at the Preparation of the Gifts. The veil is in one of the liturgical colours of the Church Year (see above) and often has symbols embroidered in gold thread. (These appliqués are called orphries, and indicate the front of “the communion pack”. This means that, when a server places a veiled communion-pack on the altar, the orphrey should always face the congregation – not the deacon.) As noted above, CoR has no veil (or burse) in green.

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