

The seal of the Diocese of Fredericton is a shield-shaped emblem. It features a central shield with a red field containing a white cross and a white figure. Above the shield is a blue and white mitre. The shield is flanked by two golden lions. The entire emblem is set within a larger shield-shaped border. The text "LAY READERS" is written in a semi-circle at the top, and "DIOCESE OF FREDERICTON" is written in a semi-circle at the bottom.

**HANDBOOK
FOR
LAY READERS**

QUALIFICATIONS AND AUTHORITIES OF LAYREADERS (Manual)

Contents

1. Intent	3
2. Eligibility	3
3. Goals & Objectives	4
4. Applications	7
5. Classification	7
6. Responsibility	8
7. Renewal Process	9
8. Transferrals	9
9. Training Process	10
10. Training Program	11
11. Insignia & Vesture	12
12. The Bishop's List	13
13. Jurisdiction	14
14. Constitution	15
15. Warden & Deputy Warden	15
16. Covenant	16
17. Remuneration	17
18. Declaration	17
19. Chalice Bearers	18
20. Amendment	18
21. Interview Process by Regional Deans	18
22. Divinity Scholarship Trust Fund	18
Supplementary Material	
Appendix A - Application for Parochial License	20
Appendix B - Application for Diocesan License	21
Appendix C - Diocesan License Interview Outline	22
Appendix D - License Renewal	25

1. Intent

§ 1.1 A highly structured organization is avoided to enable energies to be concentrated at the Parish level;

§ 1.2 Recognizing that the nature of ministry does not favour a hierarchical structure, there would appear not to be any beneficial need to establish any form of an "Association";

§ 1.3 We seek to provide a loose framework that is realistic, practical and conducive to promoting expressions of lay ministry within the Church;

§ 1.4 We see the value of allowing men and women responding to a call to ministry to develop an expression of lay ministry that is helpful in achieving the building up of the Body of Christ within the context they find themselves;

§ 1.5 The need to maintain a flexible atmosphere is clearly seen as licensed Layreaders find themselves at home in a wide variety of traditions of Churchmanship.

2. Eligibility

§ 2.1 Any person who is a regular confirmed communicant in the Diocese of Fredericton and who has reached his eighteenth birthday may be eligible for the Layreader-in-Training license, referred to as a Parochial License;

§ 2.2 It is expected that those seeking licensing in the Diocese as Layreaders are reasonably proficient at reading in public;

§ 2.3 Candidates should be skilled and informed members of the local Christian community;

§ 2.4 Candidates should be responding to the Lord's call to serve on the Parish ministry team and prepared to assist the Rector in assigned duties;

§ 2.5 A standardized Form of Application will be provided to the clergy by the Warden;

§ 2.6 All Applications for Licensing must be over the Rector's signature with his agreement as an affirmation of ministry in the life of the Church for the applicant.

3. Goals and Objectives

§ 3.1 Each candidate shall have one or more areas of special interest;

§ 3.2 The communion of Layreaders in the Diocese endeavours to be a ministry of the Spirit, providing a context in which each one may attain to the unity inherent in our faith and our knowledge of the Son of God - to mature manhood, measured by nothing less than the full stature of Christ;

§ 3.3 It is not to be desired that the candidate's interests be solely liturgical, and where this is a concern the candidate should indicate at least one other area of interest;

§ 3.4 Because resource materials change constantly in all modern areas of Christian interest, the candidate is advised to consult his Rector and/or the Warden of Layreaders in regard to recent relevant materials;

§ 3.5 These are suggested areas where the Layreader may have some proficiency or interest:

1... Liturgical

Candidates should indicate to their Rector:

- a) an ability to read Lessons and Service parts;
- b) a knowledge of the Book of Common Prayer and/or the Book of Alternative Services and other liturgical texts as authorized from time to time by the Bishop.

2... Pastoral

Candidates should indicate to their Rector:

- a) how their talents may be used in the Parish under the Rector's supervision;
- b) a knowledge of basic counselling techniques.

3... Administration

Candidates should indicate to their Rector:

- a) participation in boards of management, the every-member visitation, and similar Parish activities;
- b) leadership ability in these areas;
- c) an understanding of Christian Stewardship.

4... Education

Candidates should indicate to their Rector:

- a) an active participation in the Parish educational programme at the child, youth or adult levels, in a leadership role;
- b) a knowledge of the principles of the educational programme as developed in the Parish;
- c) an awareness of general church school curricula especially those in current use.

5... Social Action

Candidates should indicate to their Rector:

- a) participation at the Parish level in task groups or associations for social action in their own communities;
- b) be active in movements outside the Parish such as Alcoholics Anonymous and the Canadian Mental Health Association;
- c) understand the evangelical role of the Church in the world;
- d) be knowledgeable of Governmental plans for social assistance and social agencies generally.

§ 3.6 Specific goals and objectives:

1... Christian Community

Goal: To foster an open, sharing group giving support one to the other in Christ.

Objectives:

- a) frequent meetings on a Deanery level;
- b) an annual Day with the Bishop;
- c) an annual weekend Conference;
- d) meetings to be open, informative and sharing.

2... Standards

Goal: The standards shall be those established from time to time by the Bishop.

Objectives:

- a) reading courses;

- b) upgrading interviews;
- c) circulate the standards to all clergy.

3... Information

Goal: Keeping the Layreaders informed.

Objectives:

- a) circulate Resources, a quarterly newsletter published Advent, Lent, Pentecost and Holy Cross Day;
- b) annual report to the Bishop by the Warden, a copy to be distributed in Resources;
- c) interim report to the Diocesan Executive Council by the Warden, when and as required, to be distributed to the clergy of the Diocese;
- d) produce tapes of Conferences and other regional lecture series (see appendix on Tape Ministry).

4... Continuing Education

Goal: Offering opportunities to grow in team ministry skills.

Objectives:

- a) circulate book lists and reviews;
- b) provide a retail book table at educational Conferences and Seminars;
- c) plan and promote seminars;
- d) consult with the Director of the Extension Department, Atlantic School of Theology, Halifax to plan educational seminars with staff resources;
- e) encourage Deanery meetings on a regional basis.

5... Spiritual growth

Goal: To ensure the spiritual nurture of Layreaders -

Objectives:

- a) Coordinate an annual Bishop's Day;
- b) Coordinate Conferences and Seminars;
- c) Coordinate retreats.

6... Team Ministry

Goal: To learn to work with the Rector and others in the ministry of the Church.

Objectives:

- a) determine mutually acceptable agreement for teamwork on the Parish level;
- b) encourage definite times of sharing of needs and insights of this ministry;
- c) schedule seminars;
- d) promote workshops,
- e) develop a sense of lay ministry in the context of the Church.

4. Applications

§ 4.1 Applications for Layreaders-in-Training are made to the Bishop through the Office of the Warden, by the Rector of the Parish;

§ 4.2 Applications for the Layreader's License (known generally as the Diocesan License) are made to the Bishop by the Warden of Layreaders on the recommendation of the candidate's Rural Dean and the candidate's Rector on the completion of the training process (cf. § 9)

§ 4.3 Applications for new licenses are made by the Rector upon his Induction, and as new candidates present themselves;

§ 4.4 Applications for renewal of licenses is initiated by the Warden each Fall on or before Advent 1;

§ 4.5 Applications for the Bishop's List (cf. § 12) shall be directed to the Warden by either the licensing Rector or the license holder;

§ 4.6 During the vacancy of a Parish, licenses will remain in force until the appointment of a new Incumbent;

§ 4.7 All candidates are to sign a Declaration of Faith before being licensed (cf. § 18).

5. Classification

§ 5.1 The Layreader-in-Training shall be designated a Parochial Layreader;

§ 5.2 The Layreader License shall be normative to be held in the Diocese of Fredericton and holders of this license shall be designated a Diocesan Layreader;

§ 5.3 Licensing of Bishop's Layreaders is discontinued;

§ 5.4 Remaining Bishop's Layreaders shall retain the distinction until such time as they become inactive or request placement on the Bishop's List;

§ 5.5 Remaining Bishop's Layreaders will retain the distinction when issued a new license due either to a change in Rectors or a change in Parish, pending application by the Incumbent;

§ 5.6 Layreaders and Layreaders-in-Training may be placed on the Bishop's List

- a) should the candidate be unable to perform his duties as requested by the Rector;
- b) should a change in Rectors not result in an application for a new license;
- c) should the candidate move to another Parish and the Incumbent not make application for a new license;
- d) should the candidate move outside the jurisdiction of the Diocese of Fredericton and wish to maintain his ties with the corporate fellowship of the Layreaders of the Diocese;

§ 5.7 Guidelines in § 5.6 obtain for Bishop's Layreaders requesting placement on the Bishop's List;

§ 5.8 While no license is transferable from one Parish to another, the classification of license held will remain the same as and when new licenses are issued resulting from a move;

§ 5.9 Placement on the Bishop's List is not a license for active ministry and no certificate is issued;

§ 5.10 Placement on the Bishop's List is at the Bishop's discretion;

§ 5.11 Layreaders transferring from other diocesan jurisdictions will submit a photocopy of the license held in their previous Parish to the Warden of Layreaders in order that a determination may be made with regard to the classification of license applied for in this Diocese (cf. § 8.5).

6. Responsibility

§ 6.1 The Layreader should be able to read and prepared to do so at the Rector's direction under whom he is licensed;

§ 6.2 The Layreader should lead in Public Worship of Almighty God in the Parish in which he is licensed at the Rector's direction;

§ 6.3 The Layreader may lead in Public Worship of Almighty God in Parishes other than his own at the request of the Bishop, the Archdeacon or Rural Dean and with the express permission of the Rector;

§ 6.4 The Layreader may be called upon to preach after due preparation and instruction, under the supervision of his Rector;

§ 6.5 The Layreader should be open to the leading of God the Holy Spirit in fulfilling those opportunities for ministry as referred to and as generally outlined in § 3.5, above.

7. Renewal Process

§ 7.1 All licenses are renewable, annually, by the First Sunday in Advent, excepting Bishop's Layreaders while they continue;

§ 7.2 All renewals for licenses are to be directed to the Rector by the Warden of Layreaders of the Diocese, dated stickers being sent each Fall to the Rector;

§ 7.3 In the event a license is not to be renewed, the onus is on the Rector to return the dated sticker to the Warden of Layreaders;

§ 7.4 Notification of all renewals shall be made to the Diocesan Registrar by the Warden of Layreaders;

§ 7.5 The Layreaders-in-Training license may be renewed for four consecutive years during which time the candidate for the Layreader's license is expected to become involved with the training process (§9, below);

§ 7.6 Persons placed on the Bishop's List remain there without annual renewal dated stickers.

8. Transferals

§ 8.1 A Layreader is licensed in a Parish under the supervision of a Rector: therefore in the event of a change in either the Parish or the Rector, a new license must be secured;

§ 8.2 The Incumbent of the Parish may apply for the new license;

§ 8.3 New licenses are issued by the Bishops Office;

§ 8.4 A Layreader-in-Training seeking such a re-issue of his license under these circumstances shall retain his Layreader-in-Training status;

§ 8.5 A Layreader seeking such a re-issue of his license under these circumstances shall retain his Layreader status;

§ 8.6 Layreaders moving into the Diocese of Fredericton from other dioceses in the Anglican Communion wishing to function as a Layreader in this Diocese must provide the Warden of Layreaders with:

- a) a photocopy of his most recent license;
- b) a letter of recommendation -from the priest under whose supervision he held a license;
- c) a letter of application from his current Rector; so that a suitable license, Layreader-in-Training or Layreader, may be issued by the Bishop.

9. Training Process

§ 9.1 All Layreaders-in-Training are candidates for the Layreader's license and are preferred to be active in the training process on the parochial, deanery or diocesan level;

§ 9.2 Candidates shall follow the appointed readings as set by the Warden of Layreaders and authorized by the Bishop from time to time;

§ 9.3 Interview questions used in the upgrading process for the Layreader's license shall be set by Vocational Chaplains to the Bishop on specific disciplines and revised from time to time at the instigation of the Warden of Layreaders;

§ 9.4 Disciplines subject to study include:

- a) Spirituality, including Divine Worship;
- b) Biblical Studies;
- c) Doctrine and the Faith of the Church;
- d) Church History (effective Advent 1, 1986).

§ 9.5 The interview, when it takes place, shall be taken by the Regional Dean;

§ 9.6 In the event that the Regional Dean is the candidate's Rector, a neighbouring priest shall be asked to take the interview;

§ 9.7 The candidate may request that his Rector be present at the interview as an observer;

§ 9.8 The interview questions are printed and available from the Warden of Layreaders for the benefit of

- a) the candidate in his preparation;
- b) the candidate's Rector in his instruction;
- c) the candidate's Regional Dean in his interview; so that an atmosphere free of anxiety may be established for the sharing of the Faith we have in our Lord Jesus Christ;

§ 9.9 On the satisfactory conclusion of the interview, the Regional Dean shall notify the Warden of Layreaders to petition the Bishop to issue the Layreader's license;

§ 9.10 The purpose of the interview is to enable the candidate for the Layreader's license to share his faith in the Lord Jesus and should not be perceived as a pseudo-academic pursuit:

§ 9.11 The interview areas as identified in §9.4 shall be the standard requirement for the Layreader's license and it is fully recognized that some candidates would look for and expect a wider challenge reflecting their educational and theological background such programs would be developed in conjunction with the Rector of the Parish and would not be part of the upgrading process and requirement, but rather would constitute a continuing educational process peculiar to the local needs and requirements of the development of lay ministry;

§ 9.12 As an optional process, the candidate for the Layreader's license may, with his Rector's knowledge and approval, receive Credit for tanning and instruction by attending and participating in diocesan—sponsored events from time to time and securing such Credit in the areas of Spirituality, Biblical Studies, Doctrine and Church History;

§ 9.13 As an optional process, the candidate for the Layreader's license with long and faithful service in his Parish may have his Rector petition the Warden of Layreaders to issue the appropriate license; the Rector first having expressed, in writing over his signature, his satisfaction with the ability of the candidate to assist him in the duties that may be assigned to him;

§ 9.14 In the case of § 9.12 or § 9.13 is chosen as an option, the candidate will submit a brief comprehensive paper to the Warden of Layreaders, which paper he will receive on writing to the Warden (effective Ash Wednesday, 1986)

§ 9.15 All Layreaders in the Diocese are expected and encouraged to actively participate in Diocesan-sponsored events in order that they may keep abreast of current concerns and maintain a high standard of training for lay ministry throughout the Diocese.

10. Training Program

§ 10.1 The program is varied and flexible, recognizing that Layreaders are drawn from a wide range of professions and occupations and bring with them both the highest academic qualifications as well as little formal training;

§ 10.2 Basic to the entire process and program is the affirmation of the Lord's Call to Ministry in the life of people active in lay ministry in Christ's Church;

§ 10.3 The same minimum standards are expected of all but the methods of achieving these standards may vary from parish to parish and deanery to deanery;

§ 10.4 The basic instruction and training give a standard of study expected in the Diocese, providing a introduction to a pattern that will continue throughout the candidate's life and ministry;

§ 10.5 The instruction program will seek to ensure that the candidate for the Layreader's license will have:

- a) the necessary knowledge of the Bible and of the Church and its Doctrine and practice;
- b) the ability to expound and discuss these in the language of the people readily understandable;

§ 10.6 It is hoped that the Rector will encourage all Layreader-in-Training under his supervision to pursue a program of study with him, or in conjunction with Diocesan programs, for the purpose of satisfying the requirements for the Layreader's license.

11. Insignia, and Vesture

§ 11.1 The Insignia of the Layreaders of the Diocese of Fredericton shall be worn by everyone holding a license while on duty;

§ 11.2 The Insignia shall be the cast metal medallion featuring the Bishop's Miter and the Shield of the Diocese of Fredericton and this to be provided by the Parish in which the Layreader is licensed;

§ 11.3 The Layreader-in-Training shall suspend his Insignia about his neck on a blue ribbon;

§ 11.4 The Layreader shall suspend his Insignia about his neck on a purple ribbon (signifying the Bishop's license and jurisdiction and in keeping with the established practice of the Canadian Church);

§ 11.5 Bishop's Layreaders, while they remain, shall suspend the Insignia about the neck on a purple ribbon, as has been the custom;

§ 11.6 Those on the Bishop's List, while not licensed for active ministry, may suspend the Insignia about the neck on a red ribbon when vesting and participating in diocesan functions (viz. Synod Service, Ordinations, funerals when a corporate body is invited to vest).

§ 11.7 The normal vesture for the Choir Offices is the black cassock and white surplice;

§ 11.8 At the Choir Offices, a degree hood may be worn where the Layreader has a University or College degree;

§ 11.9 As the Eucharist is becoming more and more frequent as the main expression of Parish Worship, the Layreader may wear the alb where it is the custom;

§ 11.10 The Layreader should not be expected to bear the entire cost of providing his vestments: cassock and surplice, or alb;

§ 11.11 It is important that every Layreader has his own vestment and Insignia;

§ 11.12 Recognizing the use of the Layreaders Scarf in many Branches of the Anglican Communion, the licensed Layreader (commonly referred to as a Diocesan Layreader) may wear a blue scarf about the neck: seven inches in width and sixty inches in length. The authorized crest of the Layreaders of the Diocese of Fredericton shall be affixed to the left side of the scarf, at chest height;

§ 11.13 The Layreaders Scarf shall be ordered exclusively through the Office of the Deputy Warden of Layreaders to ensure uniformity of material and design;

§ 11.14 The Scarf may be worn by the Layreader at such times as he is taking an active role in a Service, either by assisting the Rector or leading a Public Service at the request and in the absence of the Rector;

§ 11.15 The Scarf may be worn by those so authorized in place of the Insignia suspended on a purple ribbon.

12. The Bishop's List

§ 12.1 Recognizing that we are in a mobile society, there is a growing need to accommodate Layreaders who wish to maintain a relationship with the Diocese of Fredericton Layreaders, and who have moved outside the jurisdictional boundaries of the Diocese: these persons may request placement on the Bishop's List;

§ 12.2 Placement and retention on the Bishop's List is at the discretion of the Bishop and conveys no authority for ministry either within or beyond the Diocese of Fredericton;

§ 12.3 No license is issued for those on the Bishop's List but their names will be registered by the Warden of Layreaders and published from time to time in Resources, the quarterly newsletter of the Layreaders of the Diocese;

§ 12.4 Application to be placed on the Bishop's List may be made by either the Candidate or his Rector, stating why he requests placement on the Bishop's List;

§ 12.5 Layreaders no longer able to fulfill their duties may be placed on the Bishop's List;

§ 12.6 Layreaders whose services are no longer required by the Rector may be placed on the Bishop's List;

§ 12.7 Layreaders wishing to withdraw from active service may request placement on the Bishop's List;

§ 12.8 Persons once licensed but who are not re-licensed by reason of disinterest or personal disability may be placed on the Bishop's List;

§ 12.9 Persons placed on the Bishop's List may participate in any diocesan program sponsored by the Layreaders of the Diocese at their personal cost and are entitled to receive Resources;

§ 12.10 Placement on the Bishop's List is registered in terms of

a) Layreader-in-Training

b) Layreader

c) Bishop's Layreader while that designation continues thus enabling Layreaders to resume their license at some future date at the same status as previously enjoyed.

13. Jurisdiction

§ 13.1 The license issued is that of the Bishop of Fredericton and authorizes Layreaders-in-Training, Layreaders, and Bishop's Layreaders to function within the Diocese under the supervision and direction of the Rector of the Parish in which the license is issued;

§ 13.2 Layreaders may serve in Parishes other than their own at the request of the Bishop, the Archdeacon or the Rural Dean and with the express permission of the Rector under whose supervision and direction he holds his license;

§ 13.3 Layreaders-in-Training should confine their ministry to their home Parish until they have been issued their Layreader's license;

§ 13.4 Layreaders-in-Training, Layreaders and Bishop's Layreaders serve at the pleasure and direction of the Rector of the Parish;

§ 13.5 The license, in the event of cancellation by either the Bishop, the Rector or the Candidate will be returned to the Bishop;

§ 13.6 Licenses, signed by the Rector, should be displayed in the vestry of the Candidate's home church.

14. Constitution

§ 14.1 "Ministry" does not lend itself well to organizational structure and we do not see Layreaders brought together by an "Association", or a "Union" or an "Order" but rather by the faith we hold in Jesus Christ and united by His Holy Spirit;

§ 14.2 There is no "Constitution" but rather a series of "Conventions" that refer to the unity we all have demonstrated in our Bishop and his oversight;

§ 14.3 Layreaders-in-Training, Layreaders and Bishop's Layreaders (while they continue) are accountable personally to the Bishop and their Rector in all matters relating to the exercise of the ministry, as well as corporately to the Warden of Layreaders;

§ 14.4 Financial assistance is provided by the Diocese through the annual Diocesan Budget;

§ 14.5 Application for such diocesan assistance is made to the Budget Committee of the Synod in the Fall of each year for the budgetary needs of the ensuing year, such application being made by the Warden and Deputy Warden.

15. Warden and Deputy Warden(s)

§ 15.1 The Warden shall be a priest in the Diocese of Fredericton;

§ 15.2 He shall be appointed by the Bishop;

§ 15.3 He shall serve at the pleasure of the Bishop;

§ 15.4 He shall be responsible for developing the educational and training process on a diocesan level for Layreaders-in-Training;

§ 15.5 He shall be responsible for the annual Conference and Bishop's Day;

§ 15.6 He shall liaise with priests and groups of priests and Layreaders in the role of an enabler and facilitator in the development of expressions of lay ministry;

§ 15.7 He shall supervise the production of the quarterly newsletter, Resources;

§ 15.8 He shall nominate to the Bishop persons for the position "Deputy Warden of Layreaders" for the purpose of taking on specific duties of an extended nature;

§ 15.9 He shall issue renewal stickers annually to Rectors for Layreaders-in-Training and Layreaders the Fall of each year.

16. Covenant

§ 16.1 The ministry that Priest and Layreader share is a team ministry;

§ 16.2 It is recommended that a Covenant between the Rector and Layreader be signed (at the time of the Installation of the Layreader-in-training or the Layreader or the Bishop's Layreader, while that designation continues):

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

We, by the help of God N. and M. as ministers of the Parish of A. in the Diocese of Fredericton, agree to hold to the teachings and practices of the Anglican Church of Canada as found in the Bible, the Book of Common Prayer and the Canons of the Church. We agree to the Rule of Life found on page 555 of the Book of Common Prayer. We acknowledge all members of the Church as ministers of Christ but that the ministry of Rector and Layreader must be of a close relationship and particular function. We agree that a Covenant relationship between Rector and Layreader must be open to review in terms of changing needs of the Parish, the help required by the Rector and the growth of the Layreader. The Layreader in supporting the Rector must remember that the Rector is in a unique position of ministry and must not discuss matters which violate his priesthood. The Rector will acknowledge the unique position of the Layreader and help him to develop a ministry to the Glory of God (viz., liturgical, visiting, teaching, counselling, etc.). In this ministry the Layreader agrees to:

Date: _____

Layreader

Rector

It would be valuable, where a Covenant is signed, to review the terms annually at the time of renewal of the license.

17. Remuneration

§ 17.1 Travel reimbursement shall be that established from time to time by the Stipend Committee of the Synod and shall be paid only when a Layreader is conducting services in a parish other than his own "home" parish;

§ 17.2 Remuneration for conducting services in parishes other than his own "home" parish shall be that established from time to time by the Stipend Committee of the Synod;

§ 17.3 Parishes benefiting from such service shall be responsible for meeting such costs for travel and remuneration and should be made aware of their financial obligation by the person securing the services of the Layreader;

§ 17.4 Payment is never made to a Layreader exercising his duties within his own parish.

18. Declaration

§ 18.1 A Statement of Faith shall be made at the time of the presentation of the License;

§ 18.2 Bishop's Layreaders, while they continue, shall sign the Declaration when issued with a new license;

§ 18.3 Form of Declaration for Layreaders (Layreaders-in-Training, Layreaders, and Bishop's Layreaders):

I, N., desirous to be admitted to the office of Layreader in the Diocese of Fredericton, do hereby declare that I assent to the Book of Common Prayer. I believe the doctrine and practices of the Anglican Church of Canada to be agreeable to the Word of God; I promise to abide by and conform to such regulations regarding Layreaders as are now or may be laid down by the Bishop of the Diocese and to act in my office as Layreader according to the direction of the Incumbent of the Parish in which I may minister, and to do my utmost to promote peace and harmony among all, and to endeavour to conduct myself as becomes a worker for Christ and His Church.

Layreader

Rector

Witness

19. Chalice Bearers

§ 19.1 Layreaders may not administer the Chalice at the holy Eucharist without the permission of the Bishop;

§ 19.2 Chalice Bearers need not be licensed Layreaders and application for permission for laity to administer the Chalice should be made directly to the Bishop by the Rector of the Parish in accordance with the practice established by the Bishop from time to time.

20. Amendment

§ 20.1 This document may be amended by the Bishop at any time;

§ 20.2 It would be worthwhile to review the document beginning on or before Advent 1, 1990 with an advisory committee meeting with the Warden who shall report to the Bishop and make whatever recommendations felt appropriate.

21. Interview Process by Regional Deans

§ 21.1 The Interview questions for the Layreader's License (referred to as the Diocesan License) are available by both Regional Deans as well as candidates for the license from the Warden of Layreaders;

§ 21.2 On the completion of the interview process the Regional Dean will advise the Warden of Layreaders to prepare the Layreader's License;

§ 21.3 A Comprehensive written paper must be submitted to the Warden of Layreaders before the Layreader's License is sent to the Bishop: this will apply both in the case of those qualifying for the License by means of the Rural Dean's Interview as well as those securing "credit" for attending diocesan-sponsored training events;

§ 21.4 The Interview will cover the disciplines of Spirituality, Biblical Studies, Doctrine of the Faith of the Church, and Church History.

22. Divinity Scholarship Trust Fund

§ 22.1 A Capital Fund shall be supported by the freewill offerings of Layreaders and other interested persons as well as by the net proceeds of the sale of audio tapes and video tapes of training events sponsored by the Layreaders of the Diocese;

§ 22.2 The money for such a Fund shall be forwarded by the Deputy Warden of Layreaders to the Treasurer of the Synod;

§ 22.3 The Synod of the Diocese of Fredericton shall manage the Fund and administer the interest at the direction of the Bishop for the benefit of any full-time student(s) reading for Holy Orders from the Diocese of Fredericton.

Appendix A

Application for Parochial Layreader's License

To be sent to the Warden of Layreaders

The Rev'd John Cathcart
169 Canada Street
Fredericton NB E3A 3Z7 layreader@anglican.nb.ca

who will complete the license and send it on to the Bishop of the Diocese for his signature and seal and registration by the Warden of Layreaders.

Please issue a Parochial Layreaders license for...

Name (Dr., Mr., Mrs., Miss) _____

Mailing address _____

City/Town/Village _____

Postal Code _____

Phone _____ E-mail: _____

If the candidate holds academic degrees, please indicate this.

NOTE: The Parochial License is for the Layreader-in-Training and there are no minimum requirements that must be met to be issued the license. It is seen as in-service-training with the completion of the training program resulting in the presentation of the Diocesan License. Candidates holding a divinity degree are issued the Diocesan license.

Rector's name _____

License(s) to be mailed to _____

Address _____

City/Town/Village _____

Code _____

Date _____

Appendix B

Application for Diocesan Layreader License

To: The Warden of Layreaders, Diocese of Fredericton

I recommend that the following person be considered for the Diocesan License held by Layreaders in the Diocese of Fredericton. I have met with the candidate and have conducted the prescribed interview in those areas for which no "Certificate of Instruction" was held. If applicable, please send the candidate the 'Comprehensive Test' issued at this time.

Name _____

Parish _____

Deanery _____

Mailing Address _____

City/Town _____

Code _____

Phone _____ E-mail _____

I have met with the candidate and have conducted the Interview for:

- Biblical Studies
- Doctrine
- Spirituality/ Worship
- Church History

A Certificate of Instruction was held for:

- Biblical Studies
- Doctrine
- Spirituality/ Worship
- Church History

Regional Dean

Date

Appendix C - Biblical Studies Interview

1. "How dull you are!" He answered. "How slow to believe all that the prophets said! Was the Messiah not bound to suffer thus before entering upon his glory?" Then he began with Moses and all the prophets, and explained to them the passages which referred to himself in every part of the scriptures. (Luke 24:25-27 NEB)

Comment, with reference to the "scriptures".

2. And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ. So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God — to mature manhood, measured by nothing less than the full stature of Christ. (Ephesians 4:11-13 NEB)

Comment and expand on St. Paul's model of ministry.

3. "You will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judaea and Samaria, and away to the ends of the earth." (Acts 1:8 NEB)

Comment on Jesus' expectation developing the theme of what it is that we are witnesses.

4. Outline the call of Abram, Moses, Samuel, Jeremiah with specific reference in the Scriptures, demonstrating both the Lord's initiative as well as the response to vocation by each one.

Appendix C - Doctrinal Studies

1. "The creeds portray God in the first instance as the creator of the universe. Then, however, they go on to present him in another role — as the world's redeemer in Christ. This sequence of ideas is significant. It means not only that there is a real connection between creation and redemption, but that the connection is of a particular sort. The doctrine of creation states what has to be true about the world if it is going to be the sort of world in which redemption can occur."

Comment and expand.

2. "The real issues involved in understanding the doctrine of the Trinity only come to light when we begin to identify the questions which originally gave rise to the doctrine."

From your reading and experience, identify these "questions" and show how the doctrine has been developed.

3. "It should be plain that moderns, whether they are Christian believers or not, need to change the way in which they understand the word resurrection as the New Testament uses it to characterize the destiny of Jesus."

Comment and support your position.

4. "The Nicene Creed's description of the church as "One, Holy, Catholic, and Apostolic"... are applied to the church, not for what it is in itself but for what it is in Christ."

Comment and expand.

Appendix C - Church History

1. "John Jewel, bishop of Salisbury ... was one who grasped and made his own that which might be called the Anglican attitude."

Comment and expand.

2. Outline the role of Scripture in Cranmer's renewal and reform of the church.

3. Archbishop William Temple wrote: "The unity of the Church is something much more than unity of the ecclesiastical structure, though it cannot be complete without this. It is the love of God in Christ possessing the hearts of men so as to unite them in itself as the Father and the Son are united in that love of Each for Each which is the Holy Spirit. The unity for which the Lord prays that His disciples may enjoy is that which is eternally characteristic of the triune God. It is therefore something much more than a means to any end; it is itself the one worthy end of all human aspiration; it is the life of heaven,"

Comment on the implications of this remark and its effect in the further working out of modern church history.

4. "The Lambeth Quadrilateral with its belief that the visible unity of the church consists in its acceptance of Scripture, the Nicene and Apostles' Creeds, the sacraments of Baptism and the Holy Communion, and a ministry rooted in the historic episcopacy ... is remarkable in the degree of agreement we can find the Lambeth Quadrilateral in Ignatius and Ignatius in the Quadrilateral."

Comment.

Appendix C - Spirituality and Worship

1. Share, with examples, his witness in developing and sustaining a Rule of Life as outlined in the Book of Common Prayer page 555.

Every Christian man or woman should from time to time frame for himself a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church: wherein he may consider the following:

The regularity of his attendance at public worship and especially at the Holy Communion.
The practice of private prayer, Bible-reading, and self-discipline.
Bringing the teaching and example of Christ into his everyday life.
The boldness of his spoken witness to his faith in Christ.
His personal service to the Church and the community.
The offering of money according to his means for the support of the work of the Church at home and overseas.

2. Receive from the candidate's Rector his assurance that the candidate has been instructed in the conduct of Divine Worship as local custom prevails and that he is satisfied with the general competence of the candidate.

3. Have the candidate lead in the Daily Office on the occasion of this interview.

4. Have the candidate provide a "Service outline," including hymns, Psalm(s), lections, and occasional prayers for a Sunday to be appointed by the priest taking the interview, to show a sensitivity to the development of liturgy and some workable knowledge of the tables in the Book of Common Prayer.

Appendix D

License Renewals for Layreaders

New Licenses are required when...

- a) a Rector is newly appointed to a Parish
- b) a Layreader licensed in a former Parish moves and wishes to continue (or resume)

Layreading responsibilities in his/her new Parish

Applications for new licenses must be addressed to the Warden who will prepare the appropriate license and send it on to the Bishop for his signature and seal.

Renewal stickers are issued for. .

- a) all Parochial Layreaders holding an active license
- b) all Diocesan Layreaders holding an active license

Renewal stickers are not issued for...

- a) "Bishop's" Layreaders
- b) Layreaders placed on the "Bishop's List"

P = Parochial, D = Diocesan, B Bishop's, BL = Bishop's List