

# Licensed Lay Minister Training Curriculum



<https://nspeilayministers.ca/>

April 2026

## **Licensed Lay Minister Training Program Curriculum Diocese of Nova Scotia and Prince Edward Island**

### **INTRODUCTION**

This curriculum is intended as a guide to a parish or region in the training of Licensed Lay Ministers in the Diocese of Nova Scotia and Prince Edward Island. The Licensed Lay Ministers' Association is thankful for the collaboration of the Dartmouth Region in sharing their materials with the Association. The Board of Standards has created a basic and practical introduction to lay ministry which encompasses the work of a Licensed Lay Minister.

When a Rector/Incumbent recognizes a call to Lay Ministry from a member of their congregation, and with the approval of the Parish Council, the Rector/Incumbent may begin by applying to the Warden of the Lay Ministers Association on their behalf. When the Diocese approves the person as a Lay Minister in Training, the Rector/Incumbent becomes their mentor, responsible for the Practicum portion of their training and providing an opportunity for them to take this Course. Once approved as a Lay Minister in Training, the person should robe when taking part in services wearing an alb or cassock and surplice and the LLM medal on a blue ribbon. Some parishes have robes on hand for use. If you prefer to purchase your own please ask for suggestions from your Rector/Incumbent.

The LLM Association Handbook suggests a period of training of no less than two years to include onsite participation in church services as well as a curriculum component supervised by clergy. Although there may be some variation among parishes, the curriculum presented here begins with discernment for ministry and proceeds to build on the personal experiences of the participants and the knowledge already gained through a Practicum ("on the job") training in the parish.

Lay Ministers in Training are answering a call to ministry in their parish. Ideally, their Practicum should include learning to assist at the Eucharist as a Server, becoming a Eucharistic Minister and obtaining that License, and reading in services as a Lector. As respected members and leaders in their church community, the parish should encourage visiting presiding clergy to welcome the participation of Lay Ministers in Training and Licensed Lay Ministers in services.

This curriculum will be valuable for Lay Ministers in Training as well as Licensed Lay Ministers who may wish to audit the course in the spirit of lifelong learning. The Association encourages this approach and provides two learning opportunities a year: At the Spring AGM and at the Fall Conference. Our Diocese has regularly provided in person workshops such as Guiding Light Funeral Ministry or webinars by Zoom such as Telephone Ministry which have been well attended by Licensed Lay Ministers. In addition, Lay Ministers may wish to enroll in the Education for Ministry Program or pursue studies at the Atlantic School of Theology. (Yale Divinity School offers free online resources here: <https://yalebiblestudy.org/resources/>)

Any Anglican may feel called to serve in their parish in roles such as Lector, Server, or Eucharistic Minister in addition to various roles on committees, in the choir, on parish council and the like.

In order to become a Lay Minister in Training, an individual must discern a call to ministry. A candidate must demonstrate maturity and a willingness to participate fully in

parish life. They must be baptised, a member of the Anglican Church, over the age of 16 years, and be a regular communicant in the parish. A satisfactory interview with the Rector/Incumbent and the support of the Parish Council must be obtained before the Rector applies to the Warden of the LLM Association to begin training. After the two year or more period, a Lay Minister in Training may be recommended by their Rector/Incumbent to the Warden of Lay Ministers and be approved by the Bishop on the recommendation of the Warden and the President of the Licensed Lay Ministers Association.

Licensed Lay Ministers in Training and Licensed Lay Ministers hold a position of trust within their Parish community. They must conduct themselves with discretion and are bound by standards of confidentiality except in cases of suspected abuse or criminal activity.

All active members of the Association are required to have a current Police Criminal and Vulnerable Persons Check. They are required to successfully complete the Vector Safe Training and Sexual Misconduct Training through the Diocese and to follow the Diocese's SafeR Church guidelines. For more information, visit the Diocesan website <https://www.nspeidiocese.ca/pages/safer-church> or contact Allie at [saferchurch@nspeidiocese.ca](mailto:saferchurch@nspeidiocese.ca)

## **LICENSED LAY MINISTER TRAINING COURSE OUTLINE**

The following classes are recommended:

- 1) Discernment
- 2) On Being Anglican/Our Identity
- 3) Licensed Lay Ministers' Association
- 4) Old Testament Scripture
- 5) New Testament Scripture
- 6) Reading and Presiding – Use of Body and Voice
- 7) Service of Morning Prayer - Book of Common Prayer
- 8) Service of Morning Prayer - Book of Alternative Services
- 9) Writing and Delivering Prayers of the People
- 10) Introduction to Preaching
- 11) Communication
- 12) Connecting Church and World

For each of these classes, the emphasis is on creating a safe and open environment in which the participants can freely share their experiences and ask questions, understanding that their privacy will be respected.

It is highly recommended that the participants create a set of guidelines for group conduct at the start of the course which will be adhered to for the duration of the training.

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**[RESOURCES ON PAGE 18](#)**

## HOW TO USE THIS CURRICULUM DOCUMENT

This course is designed to take place over twelve individual classes. However, regional or parish circumstances may require a different format. In any case, each class follows a set pattern as follows:

**LEARNING GOALS** are what the class should cover.

**ACTIVITIES** are suggestions to engage participants in their learning.

**KEY WORDS** are in bold print within the text as a summary of important points.

**EDUCATIONAL OUTCOMES** are what participants should take away from the class.

**CLASS RESOURCES** are found at the end of the document on the pages noted.

**ADDITIONAL RESOURCES** can be found on the Licensed Lay Ministers Association of Nova Scotia and Prince Edward Island website <https://nspeilayministers.ca/>. This is where videos may be found for viewing. Please be advised that our intention is to update some of these videos. It is best to review any videos in advance to ensure that they meet the needs of your class.

		<b>PAGE</b>
<b>CLASS 1</b>	<b>DISCERNMENT</b>	<b>5</b>
<b>CLASS 2</b>	<b>ON BEING ANGLICAN/OUR IDENTITY</b>	<b>6</b>
<b>CLASS 3</b>	<b>LICENSED LAY MINISTERS ASSOCIATION</b>	<b>7</b>
<b>CLASS 4</b>	<b>OLD TESTAMENT SCRIPTURE</b>	<b>8</b>
<b>CLASS 5</b>	<b>NEW TESTAMENT SCRIPTURE</b>	<b>9</b>
<b>CLASS 6</b>	<b>READING AND PRESIDING- USE OF BODY AND VOICE</b>	<b>10</b>
<b>CLASS 7</b>	<b>SERVICE OF MORNING PRAYER BOOK OF COMMON PRAYER</b>	<b>11</b>
<b>CLASS 8</b>	<b>SERVICE OF MORNING PRAYER BOOK OF ALTERNATIVE SERVICES</b>	<b>13</b>
<b>CLASS 9</b>	<b>WRITING AND DELIVERING PRAYERS OF THE PEOPLE</b>	<b>14</b>
<b>CLASS 10</b>	<b>INTRODUCTION TO PREACHING</b>	<b>15</b>
<b>CLASS 11</b>	<b>COMMUNICATION</b>	<b>16</b>
<b>CLASS 12</b>	<b>CONNECTING CHURCH AND WORLD</b>	<b>17</b>

## CLASS 1 DISCERNMENT

The **learning goals** for this class are to practice at least one form of self examination in the group setting and to continue this or another practice on their own going forward.

### Activities

- +Begin this first class with a brief **Icebreaker** where each person introduces themselves.
- +Create together a list of **Group Norms** by which members of the group will abide for the rest of the course. Display in a prominent location for all to see.
- +Take time to explain **what discernment means** in the context of a call to serve God.
- +Explain some of the many ways to **discern a call to ministry** and ask participants about their experience, if they feel comfortable to share.
- +**Introduce The Examen** and go through the steps with the group. This is a practice introduced by St. Ignatius Loyola to the Jesuit Order. If some have used this exercise as part of their daily practice, they may wish to share their experience.
- +**Practice The Examen** as a group. Depending on the group, you may wish to move on to another form of discernment. The important thing is to **take the time to practice together**. Encourage participants to practice a form of discernment regularly.
- +Participants may wish to explore other forms of discernment in the class resources.

### Educational Outcomes

- + Participants will be familiar with two forms of self examination as a means of discernment.
- + Participants will be aware that regular self examination is an important part of the discernment process and going forward in the Licensed Lay Ministry.

**Suggestion:** That the Coordinator start the next class by asking the participants about their experience of the exercises. Have they regularly used a form of self examination? Have they tried other forms?

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[RESOURCES ON PAGE 18](#)

## CLASS 2 ON BEING ANGLICAN/OUR IDENTITY

The **learning goals** for this class are that participants have a broad understanding of what sets the Anglican Church apart in terms of sacramental focus, liturgy, diversity, structure and commitment to truth and reconciliation.

### Background

The Anglican Church of Canada is a part of the global Anglican Communion, a loosely knit organization where bishops meet at Lambeth Palace every ten years to discuss issues of importance. The Archbishop of Canterbury is not “in charge” of the Anglican Communion. There is a wide diversity of liturgies, worship styles, and opinions on the ordination of women, inclusion of 2SLGBTQ+ people as well as on other issues. The Anglican Church of Canada recognizes the baptism of any individual in their own tradition and that person can be received into the Anglican Church, if desired. In Canada, we are in full communion with the Evangelical Lutheran Church and the Moravian Church meaning that we are closely aligned theologically and have agreed to share the Eucharist and accept clergy from each other’s denomination. In some parishes in our Diocese, we have close ties with the United Church of Canada, sharing clergy and worship spaces.

### Activities

+ Start this class with a **Land Acknowledgment** with a brief discussion of why many parishes include it. Where and when is it appropriate to state a Land Acknowledgment?

+ Discuss the following **topics**

- + The Sacraments of Baptism and the Eucharist
- + The Liturgies we may use in this Diocese
- + The diversity of worship and pieties in our parishes
- + The Diocesan structure of Clergy: Bishop, Archdeacons, Regional Deans, Canons, Priests, Deacons as well as the Laity: Licensed Lay Ministers, Lectors, Eucharistic Ministers, Servers and Parishioners.
- + Our commitment to the Truth and Reconciliation Commission’s Report 94 Calls

+ **Issues** to discuss may include but are not limited to:

Inclusion of 2SLGBTQ+ people in our Church  
Closure of parishes due to low attendance and financial burden  
The role of laity especially Licensed Lay Ministers in the Diocese  
Sharing of worship spaces with other denominations  
A new vision of parish ministry - possible team approach  
Missional approach to the broader community and its needs  
Relevance in a digital environment

### Educational Outcomes

- + Participants will have an appreciation of the diversity within the Anglican Communion and what we all have in common.
- + Participants will have an understanding of our close ties with other Canadian churches.
- + Participants will have an understanding of how our Diocese is structured.

## CLASS 3 LICENSED LAY MINISTERS ASSOCIATION

The **learning goals** for this class are that participants learn how the Licensed Lay Ministers' Association is structured and what it provides for them.

### Background

Ideally this class is **presented by members of the Board of Standards**, available in person or online. Contact information is on our website <https://nspeilayministers.ca/>

The Association has an **Executive** composed of the Warden of Lay Ministers (clergy liaison with the Bishop), President, Vice President, Secretary, Treasurer, Web Master and Diakonia Editor as well as Regional Representatives. The Executive meets monthly by zoom to address issues of importance to our members and to plan our spring Annual Meeting and our fall Conference.

The cost of the Conference is subsidised by the Association. Our funds come solely from Members' **annual dues** paid by parishes to the Association for each active LLM (\$25.).

The Association has a **Board of Standards** which is concerned with the education and duties of LLMs. It is composed of the Warden, Clergy Representative, President, Vice President, and some members of the Executive.

**Regional Representatives** are tasked with attending the Executive meetings and conveying information to the meeting about their region as well as providing a report for the Diakonia digital magazine which is sent out once each spring to members and parishes.

The Association is responsible for managing the process of becoming a Licensed Lay Minister. The Bishop issues a License on the recommendation of the Warden and President of the Association. Our **LLM Handbook** includes practical information on the duties of Lay Ministers in Training and Licensed Lay Ministers. Some LLMs are also trained to bring home communions to shut-ins. This requires an **additional license** from the Bishop.

The Association maintains a **website** <http://www.nspeilayministers.ca/> which anyone can access. Notices of meetings, AGM and Conferences are posted on this site. The Association recognizes the need to keep the website up to date which is a continuous process.

### Activity

+Hold a Question and Answer discussion with Executive/Board Members.

### Educational Outcomes

- + Participants will be aware of the structure of the Licensed Lay Ministers Association and how to access its website for information.
- + Participants will be aware that they can contact the Association directly.
- + Participants will be aware that the Association promotes lifelong learning and educational opportunities twice a year for members.

## CLASS 4 OLD TESTAMENT SCRIPTURE

The **learning goals** for this class are to understand **the structure of the sacred writings** of the Jewish people called the Tanakh, known to Christians as the Old Testament, in terms of their content and historical context. It is good practice for Lay Ministers to **read scripture regularly** themselves and/or as part of a Bible Study.

### Background

The Tanakh is the canonical collection of Hebrew scriptures that includes three main parts: the Torah (first five books), the Nevi'im (the Prophets) and the Ketuvim (the Writings) many of which are believed to have existed long before being written down sometime during the period between the 11th century BCE and 1st century BCE. Some of these were the scriptures known to Jesus.

We generally use the Old Testament to inform us and provide context for understanding the New Testament. It is the **foundation of our scriptures**. In our church services, we regularly read from the books of the Old Testament including the Psalms as well as from the New Testament and Gospels on the lectionary cycle. The interpretation of scripture varies across faith groups.

### Activities

- +Participants examine examples of **teaching bibles** to see the contextual information they contain and which are useful for bible study and homilies.
- + Participants examine the **ACC Lectionary** (online) as well as others such as MacCausland's and Vanderbilt University Revised Common Lectionary (online) be reviewed noting that sometimes there are differences in the readings.
- +Participants should ask about the Lectionary used in their parishes and the Bible translation most often used.

### Educational Outcomes

- + Participants will understand the connections between the Old and New Testaments.
- + Participants will recognize the need for context when reading Scripture.
- + Participants will appreciate how the lectionary readings for a particular day are related to one another as well the Lectionary used in their parish.

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[RESOURCES ON PAGE 20](#)

## CLASS 5 NEW TESTAMENT SCRIPTURE

The learning goals for this class are to understand the **structure of the New Testament** in terms of its content and historical context. These books were written after the crucifixion of Jesus Christ in the first and second centuries C.E. It is good practice for Lay Ministers to **read scripture regularly** themselves and/or as part of a Bible Study.

### Background

The New Testament is the canonical collection of scripture **written by the followers of Jesus Christ**. They include the four gospels written by the Evangelists Matthew, Mark, Luke and John, the Acts of the Apostles, the Letters of St. Paul to various churches, letters by other Apostles and the Revelation to John. Those letters, addressed to a group, are called **Epistles**. The New Testament **varies in content** depending on the Christian denomination. For example, the Roman church includes a group of writings called the Apocrypha, not found in bibles used by the Anglican church and others.

### Activities

- +Participants examine examples of **teaching bibles** to see the contextual information they contain and which are useful for bible study and homilies.
- +Participants examine the **ACC Lectionary** as well as others such as MacCausland's and Vanderbilt University Revised Common Lectionary be reviewed noting that sometimes there are differences in the readings.
- +Participants should ask about the Lectionary used in their parishes and the Bible translation most often used.

### Educational Outcomes

- + Participants will understand the connections between the Old and New Testaments.
- + Participants will recognize the need for context when reading Scripture.
- + Participants will appreciate how the lectionary readings for a particular day are related to one another as well the Lectionary used in their parish.

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[RESOURCES ON PAGE 20](#)

## CLASS 6 READING AND PRESIDING - USE OF BODY AND VOICE

The **learning goals** for this class are to use the voice to **convey the meaning of The Word of God** and to use appropriate gestures and words to **guide the congregation** through the liturgy. As each person's gifts vary, **practicing in a supportive environment** will help to build confidence, strengthen delivery and communicate clearly.

### Activities

+Recall as a group when we have heard good readings and also readings that were missing something. What are the **qualities of a good reading**? What detracts from a reading? The comments can be recorded on a flipchart. (See Resources section)

+Discuss the use of **hand signals and pauses** before giving verbal directions such as: *The psalm will be read by the half verse ending at the asterisk.*  
*Our hymn is Number 300 in the Book of Common Praise.*  
*Today's announcements are.....* (The voice you use for announcements may be more informal than the voice you use when reading scripture.)

+Select lectionary readings for the class to **practice**. Each of the participants and the leader should **take turns reading** from the scripture **at a lectern**. Note how directions are given and how the scripture is read. After each person reads, the leader writes **class comments** on a flip chart under the titles of ASSIST or BLOCK. (See examples in the Resource section)

+After hearing the class feedback, the **reader tries again**, aiming to improve their delivery, directions and motions. Once everyone has had a chance to present and then try again, participants may like to express **what they feel they need to work on**.

+ Encourage participants to endeavour to **correctly pronounce the names and places** in scripture. There are different ways in which people pronounce some words, such as "Isaiah". Do your best and carry on with your reading.

### Educational Outcomes

- + Participants will learn ways in which they can realign the text they read so that it is more understandable.
- + Participants will be aware of the effects of their tone of voice and gestures when presiding or participating in a church service.
- + Participants will have methods which can improve how they preside at a church service.

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[RESOURCES ON PAGE 21](#)

## CLASS 7 SERVICE OF MORNING PRAYER - BOOK OF COMMON PRAYER

The **learning goals** for this class are to understand that the Book of Common Prayer is still the **official prayer book** of the Anglican Church.

### Background

The Book of Common Prayer includes directions before each section which can help the flow of the service. The language may need some **practice to pronounce naturally** and there are parts of the service which a Licensed Lay Minister may not use. (**Explain what the Lay Minister may say.**)

When presiding at a Service of Morning Prayer, the Lay Minister in Training/Licensed Lay Minister should **wear an alb or a cassock and surplice** as well as their **blue/purple ribbon and medal**.

The original Book of Common Prayer was enacted by the first Act of Uniformity during the reign of King Edward VI in 1549 and prepared primarily by Thomas Cranmer, later Archbishop of Canterbury. It was viewed as a compromise between old and new Reformation ideas but fell out of favour during the reign of Queen Mary. It was restored during the reign of Queen Elizabeth I and has remained relatively the same, with minor changes since 1604. It was unique in that it was written in the English language, much like the King James Version of the Holy Bible. For the times, conducting worship services in the language of the people, instead of Latin, was novel and not accepted by all. The last version of the Book of Common Prayer published in Canada was in 1959.

The Book of Common Prayer uses an older form of English which many find poetic. There are still many parishes within this Diocese which conduct services using the "old prayer book". In fact, people across many denominations prefer the King James translation of the Bible for its tradition and poetic language and say the Lord's Prayer as written in the Book of Common Prayer.

### Activities

+Have a copy or copies of the Book of Common Prayer so that **participants can read along** with the Morning Prayer Service Pages 1 to 15. In lieu of the book itself, photocopies of the Morning Prayer Service should be distributed. Note that some directions are provided in small *italic* lettering before each section.

In some parishes, **the pronouns used in the prayers may be changed** to be more inclusive ex. Use of people instead of men. If this is the practice in a parish, the Lay Minister should be made aware of what words need to be used.

Note that a **Lay Minister does not pronounce Absolution** when presiding at the service.

+There may be times when Lay Ministers are required to preside at **other services** such as Evening Prayer, Tenebrae or Service of Lessons & Carols. If this is the case, these liturgies should be discussed, either in the class or with their Rector/Incumbent.

+If presiding at a church service is on **short notice**, the use of *For all the Saints Prayers and Readings for Saints Days* by Stephen Reynolds is available on the ACC website at <https://www.anglican.ca/wp-content/uploads/ForAlltheSaints.pdf>

### **Educational Outcomes**

- + Participants will understand the importance of the Book of Common Prayer in the Anglican Church.
- + Participants will be familiar with the Morning Prayer Service.
- + Participants will have an opportunity to address pronunciation and cadence when practicing the prayers in a group setting.

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[RESOURCES ON PAGE 21](#)

## CLASS 8 SERVICE OF MORNING PRAYER - BOOK OF ALTERNATIVE SERVICES

The **learning goals** for this class are to understand the rationale in publishing the Book of Alternative Services, why it contains many **optional liturgies** and how to use/find the appropriate prayers in the book.

### Background

When presiding at a Service of Morning Prayer, the Lay Minister in Training/Licenses Lay Minister should **wear an alb or a cassock and surplice** as well as their **blue/purple ribbon and medal**.

The Book of Alternative Services was originally adopted at the 30th Session of the General Synod of the Anglican Church of Canada in 1983 after many years of study, research and consultation. This follows a pattern found in the Church of England and the Church of Australia, in which the traditional rites of the Church coexist with **contemporary and alternative rites**. It is **not a new Book of Common Prayer and it does not replace it**.

It incorporates many aspects of **liturgy used in the very early church** which were not known at the time that the Book of Common Prayer was written. A variety of options is provided for the Eucharistic prayers, for example.

### Activities

+Have a **copy or copies of the Book of Alternative Services** so that participants can **read along with the Morning Prayer Service** Pages 47 to 55. In lieu of the book itself, photocopies of the BAS Morning Prayer Service should be distributed. Note that a **Lay Reader does not pronounce Absolution** when presiding at the service.

Of note, are the *rubrics*, **instructions written in red italics** which are helpful for the person presiding at the service. In many parishes of this Diocese which project their services on screens, it is the liturgy from the Book of Alternative Services which is used. However, in our Diocese, **we are permitted to use the liturgy from any part of the Anglican Communion, in whole or in part**. For example, The Lord's Prayer from New Zealand may be used. Many of these services and prayers are published online.

+There may be times when Lay Ministers are required to preside at other services such as Evening Prayer, Tenebrae or Service of Lessons & Carols. If this is the case, these liturgies should be discussed, either in the class or with their rector/incumbent.

+If presiding at a church service is on short notice, the use of *For all the Saints Prayers and Readings for Saints Days* by Stephen Reynolds is available on the ACC website at <https://www.anglican.ca/wp-content/uploads/ForAlltheSaints.pdf>

### Educational Outcomes

- + Participants will learn why the Book of Alternative Services was created and adopted by the Anglican Church of Canada.
- + Participants will be familiar with the Morning Prayer Service and how *rubrics* are helpful guides in the service.
- + Participants will be aware of the possibility of using the Morning Prayer Service or prayers from other parts of the Anglican Communion, where appropriate.

## CLASS 9 WRITING AND DELIVERING PRAYERS OF THE PEOPLE

The **learning goals** for this class are to learn where to find Intercessions and litanies in our prayer books or online, what should be included in the **Prayers of the People**, and the resources available to those writing their own. In the Book of Common Prayer, [A Prayer for all Conditions of Men](#) (page 14) is the place in Morning Prayer Service for the Prayers of the People. Some parishes use this section and others prefer to use prayers which are composed by clergy or LLMs. It is advised to follow the tradition of your parish. There are **many resources which you can access online** to create your own Prayers of the People.

### Activities

- +Provide a scenario for a hypothetical parish including names of the sick, those who have died, community and world events.
- +**Have the class write Prayers of the People** based on the following and using preselected Readings.
- +The Prayers of the People should begin with a reference to the Gospel of the Day and the corporate response to be used.
- +It should include intercessions for the Church, the World, the Community, the Suffering (those who are sick), and the Communion of Saints (those who have died).
- +Keep in mind the news of the day and incidents of local importance to the community.
- +Each parish usually maintains a list of those requesting prayer for healing and a list of those who have died.
- +Encourage participants to check with their Rector/ Incumbent concerning these lists before announcing any names in the service.

Our Diocesan website publishes prayer cycles for all our parishes by the week.  
<https://www.nspeidiocese.ca/pages/prayer-cycles>

The Anglican Communion website publishes the part of the world for which we pray each week.  
[https://www.anglicancommunion.org/media/497162/acp\\_from-aba-to-divine-hope-via-zululand-2023-to-2026\\_webpdf.pdf](https://www.anglicancommunion.org/media/497162/acp_from-aba-to-divine-hope-via-zululand-2023-to-2026_webpdf.pdf)

The Anglican Lutheran Moravian Cycle of Prayer is also online.  
<https://www.anglicanlutheran.ca/wp-content/uploads/Lutheran-Anglican-Moravian-Cycle-of-Prayer-2024-2025.pdf>

Intercessions for Years A, B, and C by Ian Black is available on [Amazon.ca](#) and other booksellers.

### Educational Outcomes

- + Participants will be able to find appropriate intercessions in our prayer books or on appropriate online sites.
- + Participants will know to follow the correct format when writing their own Prayers of the People.
- + Participants will be sensitive to local and global events when writing and/or delivering the Prayers of the People.

## CLASS 10 INTRODUCTION TO PREACHING

The **learning goals** for this class are to learn how to write a **homily** based on the Common Lectionary, what words and phrasing might be most appropriate and how to sensitively deliver a homily in church.

### Background

The Anglican Church of Canada follows a **three year cycle in its Lectionary: Years A, B and C**. The Readings are chosen based on a thematic approach so that any portion of the readings may be emphasized. However, most homilies are based primarily on the Gospel reading. Current events, short anecdotes and other devices may be used to ease into the homily and to connect the reading(s) with the lives of the congregation. Phrases such as “Many biblical scholars suggest...” or “This passage is believed to refer to...” are helpful when introducing contextual information. Consider referring to the main point of the homily near the beginning, in the middle and at the end of the homily to round out the message.

### Activities

+ Give participants a daily Lectionary and ask them to discuss how they might approach writing a homily based on the scripture. **The exchange of ideas and suggestions would be most helpful.**

+Ensure that participants are aware that when writing a homily for use in a church service, it is advised that the Rector/Incumbent be involved to ensure that you are on the right track. Later, with the Rector/Incumbent’s permission, you may be tasked with preparing the homily on your own.

+Ensure that participants are aware that they may consult homilies online but not present such material as your own. Plagiarism is an act of fraud.

+ Enforce that preaching is the way in which we make Scripture come alive in our parishes. It makes connections between the Living Word and our everyday lives. It is **not a platform for promoting ideas** which may be seen as disrespectful to community members or organizations. Take time to read your script to ensure that you are building up the community in a positive way, and not sowing division through negative narratives.

+If presiding at a church service is on short notice, the use of *For all the Saints Prayers and Readings for Saints Days* by Stephen Reynolds is available on the ACC website at <https://www.anglican.ca/wp-content/uploads/ForAlltheSaints.pdf>

### Educational Outcomes

- + Participants will be able to look up the appropriate scripture passages from an online or printed Lectionary.
- + Participants will have discussed how to write a homily based on the Lectionary.
- + Participants will know that resources are available on short notice around Saints Days.

## CLASS 11 COMMUNICATION

The **learning goals** for this class are to **communicate clearly, effectively and compassionately** both within the parish context and in the wider community. A Lay Minister in Training/Licensed Lay Minister is in a **parish leadership role**, requiring discretion in addressing the concerns of parishioners. Often having another leader present is advised.

### Background

Communication is more than just a two way exchange of words between the speaker and the listener. Often the underlying reason for a conversation may be more important than the words spoken. Effective communication can be hindered by the emotional state of both the speaker and the listener. This is why **active listening** is so important: Listening carefully to what is being said instead of thinking about an immediate response is the way to go. It's okay to say, "I'll think about this." or, "I'll get back to you." to give yourself space to ponder what may be going on behind the scenes. Don't jump to conclusions. Ascertain as much background information as is reasonable.

### Activities

+Discuss the **importance of respecting the confidentiality** of any exchanges knowing that you are in a position of responsibility in the Parish and represent the Parish to members of the wider community. If someone has been deeply affected by a situation, they may be emotional and find it difficult to express themselves effectively. Be patient and reflect what the person has said back to them to be sure that you are hearing the intended issue correctly. To avoid misunderstandings, choose your words as if they were being written down.

+Review **SafeR Church Guidelines** about communicating information of abuse of any kind must be shared with the Rector/Incumbent and follow the correct protocols in the Diocese. Other than that, you may feel confident in handling a concern especially if it involves your own duties as a LLM. However, in times of doubt, speaking privately with the Rector/Incumbent for another perspective is well advised.

+Remind participants to pay careful attention to **correct pronouns** as a respectful way to address others. Be sensitive in your use of they and them.

### Educational Outcomes

- + The participants will be aware of the need for active listening.
- + The participants will be aware of non-verbal cues.
- + The participants will be aware of underlying intent and emotions in communication.
- + The participants will endeavour to speak clearly in person or on the telephone and to write clearly in emails.

**Suggestion:** Participants may wish to discuss past incidents or hypothetical situations to better understand their experiences. Be careful not to name names in order to respect the confidentiality of the persons involved.

## CLASS 12 CONNECTING CHURCH AND WORLD

The **learning goals** for this class are to **explore current issues in the church and the world**, to connect them with parish concerns and to suggest ways in which a parish might address these issues. This might include local, diocesan, national or international campaigns or other social justice issues.

### Activities

+Discuss examples from our Diocesan website, NetNews, Diocesan Environmental Network and other media. A parish can go it alone in doing a fundraiser, for example, or connect with other churches in the area in a joint effort to support a food bank, shelter, and the like. **Each parish will have its own issues of importance** in the community and their own unique resources and people to respond to a need. This comes into sharp focus during a natural disaster, for example.

+Discuss in the group those times when a **crisis or issue touched their parishes** and what the response was. Did you feel that you met the moment? What held your parish back or propelled it forward to make a difference? What could/should your parish do to be better prepared for the future? Does it mean putting in a community pantry, or making changes to your hall so it can be an emergency centre?

+Discuss such questions as: Do you have baby change tables in your washrooms? Do you provide sanitary products to reduce period poverty? Does your hall have a certified kitchen? Do members of your congregation have food handling certification? Where are your emergency kits? Do you have an AED device on hand? Do you have an emergency plan? Where are your muster points? What are your parish relations with other churches and groups in your community? Do you hold a joint supper or BBQ? Do you get together on shared projects? Is your hall a recognized community gathering space?

### Educational Outcomes

- + Participants will discuss social justice issues which touch the lives of their congregations and consider what resources are available to respond to these issues.
- + Participants will consider the relationships which they have built or need to build among various charities and socially minded organizations in their communities.
- + Participants will discuss ways in which their parishes work with other churches and organizations to address social justice issues.
- + Participants will be aware of actions parishes can take to improve their ability to help in their local areas.

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[RESOURCES ON PAGE 23](#)



## INTRODUCTION RESOURCES

Safer Church Guidelines <https://www.nspeidiocese.ca/pages/safer-church>

Vector Training

<https://www.nspeidiocese.ca/pages/abuse-prevention-and-risk-management-training>

Forms for the Criminal Records Check and Vulnerable Persons Check are available through any detachment of the RCMP. For those living in the Halifax Regional Municipality, the online applications may be submitted in person or online to the Halifax Regional Police: <https://www.halifax.ca/safety-security/police/criminal-record-check>

To receive the Vulnerable persons check, you will need a letter from your rector/incumbent to accompany your application. These forms must be renewed every five years.

## CLASS 1 DISCERNMENT RESOURCES

The Examen was developed by the founder of the Jesuit Order, St. Ignatius Loyola.

<https://www.jesuits.org/spirituality/the-ignatian-examen/>

Lectio Divina

<https://www.contemplative.org/contemplative-practice/lectio-divina/>

Lectio Visio

<https://cac.org/daily-meditations/visio-divina-a-practice-of-sacred-seeing/>

Journaling The Joy of Journaling article by Sharon B. Uy is on our Association website.

Meditation <https://www.nspeidiocese.ca/programs/anglican-fellowship-of-prayer>

## CLASS 2 ON BEING ANGLICAN - OUR IDENTITY RESOURCES

### Land Acknowledgment Examples

#### + Nova Scotia

We [I] would like to begin by acknowledging that we are in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People. This territory is covered by the "Treaties of Peace and Friendship" which Mi'kmaq Wəlastəkwiyyik (Maliseet), and Passamaquoddy Peoples first signed with the British Crown in 1726. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wəlastəkwiyyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Source: Acadia University (Wolfville)

#### +Prince Edward Island

We [I] would like to begin by acknowledging that the land on which we gather is the traditional and unceded territory of the Abegweit Mi'kmaq First Nation.

Source: University of Prince Edward Island (Charlottetown)

#### Guidelines for writing a Land Acknowledgment for a Parish

<https://buildfaith.org/wp-content/uploads/2021/08/How-To-Write-A-Land-Acknowledgment-For-Your-Parish.pdf>

Available with other books from ACC eStore

<https://anglican.gilmore.ca/en/category/e8bb4e3c-bc58-428f-9471-d58aaa96a0c6>

To Love & Serve: Anglican Beliefs & Practices by Scott Gunn & Melody Wilson Shobe

The Anglican Way by John Baycroft

Check out the following documents on the LLM Association website:

Anglican Distinctiveness by Rev. Tom Henderson AGM 2023

Nitty Gritty Questions by Rev. Tom Henderson AGM 2023

Gone by 2040? by Tali Folkins published January 6, 2020 in *The Anglican Journal*

Take the Pills (Gone by 2024? by Tali Folkins)

Excerpt from The Parish Leader's Handbook, Diocese of Nova Scotia and Prince Edward Island (Updated Handbook will be posted later on the diocesan website.)

Reading suggestions: Short History of Christianity by Robert Bruce Mullin is available from [Amazon.ca](https://www.amazon.ca) and other bookstores.

### **CLASS 3 LICENSED LAY MINISTERS' ASSOCIATION RESOURCES**

LLM Association Website <https://nspeilayministers.ca/>

LLM Association Handbook and other documents are available on the site. Each Lay Minister in Training should have a copy of the LLM Association Handbook.

### **CLASS 4 AND 5 OLD TESTAMENT AND NEW TESTAMENT RESOURCES**

Spending time reading the Bible is time well spent. The Living Word always surprises and invites new interpretation no matter how long we study it. Licensed Lay Ministers are encouraged to read the Bible regularly. There are many ways to do so, including following the Lectionary for the day. Check out the Anglican Church of Canada Online Lectionary <https://lectionary.anglican.ca/>

There are many translations of the Bible. The most commonly used translation in our Diocese is the New Revised Standard Version (NRSV). There are many more.

As well there are other interpretations of scripture available online and in book format which are loose interpretations of scripture (ex. The Message). These are not usually read in church but may be useful for personal bible study or preparing a Homily.

It would be a good idea to borrow or purchase a Study Bible which includes a lot of background information and context for the scripture. Having access to this resource will be very helpful in understanding the context of the Lectionary Readings as well as when writing a Homily. The Oxford University Study Bible is considered one of the best for this purpose. There are many more available.

When studying the Bible, alone or in a group, it is often helpful to choose different translations of the passage you are interested in. The process of Lectio Divina (Divine Reading) of scripture is useful to determine what common understanding you receive across the different texts.

If in doubt about how to pronounce a biblical name or word, you can check online at <https://biblespeak.org/>

Yale Divinity School offers many free short courses on books of the bible. Once the courses have been presented, the videos are free and available online to watch. Check out some of these: [https://yalebiblestudy.org/resource\\_type/videos-and-podcasts/](https://yalebiblestudy.org/resource_type/videos-and-podcasts/)

Other useful texts available at [Amazon.ca](https://www.amazon.ca) and other booksellers include:  
A Short Introduction to the Hebrew Bible, 3rd ed. by John J. Collins  
Introducing the New Testament, 2nd ed. by Mark Allan Powell

## CLASS 6 READING AND PRESIDING - USE OF BODY AND VOICE RESOURCES

Notes on Best Practices might include but are not limited to the following.

ASSIST	BLOCK
Volume of your voice - louder is better (like a controlled shout)	Tendency NOT to speak loud enough. Few people are "too loud".
Clarity comes from pronouncing consonants (b, ch, k, t, d)	Mumbling - when the words are not clear
Emphasize every syllable, especially those at the end of sentences.	Swallowing the last syllable of a word is like falling off a cliff or riding a wave. (This is how preaching is mocked.) People will miss the meaning of what you are saying.
Follow the punctuation in the passage. Pause at the periods. Remember that for some people, English is a second language or they may have hearing issues.	Pace yourself. Slow down. Most people go too fast rather than too slow. Find a technique to help you.
A little emotion is okay if it is called for by the text: "Fear not!"	Getting too emotional with tears can distract those listening. It's not about how you feel, it's about delivering the message.
An occasional pause is okay, for example, if you have lost your place. It is also important to pause during intercessions/petitions.	Don't rush through the scripture passage or during prayers such as intercessions/petitions..
Keep the book up and look down occasionally as needed.	Don't drop your head down when reading.
Maintain some eye contact with the congregation. It develops a relationship.	Don't stare at people...look just above their foreheads. This is important if the passage is making an accusation.
Check the correct pronunciation of a word or name in advance either online or with clergy.	Mispronouncing well known words and names is to be avoided.

## **CLASS 7 SERVICE OF MORNING PRAYER - BOOK OF COMMON PRAYER RESOURCES**

Online copy of the Book of Common Prayer

<https://prayerbook.ca/bcp-online/>

Link to the ACC Lectionary <https://lectionary.anglican.ca/>

Link to Bible Gateway <https://www.biblegateway.com/>

## **CLASS 8 SERVICE OF MORNING PRAYER - BOOK OF ALTERNATIVE SERVICES RESOURCES**

Online copy of the Book of Alternative Services

<https://www.anglican.ca/wp-content/uploads/BAS.pdf?fbclid->

Link to the ACC Lectionary <https://lectionary.anglican.ca/>

Link to Bible Gateway <https://www.biblegateway.com/>

## **CLASS 9 WRITING AND DELIVERING PRAYERS OF THE PEOPLE RESOURCES**

Be sure you are looking at Prayers which have been written for the Anglican Church (or the Lutheran or Moravian Churches) and for the correct Year (A, B or C), and that these prayers reflect the readings for the day For Example:

[Prayers | The Church of England](#)

[Three-Year Series Prayers - LCMS Worship - The Lutheran Church—Missouri Synod](#)

You may wish to check out these websites

Readers and Intercessors Handbook from the Anglican Fellowship of Prayer

[http://www.anglicanprayer.org/resources/PG-32\\_Readers\\_and\\_Intercessors\\_Handbook.pdf](http://www.anglicanprayer.org/resources/PG-32_Readers_and_Intercessors_Handbook.pdf)

A short course on writing the Prayers of the People

<https://dq5pwpq1q8ru0.cloudfront.net/2020/10/29/13/32/52/7436d3df-9e64-430b-942e-0c628f2f6cbd/Lecture%20Notes%20-%20Prayers%20of%20the%20People.pdf>

Prayers of the People St. Matthias Anglican Church Victoria BC

<https://www.stmatthiasvictoria.ca/ministries/serving-in-worship/pages/prayers-of-the-people>

Prayers of Intercession – Susan Sayers is available on [Amazon.ca](https://www.amazon.ca)

Prayers relating to the theme of Creation: [DEN Season of Creation](#)

## **CLASS 10 INTRODUCTION TO PREACHING RESOURCES**

Free preaching resources from the Anglican Diocese of Calgary

<https://calgary.anglican.ca/the-uncollared-cooperative-resources--10/preaching-resource-links--126/pages/free-preaching-resources>

Introduction to Preaching by Rev. Matthew Sponagle is posted on the Association website.

## **CLASS 11 COMMUNICATION RESOURCES**

SafeR Church <https://www.nspeidiocese.ca/pages/safer-church>

The Diocese of Nova Scotia and Prince Edward Island has been offering Leadership Training for Wardens, Treasurers, Secretaries, Parish Leaders and Parish Councils. Lay Ministers in Training and Licensed Lay Ministers should consider taking the online course when it is available. The resource, The Parish Leader's Handbook: A Governance and Policy Handbook, is available to those taking the course.

The Communications PowerPoint based on the work of Archdeacon Rev. Katherine Bourbonniere is posted on the Association website.

## **CLASS 12 CONNECTING CHURCH AND THE WORLD RESOURCES**

As published on our Diocese of Nova Scotia and Prince Edward Island website:

Our Mission and Diocesan Vision

To participate in God's mission of reconciling the world to God through Jesus Christ. To create and sustain Christ-centered, mission-minded ministering communities of faith; By focusing on the Marks of Mission of the Anglican Communion.



ACC FIVE MARKS OF MISSION <https://www.anglican.ca/ask/faq/marks-of-mission/>

- + To proclaim the Good News of the Kingdom
- + To teach, baptize and nurture new believers
- + To respond to human need by loving service
- + To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- + To strive to safeguard the integrity of creation and sustain and renew the life of the earth

You may wish to check out these websites:

Diocesan Environmental Network (DEN)

<https://www.nspeidiocese.ca/ministries/diocesan-environment-network/pages/den-about-us-who-are-we>

Anglican Communion Environmental Network (ACEN)

<https://acen.anglicancommunion.org/>

Alongside Hope <https://alongsidehope.org/>

Pride <https://www.nspeidiocese.ca/pages/pride-resources>

Black Indigenous People of Colour (BIPOC) [African Heritage Month | Worship Resources | Diocese of Nova Scotia and Prince Edward Island](#)

Discussion Questions have been posted to the Association website.

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