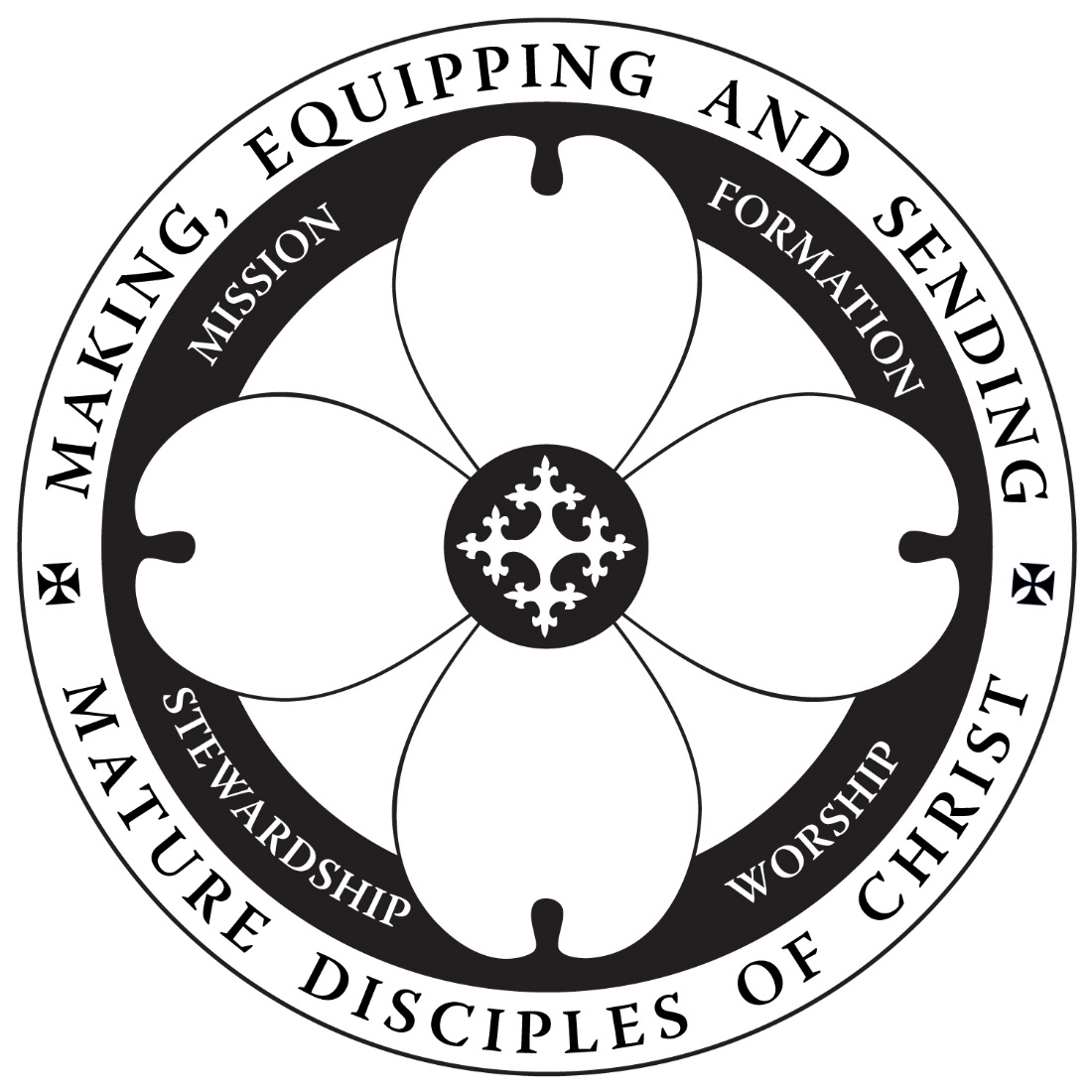
The Episcopal Diocese of Upper South Carolina



Worship Leader Training Booklet

**TRAINING MANUAL TABLE OF CONTENTS**

Agenda 3

Icebreaker 4

Constitution and Canons of the Episcopal Church 5

Services Led by Worship Leaders 7

Resources 10

Advice for Speaking in Public 11

Worksheets 12

Licensure Request Form 20

Evaluation Form 21

**WORSHIP LEADER TRAINING AGENDA**

1. Prayer
2. Icebreaker
3. Roles of the Laity, Bishop, Priests, and Deacons (pp. 855- 856, BCP)
4. Constitution and Canons of The Episcopal Church
5. Services Led by Worship Leaders
6. Prayer Book – History and Navigation
7. Resources
8. Advice for Speaking in Public
9. Hands on Practice
10. Licensure
11. Evaluations
12. Noonday Prayer (Led by Participants)

***Participants should bring a smartphone or tablet, BCP, Bible and pencil to the training.***

**ICEBREAKER**

The deceased is a man who preferred new and exotic liturgical forms and was an active Episcopalian in an informal congregation.

**Select a role**

1. Worship leader assigned by funeral home to officiate
2. Wife of deceased, a high church traditionalist who is now an active Anglican in a congregation affiliated with the Anglican Mission in America
3. Child who has left the church to become a Buddhist
4. Child who is “spiritual but not religious” and who avoids controversy
5. Child who is a militant atheist
6. Child who attends an Episcopal church for the music and liturgy
7. Sibling who is a “Christmas and Easter” Episcopalian
8. Sibling who joined a Baptist Church because her husband is Baptist
9. In Law who is also Episcopalian

**Questions to discuss**

1. Will you use Rite I or Rite II?
2. What will you consider as you select psalms and readings?
3. Will there be music? If so, will it be contemporary or traditional? Why?
4. Will there be a homily? If so, who will give it?

**CONSTITUTION AND CANONS OF THE EPISCOPAL CHURCH – 2018**

**TITLE III MINISTRY**

**Canon 4: Of Licensed Ministries**

**Sec. 1**

**(a) A confirmed communicant in good standing or, in**

**extraordinary circumstances, subject to guidelines**

**established by the Bishop, a communicant in good**

**standing, may be licensed by the Ecclesiastical Authority**

**to serve as Pastoral Leader, Worship Leader, Preacher,**

**Eucharistic Minister, Eucharistic Visitor, Evangelist, or**

**Catechist. Requirements and guidelines for the selection,**

**training, continuing education, and deployment of such**

**persons, and the duration of licenses shall be established**

**by the Bishop in consultation with the Commission on**

**Ministry.**

**(b) The Presiding Bishop or the Bishop Suffragan for the**

**Armed Forces of the United States, Veterans’**

**Administration Medical Centers, and Federal Correctional**

**Institutions may authorize a member of the Armed Forces**

**to exercise one (1) or more of these ministries in the**

**Armed Forces in accordance with the provisions of this**

**Canon. Requirements and guidelines for the selection,**

**training, continuing education and deployment of such**

**persons shall be established by the Bishop granting the**

**license.**

**Sec. 2**

**(a) The Member of the Clergy or other leader exercising**

**oversight of the congregation or other community of faith**

**may request the Ecclesiastical Authority with jurisdiction**

**to license persons within that congregation or other**

**community of faith to exercise such ministries. The**

**license shall be issued for a period of time to be**

**determined under Canon III.4.1(a) and may be renewed.**

**The license may be revoked by the Ecclesiastical Authority**

**upon request of or upon notice to the Member of the**

**Clergy or other leader exercising oversight of the**

**congregation or other community of faith.**

**(b) In renewing the license, the Ecclesiastical Authority shall**

**consider the performance of the ministry by the person**

**licensed, continuing education in the licensed area, and**

**the endorsement of the Member of the Clergy or other**

**leader exercising oversight of the congregation or other**

**community of faith in which the person is serving.**

**(c) A person licensed in any Diocese under the provisions of**

**this Canon may serve in another congregation or other**

**community of faith in the same or another Diocese only at**

**the invitation of the Member of the Clergy or other leader**

**exercising oversight, and with the consent of the**

**Ecclesiastical Authority in whose jurisdiction the service**

**will occur.**

**Sec. 3. A Pastoral Leader is a lay person authorized to exercise**

**pastoral or administrative responsibility in a congregation**

**under special circumstances, as defined by the Bishop.**

**Sec. 4. A Worship Leader is a lay person who regularly leads**

**public worship under the direction of the Member of the**

**Clergy or other leader exercising oversight of the congregation**

**or other community of faith.**

**Sec. 5. A Preacher is a lay person authorized to preach.**

**Persons so authorized shall only preach in congregations**

**under the direction of the Member of the Clergy or other**

**leader exercising oversight of the congregation or other**

**community of faith.**

**Sec. 6. A Eucharistic Minister is a lay person authorized to**

**administer the Consecrated Elements at a Celebration of Holy**

**Eucharist. A Eucharistic Minister should normally act under**

**the direction of a Deacon, if any, or otherwise, the Member of**

**the Clergy or other leader exercising oversight of the**

**congregation or other community of faith.**

**Sec. 7. A Eucharistic Visitor is a lay person authorized to take**

**the Consecrated Elements in a timely manner following a**

**Celebration of Holy Eucharist to members of the congregation**

**who, by reason of illness or infirmity, were unable to be**

**present at the Celebration. A Eucharistic Visitor should**

**normally act under the direction of a Deacon, if any, or**

**otherwise, the Member of the Clergy or other leader exercising**

**oversight of the congregation or other community of faith.**

**Sec. 8. A Catechist is a lay person authorized to prepare**

**persons for Baptism, Confirmation, Reception, and the**

**Reaffirmation of Baptismal Vows, and shall function under the**

**direction of the Member of the Clergy or other leader**

**exercising oversight of the congregation or other community**

**of faith.**

**Sec. 9. An Evangelist is a lay person who presents the good**

**news of Jesus Christ in such a way that people are led to**

**receive Christ as Savior and follow Christ as Lord in the**

**fellowship of the Church. An Evangelist assists with the**

**community's ministry of evangelism in partnership with the**

**Presbyter or other leader exercising oversight of the**

**congregation, or as directed by the Bishop.**

**SERVICES THAT MAY BE LED BY WORSHIP LEADERS**

* Book of Common Prayer
  + Daily Morning Prayer: Rite One (p. 37)
  + Daily Morning Prayer: Rite Two (p. 75)
  + Noonday Prayer (p. 103)
  + Daily Evening Prayer: Rite One (p. 61)
  + Order of Worship for the Evening (p. 108)
  + Daily Evening Prayer: Rite Two (p. 115)
  + Compline (p. 127)
  + Daily Devotions for Individuals and Families
    - In the Morning (p. 137)
    - At Noon (p. 138)
    - In the Early Evening (p. 139)
    - At the Close of the Day (p. 140)
    - These devotions follow the basic structure of the Daily Offices of the Church. Appropriate Psalms, Readings, and Collects are included in each service; however, the Collect of the Day, or any of the Collects appointed in the Daily Offices may be used instead.
    - The Psalms and Readings may be replaced by those appointed in

a) The Lectionary for Sundays, Holy Days, the Common of Saints, and Various Occasions (p. 888)

b) The Daily Office Lectionary (p. 934)

c) Some other manual of devotion which provides daily selections for the Church Year.

* + The Great Litany (p. 148)
  + Ash Wednesday (p. 264)
    - Salutation
    - Collect of the Day
    - The Liturgy of the Word
    - Sermon (Lay people must be licensed to preach. Requirements include courses in Homiletics, Old Testament, New Testament and the Gospels. Lay persons may read a sermon from an approved source.)
    - Invitation to the Observance of a Holy Lent
    - Imposition of Ashes
    - Litany of Penitence
    - Prayer for the Forgiveness (p. 80)
    - The Peace
  + Liturgy of the Palms (p. 270)
  + Good Friday (p. 276)
    - Collect of the Day
    - The Liturgy of the Word
    - Sermon (see note above)
    - The Solemn Collects
    - Appropriate Devotions
  + Good Friday (p. 276) Cont’d.
    - The Lord’s Prayer
    - Final Prayer
  + Holy Saturday (p. 283)
  + An Exhortation (p. 360)
  + A Penitential Order
    - Rite 1 (p. 319)
    - Rite 2 (p. 351)
    - Hymn, Psalm, or Anthem may be sung
    - The Exhortation (if Penitential Order is a separate service)
    - The Decalogue may be said
    - The Confession
    - The Absolution (substituting “us” for “you” and “our” for “your”)
    - Suitable Prayers
    - The Grace
  + The Reconciliation of a Penitent (p. 447)
    - Two equivalent forms of services are provided to meet the needs of the penitent.
    - The absolution in these services may be pronounced only by a bishop or a priest. Another Christian may be asked to hear a confession, but it must be made clear to the penitent that absolution cannot be pronounced. Instead, a declaration of forgiveness is given.
  + Ministration to the Sick (p. 453)
    - Part I – Ministry of the Word
      * One or more Scripture passages are read
      * Prayers may be offered according to the occasion (pp. 458-460)
      * Confession
        + Special Confession using Reconciliation of a Penitent (with the declaration of Forgiveness if the person’s conscience is troubled)
        + General Confession (substituting “us” for “you” and “our” for “your”)
    - Part II – Laying on of Hands and Anointing
      * In necessity, a lay person may perform the anointing, using oil blesses by a bishop or priest.
      * Order of Service
        + Anthem
        + The Laying on of Hands
        + The Anointing (if necessary)
        + The Lord’s Prayer
        + The Concluding Prayer
    - The Burial of the Dead (Lay people may preside when the services of a priest cannot be obtained and approval is obtained by the bishop.)
    - Rite One (P. 469)
    - Rite Two (P. 491)
    - Order of Service
      * Anthem(s)
      * The Collect
      * The Liturgy of the Word
      * Homily (Can use note on p. 507)
      * The Apostles’ Creed
      * The Lord’s Prayer
      * The Prayers of the People or one or more suitable prayers, as indicated in the rubrics
      * The Commendation
      * The Committal
      * The Dismissal
      * Note that lay people cannot consecrate a grave.
* What to Do When the Service is Holy Eucharist, it’s Time to Start, the Priest Hasn’t Arrived, and There is No Deacon…. (p. 406-407)
  + You start, and pray the priest will arrive:
    - Hymn, Psalm or Anthem
    - If Confession is desired, the Penitential Order is said here, rather than the confession after the Prayers of the People
    - The Gloria, Kyrie Eleison or Trisagion, as appropriate
    - The Collect of the Day
    - The Lessons
    - The Nicene Creed
    - The Prayers of the People
  + If the priest is not present at this point, you continue with:
    - Hymn or Anthem may be sung
    - The Offerings of the people are received
    - Lord’s Prayer
    - The Exchange of the Peace
  + If you find out far enough before the service that the priest will not be there, prepare to do Morning Prayer instead of the above Order of Service.
* Book of Occasional Services
  + The Way of the Cross (p. 57)
    - Appropriate as a public service or as private devotion, particularly on the Fridays of Lent, but it should not displace the Proper Liturgy of Good Friday.
    - The six stations that are based on inferences from the Gospel account, instead of on events recorded in the Gospels, may be omitted.
  + Burial of One Who Does Not Profess the Christian Faith (p. 175)

**RESOURCES**

Lectionary: <http://www.lectionarypage.net/>

The Episcopal Church: <http://www.episcopalchurch.org/>

Daily Offices: <http://www.missionstclare.com/english/> (Also available as an app)

Book of Common Prayer:

<http://justus.anglican.org/resources/bcp/index.html>

eCP (electronic Common Prayer) – A BCP app that requires little navigation. Services are already in “order.”

Biblical Pronunciations: <http://www.netministries.org/resources/resource-pronunciation-guide>

Bibles:

<https://www.biblegateway.com/> - Also have an audio Bible available that you may download onto a smartphone or tablet.

NRSV app – An NRSV Bible which also has an audio component, thought the audio is computer like. (The Biblegateway audio is a lot better.)

Homilies: (Reminder Worship Leaders are not licensed to preach)

Sermons that Work: <http://episcopaldigitalnetwork.com/stw/>

**ADVICE FOR SPEAKING IN PUBLIC**

**Reading the Lessons**

The reasons lectors read at all: (1) to transmit the words and thoughts in the lesson, (2) to do so in a way which makes the readings come to life and have meaning. Of course, the listeners must comprehend what you read.

Some lectors start by looking at the text as if they have never seen it before. Sometimes they haven't. But they go bravely ahead in a flat 'reading' voice, reading about 30% faster than they ought to read. They plow through commas, periods, paragraphs, without taking any note of them. If an unusually difficult word gets in the road, it gets mangled. They pick up speed, come to the end suddenly, and finish on a rising inflection.

And the congregation gives silent thanks. Consider a better way:

PACE: Read the lesson at the 'rate of comprehension'. This doesn't go nearly as fast as you think. Give the holy words a chance to sink in to the listener.

USE THE 'CONVERSATIONAL' VOICE: We all have learned in school how to read to the teacher aloud, and here our troubles have begun. In this situation, we learned an artificial, stilted reading voice, a voice that sounds unnatural. It doesn't carry any meaning.

When you read the lesson, read as if you know the people have never heard the Word before. As lectors, we read God's Holy Word, not a list of specifications.

PUNCTUATE, PUNCTUATE, PUNCTUATE, PUNCTUATE! Commas in printed texts indicate a pause without which the meaning would be unclear. So pause. Give it a good pause. A period takes an even longer pause. And a paragraph calls for long enough time to allow the people to assimilate the content of what you have just said.

REST: Musical notation has a symbol called a 'rest'. Composers use it for effect. And you get a much better effect if you use a rest now and then. Scriptures contain many good dramatic happenings - and profound ideas. When you read one, wait. Give it a chance to set in.

**Leading A Service**

Leaders transmit the words and thoughts in a service from the Book of Common Prayer or other approved worship service, in a way that makes the service come to life and have meaning. Of course, the listeners must comprehend what is read and participate in responses as they are able. Both the words and the actions of leaders set the tone for the service.

Except in emergencies leaders must be prepared before the service begins. They should not only be familiar with all the words; they must also practice the movements they will use, especially in services where the leader moves from place to place. They also must know which portions they will read themselves and which portions are assigned to others.

Pace, voice, pauses for punctuation and rests are essential practices throughout the service.

**Morning or Evening Prayer with the Holy Communion**

Day or Occasion: Morning or Evening Prayer:

Celebrant:

Prelude:

Opening Sentence (yes or no): Which? Sung or said:

Confession of Sin (yes or no):

Opening Preces (sung or said): Alleluia (yes or no): \_\_\_\_\_\_\_\_\_\_

Antiphon:

Before Invitatory Psalm: After Psalm?

After each verse or section?

Invitatory Psalm (Venite or Jubilate) or Christ our Passover

Or Psalm 95 or Phos hilaron

Psalm (s): Sung or said:

First Reading:

Reader:

Silence (yes or no): Duration:

Canticle:

Second Reading:

Reader:

Silence (yes or no): Duration:

Canticle:

Gospel:

Reader:

(continued)

Sermon:

Preacher (ordained) or Leader (Lay):

Creed (yes or no): Apostles’: \_\_\_\_\_\_\_\_ or Nicene: \_\_\_\_\_\_\_\_ Sung or said:

Salutation (sung or said):

Collect of the Day: Sung or said:

Hymn or Anthem:

Prayers of the People (sung or said):

Leader:

Prayer for the Whole State of Christ’s Church and the World:

Form I \_\_\_\_\_; Form II \_\_\_\_\_; Form III \_\_\_\_\_\_; Form IV \_\_\_\_\_; Form V \_\_\_\_\_; Form VI \_\_\_\_\_\_

Other forms: The Solemn Collects, page 277:

Litany for Ordinations (Ember Days), page 548:

Litany of Thanksgiving (Thanksgiving Day), page 836:

Litany of Thanksgiving for a Church (Dedication festival), page 578:

Prayers and Thanksgivings, pages 809-841, selected in conformity to directions on page 383:

A form written for the occasion or gleaned from another source:

Special petitions to be included:

Collect after the Intercessions: Sung or said:

Special rites: Thanksgiving for Birth or Adoption of a Child \_\_\_\_\_\_\_\_\_\_; Commitment to Christian

Service \_\_\_\_\_\_\_\_\_\_; Anointing of the Sick; \_\_\_\_\_\_\_\_\_\_ Other:

The Peace (any special instructions): Sung or said:

**Burial of the Dead**

*Funeral may only be led by the laity when a priest cannot be obtained and approval has been granted. To request approval, contact the Canon for Christian Formation and Leadership Development in the Bishop’s Office at 803-771-7800.*

Name of the deceased:

Date and time of the rite:

Celebrant:

Prelude:

Opening Anthems: Sung or said:

Salutation and Collect: (sung or said)

First Reading:

Reader:

Silence (yes or no): Duration:

Gradual: Psalm

Cantor:

Second Reading:

Reader:

Silence (yes or no): Duration:

Alleluia or Tract and/or Sequence:

Gospel:

Reader:

Sermon:

Preacher:

Apostles’ Creed (yes or no):

The Prayers: Sung or said:

Leader:

(continued)

Concluding Collect (Rite II): Sung or said:

The Peace (any special instructions): Sung or said:

Offertory Sentence (yes or no): Which?

Hymn, psalm, or anthem:

Presenters:

Closing Prayer: \_\_\_\_\_\_

Anthem or hymn:

The Commendation (sung or said):

Blessing and/or Dismissal: Sung or said:

Hymn, anthem(s), or canticle:

Postlude:

The Committal-Anthem(s): Sung or said:

The Commital: Sung or said:

Prayers: Sung or said:

Dismissal: Sung or said:

Deacon (or Celebrant):

**An Order of Worship for the Evening**

Date and time:

Officiant:

Opening Acclamation: Sung or said:

Lesson of Scripture (yes or no): Which? Sung or said:

Reader:

Prayer for Light: Sung or said:

Anthem, psalm, or silence:

O Gracious Light (Phos hilaron):

Psalm(s): Sung or said:

Silence (yes or no): Duration:

Psalter Collect (yes or no): Which?

Lesson:

Reader:

Sermon, homily, passage from Christian literature, or silence:

Preacher (ordained) or Leader (lay):

Canticle or hymn of praise:

Prayers: Sung or said:

The Lord’s Prayer: Sung or said:

Concluding Collect: Sung or said:

Hymn:

Blessing: Sung or said:

Dismissal: Alleluia? Sung or said:

Postlude:

**An Order of Worship for the Evening with Daily Evening Prayer**

Date and time:

Officiant:

Opening Acclamation: Sung or said:

Lesson of Scripture (yes or no): Which? Sung or said:

Reader:

Prayer for Light: Sung or said:

Anthem, psalm, or silence:

O Gracious Light (Phos hilaron):

Psalm(s): Sung or said:

Lesson:

Reader:

Silence (yes or no): Duration:

Sermon:

Preacher (ordained) or Leader (lay):

Canticle:

Apostles’ Creed: Sung or said:

The Lord’s Prayer and the Suffrages: Sung or said:

The Collect(s): Sung or said:

Prayer for mission: Sung or said:

Hymn or anthem:

Special intercessions: Sung or said:

Special thanksgivings: Sung or said:

(continued)

The General Thanksgiving (yes or no):

A Prayer of St. Chrysostom (yes or no): Sung or said:

Concluding Versicle and Response (yes or no): Sung or said:

The Grace (yes or no): Which? Sung or said:

Postlude:

****

**The Episcopal Diocese of Upper South Carolina**

**Request/Recommendation Form for Licensed Ministries**

*(Return to 1115 Marion Street, Columbia, SC 29201)*

Name:

(Print or type your name as it should appear on the license)

Address:

Telephone: ( ) Email:

Church you represent:

(Name and City)

License Requested

Worship Leader

Eucharistic Minister

Administering the elements at any Celebration of the Holy Eucharist

Eucharistic Visitor

Taking Consecrated Sacrament to the ill or infirm

(SAFE GAURDING TRAINING is REQUIRED, before this license is issued)

Is this a new license? \_\_\_\_\_\_\_\_\_ If so, date and location of training in Diocese of Upper S.C.:

Is this a renewal of your license? \_\_\_\_\_\_\_\_\_\_ If so, date and location of most recent training in Diocese

of Upper S.C.:

Have you read the canonical description of these ministries and the diocesan guidelines and standards? Yes \_\_\_\_\_ No \_\_\_\_\_

(Signature of Applicant) (Date)

(Signature of Rector/Vicar) (Date)

(Signature of Trainer) (Date)

**The Episcopal Diocese of Upper South Carolina**

**Worship Leader Training Evaluation Form**

In an effort to offer the most productive training events, we would appreciate your feedback and comments. Thank You!

Date of Training

The one thing I really wanted to get out of this training was …

Was that need met? (Circle One) YES NO SOMEWHAT

The most useful thing I learned was …

The part I liked best was …

The part I liked least was ...

I wish we had ...

Additional Comments: