

PRACTICAL TRAINING & EXPERIENCE

Module Two



Episcopal Diocese of Florida

Deacon School

June 2020

Opening Reflection

Reflect on the following scripture prior to beginning this Module and then, again, when you complete all of the assignments.

“... ‘for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ ”

Matthew 25:35-40

Practical Training and Experience Mentors

The Deacon School Co-facilitators both serve as mentors for this module. While you will be assigned one of them as your primary mentor, all assignments should be sent to **both** facilitators. Module 2 mentors will visit Postulants in their home church environment.

Objectives

After completing this module, the Postulant will be able to:

- ✓ Understand and perform pastoral and altar experiences, including hospital and home visits as a Eucharistic Visitor;
- ✓ Articulate a clear understanding of the history and liturgies in the *Book of Common Prayer* and be comfortable using the prayer book to lead worship and in personal devotions; and
- ✓ To understand and articulate Baptism in the Episcopal Church



Required Reading

Lee, Jeffrey, *Opening the Prayer Book: The New Church's Teaching Series, Volume Seven*. Boston, MA: Cowley Publications, 1999.

Lee taught deacons at the School for Faith and Ministry in the Diocese of Northern Indiana and is now a board member of the North American Association for the Diaconate. In his book, Lee introduces readers to the history and liturgies of *The Book of Common Prayer* and explains why the prayer book is an important aspect of Anglican self-understanding, including how praying shapes believing in Anglican individuals and communities.

Mitchell, Leonel L., *Praying Shapes Believing*, Morehouse Publishing, 1991.

Mitchell gives theological commentary on the Book of Common Prayer.

Weil, Louis, *When Signs Signify*

A Lecture presented by Louis Weill at “Inclusive Church National Conference: Drenched in Grace” at Swanwick, Derbyshire November 21-123, 2007. In this lecture Weil addresses the Baptismal Covenant in its sacramental context.

Saltzman, Russell, *First rule for lectors: remember that you're not a public speaker*
Reprint of August 2017 article.

Supplementary Resources

Galley, Howard E., *The Ceremonies of the Eucharist*, Cambridge, MA: Cowley Publications, 1989.

This is an essential handbook for planning liturgy that details the roles of clergy and lay ministers in every possible liturgical celebration.

Hatchett, Marion J., *Commentary on the American Prayer Book*, Harper One, 1995.

Traces and comments upon the sources, history, and development of each of the rites and formularies of the book from the earliest known forms until the present day.

Mitchell, Leonel L., *Pastoral and Occasional Liturgies*, Cambridge, MA: Cowley Publications, 1998.

Mitchell gives ceremonial and liturgical tips for those who conduct or assist in services other than a regular Sunday morning Eucharist such as Confirmation, Ordination, Confession, and the Daily Office.

Mitchell, Leonel L., *Lent, Holy Week and Easter: a Ceremonial Guide*, Cambridge, MA: Cowley Publications, 1996.

Mitchell provides step-by-step guides to the liturgical services of Lent, Holy Week and Easter. The book is written for a medium-size parish with typical resources; however, the guidelines are useful for churches of any size and facility.

The Episcopal Handbook, Harrisburg, PA: Morehouse Publishing, 2008.

This "handbook" provides historical and theological information about the Episcopal Church alongside fun-filled facts and practical tips on being a churchgoing follower of Jesus Christ. Complete with illustrations, the resource presents a combination of vast truths, complex details, and bits of humor about the Episcopal understanding of the Christian life.

Weil, Louis and Price, Charles P., *Liturgy for Living, rev. ed.* Harrisburg, PA: Morehouse Publishing, 2000.

First published in 1979, this book remains a classic text in the field of Anglican/Episcopal liturgy. It explores the meaning of worship from a theological, historical, and spiritual perspective. It then examines the history, theology, and meaning of specific Anglican liturgies.

First rule for lectors: Remember that you're not a public speaker

Russell E. Saltzman | Aug 21, 2017

Public reading is not public speaking, and lectoring requires nothing less, not more, of the lector.

In the past I have taught college speech, many times. Along with requiring students to deliver the usual species of speeches conforming to the usual categories, I always included sections on poetry recitation and public reading before a group. Both are art forms, I think (I may exaggerate but at least I taught them that way). Certainly they are a craft, and lectoring is a craft by itself.

Done well, reading scripture publicly is more than just a Bible reading. It is the lector's job to read a passage into life so we may hear God's story for us, first-hand, for ourselves.

So here's the first thing. Public reading is not public speaking. That runs the other way, too: Public speaking is not public reading. Too many times the one is mistaken for the other. Nearly every lector's manual I've read emphasizes eye-contact with worshipers, even to the point of providing scripted clues for when to leave the text and look up at people.

I could not disagree more. So let me say it again: public reading is not public speaking. Here's why:

In public speaking, the speaker must *visibly* connect with the audience to establish rapport and create an authentic relationship. Public speaking requires sustained eye-contact, and gesture, and an engaged and energetic body language with facial emphasis; all of that. The speaker puts these together with the words to draw the listener's attention *to himself*, to gain an audience for what he says. It is the speaker's presence in the moment that conveys as much of the speech to the hearer as the words themselves. We *see* the speaker and thereby learn something about his or her character, all to the point so we gain a better appreciation of his remarks.

But a lector reading in public should be invisible, hidden within the text being read. A public reading of scripture in worship is an appointment with a text from scripture, and often a text that is not unfamiliar to the listeners. It is the text – familiar though it may be – that must capture our attention, not the lector. Looking up from the text to catch somebody's eye is a distraction from the text. The lector must stand aside, so to speak, from him or herself. Thus, the lector's job is to speak the text in such a way that the text itself, and not the lector, may to speak to us.

Some of the usual rules for public speaking of course apply to lectors: Careful attention to enunciation, pronunciation, vocal quality, microphone use, word pacing (not too fast, not too slow). Nonetheless, the very features that in fact go into public speaking detract from a public reading. Reading scripture in worship is to bring our attention to the text, not to the lector. Public reading, I will say it again, is not public speaking.

There are only two occasions that actually require a lector to look at anybody in the congregation, and neither happens during the reading itself. The first is the introductory proclamation line, "A reading from ..." Look those people straight in the eye when you do it, so they'll know you're up to something serious. Pause after saying the introduction and mentally count to three before launching into the text.

The last occasion is the concluding proclamation, "The Word of the Lord." After the reading, pause again, same count to three, and then say the conclusion. Punctuated silence is the best attention-getter available. Use it well.

Otherwise, your eyes should be on the text you are proclaiming. Your attention to the text will draw our attention to what is being read.

Preparation? Practice aloud; reading the text 10 times is not too many. Out loud. That is after you have read the text silently to yourself perhaps an equal number of times. You must become familiar with the words, their flow, and learn where a pause or vocal emphasis will aid clarity.

Word emphasis? Explore the different ways the text might be illuminated by the tone of your voice. There is irony in scripture, humor, playfulness, somber warnings, heart-rending lament, conversational exchanges, snarky jokes ("Can anything good come from Nazareth?"), narration, and more. I cannot think of any verbal characterization that is not in scripture. Let the weight of the words indicate mood and tone and delivery for the reading.

Microphone? Do not depend on the microphone to project your voice. Find the right distance you need from it so your voice is neither lost nor overwhelming. And listen for your p's and t's; they sometimes explode out of a sound system like cap pistols. Move slightly back from the microphone if you hear the pops as you practice.

There you go. That's some of the technical stuff.

Non-technical: Say a prayer, one of gratitude for the service you have been selected to perform. In fact, start there first, and then tackle the technique.

This is a revised version of a piece published online elsewhere.

MODULE 2 ASSIGNMENTS

PRACTICAL TRAINING & EXPERIENCE

Mentors: Archdeacon Jeanie Beyer/Deacon Marsha Holmes

- 1) Begin looking at the Clinical Pastoral Education (CPE) offered in your area. At least one unit of CPE must be successfully completed prior to candidacy, preferably toward the beginning of your formation process. Costs incurred for CPE are the responsibility of the Aspirant/Postulant.
- 2) Training and experience serving in various worship roles of your home congregation are important parts of your continued discernment and formation. You are required to have first-hand experience and understanding of all the lay ministry elements of worship. To complete this assignment, write a 3–5 page paper and discuss your experiences at the altar with your Module Two mentor. If you have not already done so, prior to completing this assignment:
 - a. Complete training to become a licensed Eucharistic Minister, and serve at the altar in your congregation.
 - b. Complete training to become a licensed Eucharistic Visitor, and serve your congregation by distributing communion to those who are home bound or ill.
 - c. Complete training to become a member of the altar guild, and serve during each of the liturgical seasons.
 - d. Complete training to become an acolyte, and serve at the altar in your congregation.
- 3) Incorporate the Daily Office into your personal worship and prayer life. You will be required to lead the Daily Offices during Deacon School. You may also be asked to pray extemporaneously at mealtime or close of day. Lead the Daily Office if it is publicly offered in your congregation.
- 4) Using the BCP Forms as a guide, write your own Prayers of the People and Intercessory Prayers that address current world or local diaconal issues and the issues facing your congregation.
- 5) Read Jeffrey Lee's, *Opening the Prayer Book: The New Church's Teaching Series, Volume Seven*. As you complete each chapter, turn to the back of the book and write a short response to each of the Questions for Group Discussion. Discuss your answers with your Module Two mentor and be prepared to discuss in class with others in Deacon School.
- 6) Read Louis Weil's article *When Signs Signify*. Do you agree or disagree with the position Weil takes? Compare and contrast your views with Weil's in either a paper or a chart.
- 7) As Episcopalians, we are often called "a people of the Book." Leonel L. Mitchell describes how our "book" shapes what we believe. Read *Praying Shapes Believing*. Write a 3-4-page paper outlining what each chapter of Mitchell's book means to your belief. Pay particular attention to the Ordination of a Deacon and the Theology of the Prayer Book.
- 8) **SYNTHESIS** – If deacons are to practice servanthood ministry and be the church out in the world, why do they regularly vest and serve at the altar on Sundays? Isn't that the responsibility of a priest? Reflect on Matthew 25:35-40. How does your service at the altar affect your service in the world?

Module Two Evaluation
Practical Training & Experience

Postulant: _____

The mentor assess the Postulant's work on each assignment in the module. The mentor will document on this form, whether the assignment was completed satisfactorily. The mentor may add additional comments if desired. If the assignment is not completed satisfactorily, the mentor must add comments regarding the deficiencies. The mentor will review the evaluation with the Postulant and the Deacon School Co-facilitators.

	Assignment	Complete/Incomplete
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5	<p>Read Jeffrey Lee's, <i>Opening the Prayer Book: The New Church's Teaching Series, Volume Seven</i>. As you complete each chapter, turn to the back of the book and write a short response to each of the Questions for Group Discussion. Discuss your answers with your Module Two mentor and be prepared to discuss in class with others in Deacon School.</p>	
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Signatures:

Mentor:

Postulant:

Date: _____

Date: _____