



# Reader Ministry

Guidelines for Candidates, Readers  
and their Chaplains

## Contents

From the Warden of Readers, The Rt Revd Dr David Hamid .....	4
1. Reader Ministry in the Church of England .....	5
2. The Authority under which Readers operate .....	6
3. Called to Reader Ministry? .....	7
4. Selection Criteria.....	8
Checklist One – Application Procedure .....	10
5. Preparing to train as a Reader .....	11
6. The Training Course.....	12
a) Academic Study.....	12
b) Training in the Chaplaincy .....	13
c) Training events .....	15
d) Support.....	15
7. Expectations during Training.....	16
Checklist Two – Training Procedure.....	17
8. Admission and Licensing as Reader .....	18
9. The Duties of a Reader .....	20
10. Readers transferring from other dioceses.....	21
11. The Role of Readers during an Interregnum .....	21
12. If things go wrong - Grievance Procedure .....	21
13. Contact Details .....	22
14. Further Reading .....	24

Appendix 1 - Application Form for Readers.....	25
Ethnic Monitoring Form .....	27
Appendix 2 - Ministry Agreement with Chaplain.....	29
Appendix 3 - Ministry Agreement for Licensed Readers .....	32
Appendix 4 – Preaching Report Form.....	35
Appendix 5 – Liturgical Leadership Report Form .....	38
Appendix 6 – Ministry Assessment Report .....	40
Appendix 7 - Oaths to be taken during the Admission and Licensing Service.....	42
Appendix 8 - Academic Training Modules.....	43
Appendix 9 - Canons of the Church of England.....	47

**From the Warden of Readers,  
The Rt Revd Dr David Hamid**

Each of us is called through our baptism to serve God, to live a godly life, and to proclaim in our lives the Good News of God in Christ. Part of that calling is to deepen our understanding of our faith, through prayer and the reading of the scriptures, through study and reflection.

The Holy Spirit gives gifts to every baptised person to equip us to respond to God's call. For each of us, that call will be different: to service where we are, or to service in a quite different place; to a life of prayer in our own homes, or to the religious life; to proclaim our faith through teaching our children, or to public ministry; to ordained ministry, or to lay ministry. All these and many more are valid ministries, given by God, building up the life and mission of the church, the ecclesia, the community of those who are called.

This Handbook is intended for those who believe they may be called to Reader ministry. The office of Reader in the Church of England is open to lay men and women. A Reader, once admitted by the Bishop, is permitted to lead some services, to preach, teach, undertake pastoral work and assist the clergy. Readers are lay people called to be in the front line of ministry, of mission, and of theological reflection, and they need to be equipped to fulfil that vocation. Potential Readers go through a selection procedure and then follow a training course before they are admitted and licensed. These procedures are described in this Handbook.

The number of people coming forward for Reader ministry is growing in the Diocese in Europe. We are very privileged to have this committed and enthusiastic group of men and women who give of their time to serve the Church of God as a Reader. I pray that all who are exploring a vocation to this ministry will find their faith strengthened and renewed.

*+David*

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## 1. Reader Ministry in the Church of England

*'Readers are primarily called to exercise a preaching and teaching ministry in the church. They may also be involved in pastoral and educational work, evangelism and other forms of lay leadership. Many Readers are able to bring theological resources to people in the communities where they live and work.'*

**Selection for Reader Ministry  
(ABM Policy Paper No 7, 1998)**

Over 10,000 people are licensed as Readers in the Church of England. They are women and men who love God, and have been licensed by their Bishop to work as lay ministers of the gospel alongside their lay and ordained colleagues.

In the Church of England, the main role of Readers is liturgical and educational. As well as preaching and leading non-eucharistic services, Readers may teach children and adults, prepare people for baptism and confirmation, and lead discussion groups and study courses. They may also in some cases take funerals.

Reader ministry stretches far beyond the chaplaincy or congregation, however. At home or at work, in the supermarket or at the school gates, Readers meet people where they are. Like every Christian they have good news to share, but their training and their experience give them an extra dimension when it comes to talking about faith, listening sensitively, and offering pastoral support.

There are currently over one hundred Readers in the Diocese in Europe, and over thirty are in training. Increasing numbers of experienced licensed Readers are moving into the Diocese and offering themselves for ministry. We are very privileged to have this growing body of committed, trained and hard-working men and women, who give their time voluntarily to serve God, undertaking a wide range of commitments within their chaplaincies, in the Archdeaconries and the Diocese, in the wider church and community.

## 2. The Authority under which Readers operate

Authority in the Church is easily misunderstood and is often viewed through the lens of politics or secular corporate life. It is sometimes also confused with *authoritarianism*. But authority in the Church is based on the promise that every member makes when initiated into the Christian community; at baptism and confirmation, the candidates (or in the case of infants, their parents, godparents and sponsors) are asked “Do you submit to Christ as Lord?” Hence, as they take their place in the life of the Church members promise to be faithful to Our Lord, which is an acknowledgement of the source of authority for our lives as Christians.

Some individuals within the community, the Bishops, but also those with whom the Bishop shares pastoral responsibility, the priests, exercise authority under Christ in order to preserve and promote the unity, integrity and communion (*koinonia*) of the whole community, in order that the whole Church can be obedient to Christ and faithful to His mission. The exercise of authority in the Church is in order to support the vocation of the whole people of God, so that they can be people of the Way (cf. Acts 9.2) and live, work and journey together in Christ, who is the Way. The scriptural images of tending sheep (hence the Bishop’s pastoral staff) and cultivating the land to let it bear fruit, are positive and helpful images of the exercise of authority in the Church.

So, a Reader, like all ministers in the Church ordained and lay, are not autonomous authorities unto themselves. We are all accountable for our ministry to those who have oversight over us, and those who are in oversight are accountable to Christ our Lord. In day to day practice this means a Reader works under the authority and direction of the Chaplain of the Chaplaincy to which one is authorised to function.

This obligation is underlined in the promises that are made at their admission and licensing when Readers solemnly make two declarations with regard to faithful obedience to lawful authority in the Church:

“I, *A B*, will give due obedience to the Bishop of Gibraltar in Europe and his successors in all things lawful and honest.”

“I, *A B*, about to be licensed to exercise the office of Reader in the Chaplaincy of *N*, do hereby promise to endeavour, as far as in me lies, to promote peace and unity, and to conduct myself as becomes a worker for Christ, for the good of his Church, and for the spiritual welfare of all people. I will give due obedience to the minister in whose cure I may serve, in all things lawful and honest.”

We invite the Readers of this diocese to consider that the lines of authority in the Church are not merely power structures, but that they exist to support their ministry in effective service in the Church and to the world. As Jesus said of himself that he “did not come to be served but to serve” (Mt 20:28).

### 3. Called to Reader Ministry?

If you believe that you may be called to Reader ministry, this should be discussed initially with your chaplain. You will need his or her support, together with that of the Chaplaincy Council, at every stage of the process. The chaplain and Chaplaincy Council must nominate you to be licensed as a Reader.

In the situation of the Diocese in Europe, it can sometimes be difficult to distinguish your sense of calling from the chaplaincy's need, which may be immediate and urgent. You might find it helpful to discuss your call with someone outside the context of the chaplaincy. If so, you should ask your chaplain to contact one of the Area Vocations Advisors, who can help you to discern which ministry may be right for you. Some further resources offering information about the Reader Ministry and for exploring vocation and calling are listed in the Further Reading section.

If you believe that your call is to Reader ministry, you will need to fill in the application form for Readers ([Appendix 1](#)). This asks you to describe your Christian journey and your sense of calling. You will also need to complete the ethnic monitoring form. Your chaplain will need to provide a reference for you and you should name two further referees: preferably a lay member of the congregation, and someone who knows you in a non-church setting (e.g., work, community organization, etc). The Chaplaincy Council will also need to consider the financial implications and pass and minute the following resolution:

*The Chaplaincy Council welcomes and supports the nomination of N as a candidate for Reader ministry. The chaplaincy will support his/her training by (paying for all training modules and paying an annual book grant of £50). The Chaplaincy Council understands that Readers, once admitted and licensed, are entitled to the same CME provisions as licensed priests in the chaplaincy.*

Your completed application form should be returned to the Warden of Readers via [Ministry Team Administrator](#). The Diocese has a legal responsibility to ensure that anyone exercising public ministry does not pose a threat to children or vulnerable adults. Once the application form has been received, papers will be sent to you that will enable you to comply with these safeguarding regulations. You **must** fill these in and supply the supporting documentation. Without completed safeguarding procedures, it is impossible for you to be recognised as a Reader in Training.

Once all the papers have been received, the Warden of Readers will arrange for you to have a selection interview with one of the Diocese in Europe's Reader Selectors. On receipt of a positive recommendation from the selector, you will be admitted to training. At this point you will be contacted by the Director of Reader Ministry about the content and conduct of your training. Please note that the work involved in processing applications for Reader training, such as taking up references and applying for safeguarding clearance, takes a considerable period of time. For that reason, please allow for some time between submitting the application and the date of admission to training.

## 4. Selection Criteria

The Guidelines of the Archbishops' Council's Ministry Division summarise the selection criteria for Reader ministry as follows:

### 1. Ministry in the Church of England

Candidates must be baptised and confirmed and regular communicants of the Church of England who are familiar with its traditions and practices. (Although we realise that many members of our chaplaincies come from other backgrounds, we can only train people for licensed ministry in the Church of England.)

### 2. Vocation

Candidates should be able to speak of their own sense of vocation to ministry and mission, referring both to personal conviction and to the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic and informed.

### 3. Faith

Candidates should show an understanding of the Christian faith and a desire to deepen that understanding. They should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.

### 4. Spirituality and worship

Candidates should show evidence of commitment to a spiritual discipline which involves individual and corporate prayer and worship. Their spiritual practice should be such as to sustain and energise them in their daily lives.

### 5. Personality and character

Candidates should be sufficiently mature and stable to show that they can sustain the demanding role of a minister and to face change and pressure in a flexible and balanced way. They should be seen to be people of integrity.

### 6. Relationships

Candidates should demonstrate self-awareness and self-acceptance as a basis for developing open and healthy personal and pastoral relationships as ministers.

### 7. Potential for training

Candidates should be capable of undertaking satisfactorily a course of study and ministerial preparation with an open and enquiring mind.

### 8. Leadership and collaboration

Candidates should show the potential to offer wise leadership in the Church community and to some extent beyond it. They should also show ability and willingness to co-operate with other ministers and to work as team members as well as leaders.



These categories are intended to show up potential rather than looking for the finished article. You are being selected for training, and there is no expectation that you will already be fulfilling the role of a Reader. There is, however, an expectation that you will demonstrate a calling to the ministry of a Reader and a commitment to the nature of the ministry.

Across the categories, some of the key qualities are maturity in faith and life; a strong awareness of self, God and others; an open and enquiring mind; and an understanding of the joy and privilege of being called to preach the Gospel in the context of public worship.

In the situation of the Diocese in Europe, two further criteria must also be taken into consideration:

#### 9. Proficiency in English

Demonstrated proficiency in English is a requirement for all candidates for whom English is not a first language.

In a diocese in which some of those exploring their vocation have already reached retirement age, you should be aware of a final criterion:

#### 10. Age

Candidates for Reader ministry will generally be aged between 23 and 70yrs old. If you are outside these age limits but feel strongly called to this ministry, your case will be considered on its merits. You should note, however, that permission to officiate rather than a licence will be issued to those over seventy.

You should be aware that acceptance for training does not mean automatic admission. Your training will be reviewed regularly, and a final decision will be made towards the end of the course.

If you are already a licensed Lay Preacher or equivalent in a church with which the Church of England is in communion or has entered into an ecumenical agreement, you may be able to apply for Permission to Officiate or for admission as a Reader under the Ecumenical Canons. Please contact the Warden of Readers.

## Checklist One – Application Procedure

### **Please ensure that you have:**

- Spoken to your chaplain.
- Spoken to an Area Vocational Advisor, if recommended to do so.
- Discussed your vocation with your family and received their support.
- Received the support of your Chaplaincy Council in a minuted resolution.
- Completed and submitted your application form and the ethnic monitoring form ([Appendix 1](#)) together with your minuted resolution.
- Received, completed and submitted Safeguarding papers which are sent on receipt of the application form.
- Read the Oaths that you will be asked to take during the Admission and Licensing Service in [Appendix 7](#)
- Had an interview with a Diocesan Reader Selector.

### **Please ensure that your chaplain has:**

- Submitted a reference in your support
- Submitted a copy of the Chaplaincy Council minute

## 5. Preparing to train as a Reader

You will find the details of how Reader training is organised in the Diocese in Europe in the next section. It is important to note from the outset that the training is demanding, calling for self-discipline and a considerable investment of time and energy. If you believe that you are called to Reader ministry, one way that calling will express itself is in your understanding of your training as a priority so that you set aside time and energy for this task. If you find that you are too busy to train, you may need to ask yourself some searching questions about whether this is truly your vocation, or about how responsibilities might better be shared in your chaplaincy.

On average, you should expect to set aside 8–10 hours a week. It is therefore recommended that as a candidate you take the following steps ***before you begin training***:

- give up most of your other church activities (in as far as is possible in your local situation)
- develop your pattern of private prayer
- discuss the demands of the course fully with anyone you think might be affected, especially family or friends
- set up an informal support group in the congregation
- find a spiritual director / mentor / guide (please initially contact Polly Freeman who has a Directory of Spiritual Directors - email: [polly.freeman@churchofengland.org](mailto:polly.freeman@churchofengland.org))
- negotiate time and space for studying
- complete the Ministry Agreement ([Appendix 2](#)) with your chaplain.

The training course will normally take **three years**, depending on how quickly you are able to complete the required distance learning modules. The costs of training (fees, book grants, and travelling expenses to training events) should if, at all possible, be borne by your Chaplaincy Council. The fee for each module (or per 20 credits) is currently £592. Invoices will be sent to the chaplaincy by the Diocesan Finance Officer. It is recommended that the chaplaincy provide a book grant during training of £50 per annum.

*Please make sure that you discuss these expectations with your chaplain and Chaplaincy Council before the Council passes the resolution in your support.*

Exemptions from some parts of the academic training course may be given to suitably qualified candidates. These will be agreed with the Director of Reader Ministry before the beginning of the course.

## 6. The Training Course

### a) Academic Study

- Content

The academic course consists primarily of four modules in the first year and five modules in the second and final year. These are delivered by from the Eastern Region Ministry Course (ERMC) based in Cambridge, UK, with which the Diocese in Europe works in partnership.

The modules are:

*Year 1;*

- i. Introduction to the New Testament (TMM1011)
- ii. Brief Introduction to Church History (TMM1147)
- iii. Brief Introduction to Christian Doctrine (TMM1107)
- iv. Introduction to the Old Testament (TMM1021)

*Year 2;*

- i. Introduction to Pastoral Care (TMM1421)
- ii. Introduction to Spirituality and Discipleship (TMM1517)
- iii. Introduction to Preaching (TMM1347)
- iv. Introduction to Christian Ethics (TMM1167)
- v. Elements of Ministry and Mission in Context (TMM1317)

These are online classes/lectures delivered once a week, in the evening. Details of each module can be found in [Appendix 8](#).

These modules are complemented by training in preaching, teaching and pastoral care which will mainly take place in your chaplaincy and which will help you to integrate your academic study with your ministry.

These modules cover the core curriculum required of Readers by the Church of England (see [Shaping the Future: New Patterns of Training for Lay and Ordained](#).) An agreed overall standard for Reader training allows Readers admitted in the Diocese in Europe to transfer to other Dioceses in the Church of England. If you move during your training, you should receive credits in your new Diocese for work already completed.

The Warden of Readers will admit and license you as a Reader on satisfactory completion of the modules, the receipt of reports on your preaching and conduct of worship and the training assessment form from your chaplain. You will be required either in the course of your training or shortly after licencing to attend a residential course on the Anglican Tradition. This will be offered every three years over a weekend in England.

Licensed Readers who would like to be authorised to officiate at funerals are required to have completed a Diocesan Workshop on Funeral Ministry, usually held every two years either in the UK or on the Continent.

- Procedure

When you are admitted as a *Reader in training*, the Director of Reader Ministry will write to you to establish details of the content of your training. On receipt of the request from the Director of Reader Ministry, ERMIC will send you your first module. The Diocesan Finance Officer will invoice your chaplaincy. If you do not receive the study materials and textbook within three weeks, please contact the Director of Reader Ministry.

The Diocesan Office will keep a comprehensive record of the marks you receive for essays and modules.

- Contacts

You should contact the Director of Reader Ministry for questions relating to the Reader course: i.e., requests for ordering modules and questions relating to practical training. The Director of Reader Ministry is available for pastoral matters.

## b) Training in the Chaplaincy

### Readers and their chaplains should discuss this section

- Role of Chaplain

The welcoming of a Reader into a Chaplaincy assumes a pattern of ministry which is exercised in a team. The Chaplain, of course, has responsibility overall for the life, mission and ministry of the Chaplaincy, including any dependent congregations or worship centres. This responsibility is shared with other assistant clergy if there are any, but importantly with those who are licensed to lay ministry, the Reader or Readers.

A fruitful cooperation in ministry will depend on a recognition of the gifts, experience and interests of the Reader, all of which can complement and enrich the competencies of the whole team. Such a pattern flourishes when the “leader”, the Chaplain, is prepared to trust the ministerial colleagues, to commend and support their fruitful contributions to the overall ministry and offer guidance and advice when there are difficulties and challenges. Thus, the Chaplain’s role is key in the development of a Reader’s ministry, whether for a Reader in Training or a Licensed Reader, as he or she guides, encourages and teaches from the wealth of their experience.

It is a fact that most clergy, including bishops, have been formed and trained in a way that did not give much emphasis on *collaborative* ministry, so this is a skill that many in ordained ministry are always needing to develop and refine. Nevertheless, in accepting a Reader colleague into the Chaplaincy, there is a commitment to mutual support and genuine partnership, within the responsibility for the cure of souls which is given to the priest.

- Support

Reader training in the context of the Diocese in Europe is almost inevitably an isolated and isolating experience. As a Reader in Training, you are likely to encounter new ideas which may challenge you. You may find yourself being given low marks for what you thought were well-thought-out pieces of work. You may find the discipline of studying alone very hard to maintain. For all these reasons, we encourage you to set up an informal support group, drawn from your own congregation. This should be a small group of two to five people with

whom you can meet regularly for prayer and discussion of what you have been learning. This offers not only support and fellowship, but also the experience of passing on or teaching the material that you are studying which will help you to deepen your learning. This group may also offer constructive feedback on practical work such as preaching and leading services. You may find it helpful to explore the Central Readers' Council's website at [www.readers.cofe.anglican.org](http://www.readers.cofe.anglican.org).

- **Local training**

Your chaplain may or may not be part of your support group, but unless another local supervisor has been appointed, s/he will play an important role in teaching and supervising the parochial aspects of your training. This will include preaching, leading worship and liturgy, leading intercessions, administering the chalice, home communions, teaching, and pastoral care.

During your training, you are expected to gain experience of preaching, teaching, and leading worship in your chaplaincy. Episcopal permission for this need not be sought since it is a recognized requirement for those training for accredited ministry. Readers-in-Training should be given opportunities to develop their preaching and liturgical skills as appropriate, but they should preach no more than once a month.

Resources for exploring most of these areas of ministry are available from the Director of Reader Ministry. If possible, your training should be integrated with the training of others in the chaplaincy who are exercising some form of public ministry. As your training progresses, you may develop your teaching skills by leading workshops, Lent groups, prayer groups etc.

This booklet contains a *Ministry Agreement with Chaplain* ([Appendix 2](#)) which should be completed by the candidate and chaplain together **before** training begins. At the end of training and before the decision to license, the chaplain must complete the *Ministry Assessment Report* ([Appendix 6](#)) and return it to the Director of Reader Ministry.

This booklet includes feedback forms for assessment of preaching and liturgical leadership. These can be printed and completed by the chaplain and a group of lay people in the chaplaincy and discussed with you. During your training three preaching feedback forms (together with the sermon) and three liturgical leadership feedback forms should be returned to the Director of Reader Ministry.

- **Confidentiality**

Confidentiality is a critical issue: it protects the privacy of the individual and the integrity of the pastoral work of the church. Any Readers engaged in pastoral work need to respect and uphold confidentiality in all pastoral engagements. This means that personal details are not automatically passed on to the incumbent or ministry team without a person's knowledge and consent. There are, however, certain circumstances that legally require disclosure: domestic violence, child abuse, terrorism. Even so, it is necessary to let the person know that this will happen, and that any information will be passed on only to those agencies with the responsibility to take appropriate action. (Make sure you are aware of the Diocesan and your church's safeguarding policy).

- **Supervision**

The Working Agreement between Reader and Incumbent requires regular meetings between Reader and Clergy. In addition to such meetings, it may also be appropriate to identify a person outside the chaplaincy situation who can provide a listening ear, particularly for Readers engaged in pastoral duties. Such supervision provides opportunities to talk through situations (without naming names), consider other perspectives, and be encouraged and challenged. It is a safe and confidential place to explore issues not easy or appropriate to discuss with the Incumbent. The supervisor is not there to provide answers but to facilitate helpful reflection.

**c) Training events**

The main disadvantage of training for Reader ministry in the Diocese in Europe is the lack of contact with other candidates for this ministry. This deprives our Readers in Training of the opportunity to study and work together with Readers in Training from a variety of theological and ecclesiastical backgrounds. This is partly balanced by the fact that many of our chaplaincies have members drawn from a wide range of backgrounds. During your training, you should seek to use this resource by discussing the ideas you are encountering with people from different church backgrounds than your own.

Readers in Training are strongly encouraged to attend local training events offered in the Archdeaconry, and other similar workshops. The Diocese in Europe puts on two workshops every year, which are an opportunity to learn new things and meet with others. Details of such events will be circulated to all Readers. All Readers in Training should plan to attend at least one such event, and if possible two, during their training. The Diocese in Europe organises Reader Conferences every four years.

**d) Support**

If there are issues you need to discuss but prefer to talk to someone outside the chaplaincy, you can contact the Director of Reader Ministry or the Warden of Readers.

## 7. Expectations during Training

### Coursework

The assignments set by ERMIC include essays, shorter written pieces, and projects. Candidates are expected to produce original work, and quotations or any other material taken from other sources must be acknowledged. Wherever possible, written assignments should be typed and sent in a word document.

If you are coming to this kind of work for the first time or returning to it after a long break, you may find the discipline of writing and studying alone quite difficult. You may be disappointed by your marks. Do not despair! What you are learning cannot be measured only by a mark. The process of studying the Bible and how other people have believed, engaging with new ideas and formulating your thoughts will enrich your ministry. It will help you to understand your faith more deeply and to offer the Gospel to people in different ways.

### Completion of modules

You should try to make steady progress through the academic modules, agreeing with your chaplain a realistic deadline for each assignment in the module and seeking to keep to that deadline. Each of these modules must be completed within their respective year.

If you find that you are falling behind with your studies, you may find that negotiating specific deadlines for assignments with your chaplain will help you to keep to your schedule.

If possible, plan regular meetings with your support group at which you share what you have been reading and learning. This discipline will help to keep you motivated.

If you are worried that your marks indicate that you are not coping with the course, please contact the Director of Reader Ministry.

***Candidates who are not managing to complete their modules will be invited to review their Reader in Training status.***



## Checklist Two – Training Procedure

### In preparation:

You may find it helpful to think about the following:

- time and space for studying at home or elsewhere
- your other church activities
- your pattern of private prayer (you are encouraged to say the daily office)
- an informal support group in the congregation
- a spiritual director / mentor / guide

### Have you:

- agreed any study exemptions with the Director of Reader Ministry?
- completed the Ministry Agreement with your chaplain ([Appendix 2](#))?
- submitted your Ministry Agreement to the Director of Reader Ministry?

### During your Training

Have you completed you core modules?

Please ensure with your chaplain that you are going to gain experience in the following:

- preaching (feedback form [Appendix 4](#) - three to be submitted)
- leading liturgy (feedback form [Appendix 5](#)- three to be submitted)
- leading intercessions
- administering the chalice / home communions
- teaching
- pastoral care

## 8. Admission and Licensing as Reader

### Recommendation for Admission

The final decision whether to recommend candidates for admission as Readers will be made towards the end of the training course by the whole Ministry Team, taking into account the chaplain's reports and recommendation.

Readers may be admitted and licensed by an Archdeacon, by a Vicar General or by a member of the clergy at the Bishop's request, but when possible, this will be done by one of the Bishops. Depending on the Bishops' diaries, a candidate may be admitted and licensed after completion of three modules together with practical training, with the expectation that the Diocesan course, *The Anglican Tradition*, will be completed before or after admission.

### Readers' Robes

Liturgical dress for Readers is generally cassock, surplice and the distinctive blue Reader scarf. If your chaplain so wishes, you may instead wear a cassock alb and a reader scarf. You may find it useful to buy a cassock and surplice or a cassock alb during your training. You will certainly need them for your service of admission and licensing. Robes can often be bought locally; alternatively, they can be ordered from a clerical outfitter in the UK. The Reader's scarf is given to you as a gift from the Friends of the Diocese on your licensing.

### Continuing Ministerial Education

The Bishops' Regulations for Reader Ministry specify that dioceses should make provision for financial support for licensed Readers' Continuing Ministerial Education. Each chaplaincy is therefore asked to allocate funds for CME for each Reader at the same rate as for their licensed clergy. Chaplaincies with a large number of Readers should consult with the Warden of Readers as to the total amount to be allocated for the licensed Readers. Readers wishing to call on this provision to support their Continuing Ministerial Education should consult their chaplains in the first instance. The Central Readers' Council organises regular national conferences and an annual study course at Selwyn College, Cambridge. Details of these events are published on the Central Readers' Council's website at [www.readers.cofe.anglican.org](http://www.readers.cofe.anglican.org)

### Licences

A Reader's licence will be for five years and can be renewed until the Reader reaches the age of 70. A *Ministry Agreement for Licensed Readers* ([Appendix 3](#)) should be completed by the Reader and the incumbent or supervising minister **prior to licensing** and a copy of this should be returned to the Director of Reader Ministry.

The Reader's ministry will be reviewed every five years by the incumbent or supervising minister. A revised Ministry Agreement should be agreed prior to re-licensing. The re-licensing of the Reader can be done by the incumbent or supervising minister on commission from the Suffragan Bishop.

## 9. The Duties of a Reader

Readers may:

- Preach
- Lead worship, except those services and parts of services specifically excluded by Canon \*
- Read the Old or New Testament readings, Epistle or Gospel at any service
- Lead intercessions
- Receive and present the offerings of the people
- Distribute the consecrated bread and wine to the people \*
- Take Communion to the sick and housebound
- Undertake pastoral and educational work
- Assist any minister as the bishop may direct

With permission from the Chaplain, Readers may:

- Accept occasional invitations to take part in services in a church of another denomination

With permission from the Bishop, Readers may:

- Officiate at Communion by Extension services
- Officiate at Funeral services (after having successfully completed the Diocesan Funeral Course)
- Accept regular invitations to take part in services in a church of another denomination, with the approval also of the PCC of the Chaplaincy where the service is to take place.

Readers may NOT:

- Officiate at the sacrament of baptism, except in an emergency situation when it is lawful for any lay person to baptise
- Officiate at a marriage service
- Officiate at the sacrament of Holy Communion
- Pronounce the Absolution or give a Blessing but should use an authorised alternative form of words.

**As a matter of courtesy Readers should consult their incumbent before accepting engagements outside their own chaplaincy.**

## **10. Readers transferring from other dioceses**

A Reader who wishes to transfer his or her licence to the Diocese in Europe or who wishes to be given permission to officiate **must** first receive the support of the chaplain and the council of the chaplaincy in which he or she wishes to minister. This should be conveyed in writing to the Ministry Team Administrator at the diocesan office and clearly labelled as such in the *subject line*.

A copy of the certificate of admission and most recent licence should be sent to the Ministry Team Administrator by the Reader concerned. The Administrator will arrange for safeguarding checks to be undertaken as well as seek a reference from the Warden of Readers of the relevant English diocese.

Once these steps have been completed, the Warden of Readers in the Diocese in Europe will arrange for licensing to take place or grant permission to officiate. The policy on the term of the licence outlined above will apply.

## **11. The Role of Readers during an Interregnum**

During a clergy vacancy the Reader's ministry normally continues with supervision from the Area Dean and churchwardens. The Reader has no legal responsibilities for the chaplaincy which usually fall to the churchwardens and the Archdeacon but as the person who is leading and preaching during this crucial time, they have an important part to play in leading the chaplaincy through a time of change.

## **12. If things go wrong - Grievance Procedure**

The provision of a grievance procedure acknowledges the fact that sometimes relationships are sorely tested and seeks to establish a framework whereby any problems can be fairly addressed.

- a) In the first place, any difficulties on the part of the Reader in Training should be discussed with their chaplain. Likewise, any difficulties on the chaplain's part should be discussed with the Reader in Training.
- b) If no resolution can be found, the Director of Reader Ministry should be called upon.
- c) If it is impossible to resolve the issue with her help, the Director of Reader Ministry will present the case to the Warden of Readers, in whose hands the process rests thereafter.

### 13. Contact Details

#### THE READER MINISTRY TEAM

Warden of Readers:

**The Rt Revd Dr David Hamid**

email: [david.hamid@churchofengland.org](mailto:david.hamid@churchofengland.org)

Director of Reader Ministry:

**Mrs Celia Paterson**

e-mail: [celia.paterson@europe.anglican.org](mailto:celia.paterson@europe.anglican.org)

#### APPLICATION PROCEDURE:

Ministry Team Administrator:

**Polly Freeman**

e-mail: [polly.freeman@churchofengland.org](mailto:polly.freeman@churchofengland.org)

#### AREA VOCATIONS ADVISORS

Douglas Emmott (France)	<a href="mailto:douglas.emmott@mac.com">douglas.emmott@mac.com</a>
Mary Strømmen (Germany & N Europe)	<a href="mailto:mary.strommen@gmail.com">mary.strommen@gmail.com</a>
Augustine Nwaekwe (BAME Champion)	<a href="mailto:stpetersbrugge@skynet.be">stpetersbrugge@skynet.be</a>
Ray Andrews (Spain)	<a href="mailto:revrayandrews@aol.com">revrayandrews@aol.com</a>
Rodney Middleton (Gibraltar)	<a href="mailto:rodmid169@yahoo.co.uk">rodmid169@yahoo.co.uk</a>
Geoff Read (Luxembourg)	<a href="mailto:chaplain@anglican.lu">chaplain@anglican.lu</a>
Alex Gordon (Throughout the Diocese)	<a href="mailto:canonalexgordon@outlook.com">canonalexgordon@outlook.com</a>

## CLERICAL OUTFITTERS

J & M Sewing, 1 Charlotte Square, Newcastle Upon Tyne NE1 4XF, England  
website: <http://www.jmsewingservice.btinternet.co.uk>  
phone: +44 191 232 9589; fax: +44 191 230 1215

Watts & Co, 7 Tufton St, London SW1P 3QE, England  
website: <http://www.wattsandco.com>  
phone: +44 20 7222 7169; fax: +44 20 7233 1130

Wippells, 11 Tufton Street, London SW1P 3QB, England  
website: <http://www.wippell.com>  
phone: +44 20 7222 4528; fax: +44 20 7976 7536

## 14. Further Reading

### Exploring Vocation and Calling to Anglican Ministry

- John Adair: *How to Find your Vocation* (Canterbury Press 2000)
- L. William Countryman: *Living on the Border of the Holy: Renewing the Priesthood of All* (Moorehouse Publishing, Harrisburg PA 1999)
- Matt Bird: *Exploring your Vocation* (Spring Harvest Publishing 2002)
- Francis Dewar: *Invitations: God's Calling for Everyone* (SPCK 1996)
- Gordon Kuhrt: *An Introduction to Christian Ministry: Following your vocation in the Church of England* (Church House Publishing 2000)
- Margaret Silf: *Landmarks: An Ignatian Journey* (DLT 2002)
- Esther de Waal: *Living with Contradiction: An Introduction to Benedictine Spirituality* (Morehouse Publishing, 1998)

See also Resources on the Vocations Sunday website: <http://www.cofe-ministry.org.uk/vocsun/>

### Reader Ministry

- Carolyn Headley: *Readers and Worship in the Church of England* (Grove Booklet W 115)
- Gordon Kuhrt & Pat Nappin (eds): *Bridging the Gap: Reader Ministry Today* (Church House Publishing 2002)
- Cathy Rowling and Paula Gooder: *Reader Ministry Explored* (SPCK, 2009)





## Appendix 1 - Application Form for Readers

*This application **must be** endorsed by the Chaplain who will be asked to provide a reference once your application has been received. A copy of a supportive resolution from the Chaplaincy Council should be sent with this form in the form of an extract from the relevant Council Meeting minutes.*

Chaplaincy details:	Click or tap here to enter text.
Chaplaincy email address:	Click or tap here to enter text.
Applicant's full name:	Click or tap here to enter text.
Full address:	Click or tap here to enter text.
Main telephone number:	Click or tap here to enter text.
Mobile number:	Click or tap here to enter text.
Email address:	Click or tap here to enter text.
Date of birth	Click or tap to enter a date.
Date and place of Baptism:	Click or tap to enter a date. Click or tap here to enter text.
Date and place of Confirmation:	Click or tap to enter a date. Click or tap here to enter text.
Were you confirmed by a Bishop?	Choose an item.
Confirmed by (please indicate if this is an Anglican Bishop):	Click or tap here to enter text.
Occupation:	Click or tap here to enter text.
Marital status:	Choose an item.

Do you have any personal circumstances which might affect your ability to undergo training as a Reader?

Click or tap here to enter text.

On a **separate sheet**, please describe;

- a) your life story
- b) your development of faith and sense of calling to public ministry
- c) any formal theological learning you have undertaken or experience you have gained which is appropriate to the ministry of Reader in the Church of England (please attach your CV if you have one).

Please indicate whether you have ever lived in the United Kingdom for a period exceeding six months  
Choose an item.

Please supply the names, addresses and **emails** of two people (not to include your chaplain) who would give a reference on your behalf as to your suitability for preparation for ministry as a Reader. These will be preferably 1) a lay member of the congregation, and 2) someone who knows you in a non-church setting (e.g., work, community organization, etc). To demonstrate good practice, please select a male and female referee.

1. Click or tap here to enter text.

2. Click or tap here to enter text.

Applicant:	<i>eSignature</i> Click or tap here to enter text.
Chaplain:	<i>eSignature</i> Click or tap here to enter text.
Date:	Click or tap to enter a date.
Date of Chaplaincy meeting minute:	Click or tap to enter a date.

Return to:	Polly Freeman Diocese in Europe 14 Tufton Street London SW1P 3QZ <a href="mailto:polly.freeman@churchofengland.org">polly.freeman@churchofengland.org</a>
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## Ethnic Monitoring Form

From the Warden of Readers  
The Rt Dr Revd David Hamid

Dear Applicant

It is the policy of the Church of England that everyone who is eligible for licensed ministry should receive equal treatment at the point of application, whatever their ethnic origin or their nationality.

The diocese is asked to monitor this policy and I am asking you therefore to complete the form below and return it with your application form. (The questionnaire has been approved by the Committee for Minority Ethnic Anglican Concerns.)

Your answers will not affect your application in any way.

Thank you for your cooperation.

Yours sincerely

*+David*

## ETHNIC MONITORING FORM

1. What is your ethnic group?

*Choose one section (a) to (d), then tick the appropriate box to indicate your cultural background:*

- |               |                          |                            |
|---------------|--------------------------|----------------------------|
| a) Asian or   | <input type="checkbox"/> | Bangladeshi                |
| Asian British | <input type="checkbox"/> | Chinese                    |
|               | <input type="checkbox"/> | Indian                     |
|               | <input type="checkbox"/> | Pakistani                  |
|               | <input type="checkbox"/> | Any other Asian background |
| b) Black or   | <input type="checkbox"/> | African                    |
| Black British | <input type="checkbox"/> | Caribbean                  |
|               | <input type="checkbox"/> | Any other Black background |
| c) Mixed      | <input type="checkbox"/> | White and Black Caribbean  |
|               | <input type="checkbox"/> | White and Black African    |
|               | <input type="checkbox"/> | White and Asian            |
|               | <input type="checkbox"/> | Any other Mixed background |
| d) White      | <input type="checkbox"/> | British                    |
|               | <input type="checkbox"/> | Any other White background |

1. What is your country of birth?

*tick the appropriate box:*

- Africa
- Asia
- Australia / New Zealand
- North or South America
- Other European country
- UK

If **outside** the UK, please also include the present name of your country of residence:

*Click or tap here to enter text.*

**THANK YOU** for helping us with this important part of our mission.

## Appendix 2 - Ministry Agreement with Chaplain

### **The Diocese in Europe Reader in Training**

This should be discussed and agreed together **before** training begins. A copy should be sent to the Ministry Team Administrator

**Polly Freeman  
Diocese in Europe  
14 Tufton Street  
London SW1P 3QZ**

[polly.freeman@churchofengland.org](mailto:polly.freeman@churchofengland.org)

Name of Reader in Training:
Name of Chaplain:
Chaplaincy:
Chaplaincy email:

#### **I – A PREACHING MINISTRY**

*Candidates for Reader ministry are expected to preach regularly as part of their training. Recommended minimum: once a year; recommended maximum: once each month.*

How frequently do you plan that the candidate should preach?

Who will give the candidate detailed feedback on their sermons?

## **II – A LITURGICAL MINISTRY**

*Candidates are also expected to gain experience of leading worship and participating in a variety of services. Tasks involving a lot of preparation should be undertaken out of term-time where possible.*

*How often will the candidate have an opportunity to:*

*a) lead the ministry of the word at a Eucharist?*

*b) lead a non-Eucharistic service?*

*c) read a lesson?*

*d) lead intercessions?*

## **III – AN EDUCATIONAL MINISTRY**

*What other teaching opportunities will the candidate undertake? (e.g., children's work, adult study groups, talks, etc)*

## **IV – A PASTORAL MINISTRY**

*What pastoral experience will the candidate be able to gain?*

## **V – STUDY**

*How does the candidate propose to plan his or her workload in order to complete each module?*

**VI – CHAPLAINCY COMMITMENTS**

*Which church activities does the candidate need to give up during training?*

*Apart from those mentioned in Sections I – IV, which will they continue to do?*

*Which church meetings will the candidate be expected to attend?*

**VI – CHAPLAINCY SUPPORT & SUPERVISION**

*Will the chaplaincy pay the candidate’s training fees and expenses this year (including travel)?*

*How much will the chaplaincy provide as a book grant each year?*

*How often will the Chaplain and candidate meet to discuss the progress of the candidate’s training? (Recommended minimum: three times each year)*

*Are there any other points that you would like to add to this Ministry agreement?*

*Travel costs for Services to be agreed on with Chaplaincy if appropriate.*

*Agreed by:*

Candidate’s signature \_\_\_\_\_ Date \_\_\_\_\_

Chaplain’s signature \_\_\_\_\_ Date \_\_\_\_\_

# Appendix 3 - Ministry Agreement for Licensed Readers

*(A signed copy should be returned to the Ministry Team Administrator)*

Reader – Full Name:	Click or tap here to enter name
<b>1. The church or main sphere of licensed work</b>	
	<i>General description of role</i> Click or tap here to enter text.
	<i>Agreed tasks and responsibilities (with reference to Canon E4)</i> Click or tap here to enter text.
	<i>Time commitment</i> Click or tap here to enter text.
<b>2. Expectations regarding participation in the ministerial team:</b>	
	<i>Prayer</i> Click or tap here to enter text.
	<i>Bible Study</i> Click or tap here to enter text.
	<i>Theological discussion</i> Click or tap here to enter text.
	<i>Opportunities for spiritual growth</i> Click or tap here to enter text.
	<i>Discussion of chaplaincy needs and planning of duties</i> Click or tap here to enter text.
	<i>Role in relation to Church Council</i> Click or tap here to enter text.
	<i>Role in relation to deanery / archdeaconry synod</i> Click or tap here to enter text.



	<i>To whom are you (the reader) accountable?</i> Click or tap here to enter text.
<b>3. Provision for the reader's own spiritual nurture and growth</b>	
	<i>Spiritual direction / house group / prayer companion</i> Click or tap here to enter text.
	<i>Expectations regarding daily office and Eucharist</i> Click or tap here to enter text.
	<i>Reading</i> Click or tap here to enter text.
	<i>Quiet days, retreat</i> Click or tap here to enter text.
<b>4. Other expressions of ministry</b>	
	<i>Deanery or archdeaconry</i> Click or tap here to enter text.
	<i>Wider community work</i> Click or tap here to enter text.
	<i>Specialist skills or interests</i> Click or tap here to enter text.
	<i>Expectations regarding the balance between commitments in the role of reader and commitments to family, work, rest and leisure.</i> Click or tap here to enter text.
<b>5. Arrangements for re-imbusement of expenses incurred through official duties, and in support of the reader's ministry including robes, books, courses, etc</b>	
Click or tap here to enter text.	
<b>6. Arrangements for frequency of meetings with supervising minister and for periodic ministry review</b>	
Click or tap here to enter text.	
<b>7. State your (the Reader) current level of Safeguarding training with date</b>	
Click or tap here to enter text.	

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Incumbent or Supervising Minister:	<i>eSignature</i> Click or tap here to enter text.
Reader:	<i>eSignature</i> Click or tap here to enter text.
Date:	Click or tap to enter a date.

Please return to: <i>via email or post</i>	Polly Freeman, Ministry Team Administrator <a href="mailto:polly.freeman@churchofengland.org">polly.freeman@churchofengland.org</a> Diocese in Europe 14 Tufton Street London SW1P 3QZ
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## Appendix 4 – Preaching Report Form

*Preaching practice is an important part of our reader training programme.  
Please make your comments on this form after three sermons and return it to  
Diocesan Director of Reader Ministry.*

Name of Reader in Training:	Click or tap here to enter text.
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### The Context

Place of worship:	Click or tap here to enter text.
Date   Time:	Click or tap to enter a date.   Click or tap to enter a date.
Description of building:	Click or tap here to enter text.
Time of liturgical year:	Click or tap here to enter text.
Particular circumstances (e.g., Baptism, Church anniversary, Remembrance Sunday etc.): Click or tap here to enter text.	
Comment on how well this context was taken into account in the sermon: Click or tap here to enter text.	

### The Congregation

Numbers:	Click or tap here to enter text.
Age range:	Click or tap here to enter text.
Gender distribution:	Click or tap here to enter text.
Social background:	Click or tap here to enter text.
How appropriate was the sermon to this kind of congregation? Click or tap here to enter text.	

### Relationship with the congregation

---

Please comment on how well the preacher related to the congregation during the sermon  
*(For example: Was the sermon at the right level for the congregation? Was it the right length? Did the preacher look at the congregation? Was there a sense of rapport? Did the preacher have any distracting mannerisms? Was there any dialogue with the congregation? If jokes were used, did people laugh? Was there good use of silence and pauses?)*

Click or tap here to enter text.

### Preaching

Identify the main points of the content of the sermon. How well did the sermon use story? Images/pictures? Flow of argument?

Click or tap here to enter text.

Please comment on how the Bible was referred to and used during the sermon. Did the scripture passage/readings feature prominently in the sermon? Just at the start? All the way through? Nowhere specifically? Other (please specify)?

Click or tap here to enter text.

Please comment on the delivery of the sermon. (Was it audible? Was it being read? Did the preacher vary the pitch and pace of voice appropriately? Did the preacher speak too slowly/fast?)

Click or tap here to enter text.

Please comment on the beginning and the end of the sermon:

Click or tap here to enter text.

Please describe the **style** of the sermon:

*(For example: was it conversational or judgemental or pastoral or relaxed or prophetic or humorous or comforting or earnest?)*

Click or tap here to enter text.

Was the sermon worth listening to? What was the main point that you took away from it?  
*Describe how you were touched by it / challenged / instructed / inspired?*

Click or tap here to enter text.

In my opinion, further work on the following points in these areas would be useful:

Click or tap here to enter text.

Did you discuss your reactions with the preacher after the service? If so, how were they received by the preacher?

Click or tap here to enter text.

Signed:

Click or tap here to enter text.

Date:

Click or tap to enter a date.

<p>Please return to: <i>via email</i> <i>or post</i></p>	<p>Celia Paterson, The Director of Reader Ministry <a href="mailto:celia.paterson@europe.anglican.org">celia.paterson@europe.anglican.org</a> Diocese in Europe 14 Tufton Street London SW1P 3QZ</p>
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# Appendix 5 – Liturgical Leadership Report Form

*Liturgical leadership is an important part of reader ministry. Please make your comments on this form after three services and return it to the Director of Reader Ministry.*

Name of Reader in Training:	Click or tap here to enter text.
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**The Context**

Place of worship:	Click or tap here to enter text.
Date   Time:	Click or tap drop down to enter date   Click or tap here to enter time.
Description of building:	Click or tap here to enter text.
Time of liturgical year:	Click or tap here to enter text.
Form of service:	<i>(Morning Prayer, Evening Prayer, Family Service, etc.)</i> Click or tap here to enter text.
Particular circumstances:	<i>(e.g., Church anniversary, Remembrance Sunday, etc.)</i> Click or tap here to enter text.

**Relationship with the congregation**

Please comment on how well the leader related to the congregation during the service  
*(For example: did the leader look at the congregation? Was there a sense of rapport? Did the leader have any distracting mannerisms? Did you know when to stand, when to sit, when to kneel, when to respond, when to sing?)*  
Click or tap here to enter text.

**Atmosphere**

Please comment on the atmosphere of the service.  
*(Was it quiet? peaceful? joyful? sad? thoughtful? Was this appropriate? Were you able to pray, to confess, to give thanks, to grieve, to worship? Did you feel that the congregation was praying and worshipping together?)*  
Click or tap here to enter text.

**Voice and Pace**

--

<p>Please comment on the leader's voice and pace.  <i>(Could you hear what was being said? Were the congregational prayers introduced clearly as such? Were they led at a suitable pace? Was the use of silence appropriate?)</i>  Click or tap here to enter text.</p>	
<p><b>Use of liturgical texts and of own words</b></p>	
<p>Please comment on the leader's use of liturgical texts and their use of their own words.  <i>(Did the leader seem familiar with the liturgy? Did you have the sense that you were being read to or were you being led in prayer? Were the leader's own words of introduction; of welcome; leading into prayers or music, appropriate in content and in length?)</i>  Click or tap here to enter text.</p>	
<b>Singing</b>	<p><i>If parts of the liturgy were sung, please comment on the leader's singing.</i>  Click or tap here to enter text.</p>
	<p><i>Was the liturgy audible and comprehensible?</i>  Click or tap here to enter text.</p>
	<p><i>Was the singing in tune?</i>  Click or tap here to enter text.</p>
	<p><i>Too loud? Too quiet?</i>  Click or tap here to enter text.</p>
Any other comments:	<p><i>Please offer any other comments which you think might be helpful.</i>  Click or tap here to enter text.</p>
Signed:	<i>eSignature</i>
Date:	Click or tap drop down to enter a date.
Please return to: <i>via email or post</i>	<p>Celia Paterson, The Director of Reader Ministry  <a href="mailto:celia.paterson@europe.anglican.org">celia.paterson@europe.anglican.org</a>  Diocese in Europe  14 Tufton Street  London  SW1P 3QZ</p>

# Appendix 6 – Ministry Assessment Report

*In assessing the candidate’s readiness for licensed ministry, please make your comments on this form and return it to the Director of Reader Ministry.*

**CONFIDENTIAL**

Reader in Training:	Click or tap here to enter text.
Chaplaincy:	Click or tap here to enter text.
Chaplain:	Click or tap here to enter text.
Local Supervisor <i>(if applicable)</i> :	Click or tap here to enter text.

Please indicate who was involved in this assessment	Click or tap here to enter text.
Has the candidate seen and discussed this assessment?	YES <input type="checkbox"/> NO <input type="checkbox"/>

<b>Please comment briefly on the following areas:</b>
<p>Academic achievement:  <i>(Please indicate also how often the candidate preaches and leads worship)</i>          Click or tap here to enter text.</p>
<p>Prayer life and spirituality:          Click or tap here to enter text.</p>
<p>Preaching and liturgical leadership:          Click or tap here to enter text.</p>
<p>Leadership and involvement in groups:          Click or tap here to enter text.</p>
<p>Involvement in the life of the chaplaincy:          Click or tap here to enter text.</p>
<p>Teaching ability or ability to share faith and learning:          Click or tap here to enter text.</p>



Pastoral relationships and understanding of confidentiality:

Click or tap here to enter text.

**Application of learning from training to:**

a) own life:

Click or tap here to enter text.

b) preaching and work in the chaplaincy:

Click or tap here to enter text.

c) Awareness of own strengths and weaknesses and of consequences of these for ministry:

Click or tap here to enter text.

Any other comments:

Click or tap here to enter text.

**For Candidates studying the final module**

Do you feel that this candidate is ready for ministry as a Licensed Reader?

Click or tap here to enter text.

Is there a particular occasion when you would like the candidate to be admitted and licensed?

Click or tap here to enter text.

Signed:

Click or tap here to enter text.

Date:

Click or tap the drop down to enter a date.

Please return to:

*via email  
or post*

Celia Paterson, The Director of Reader Ministry

[celia.paterson@europe.anglican.org](mailto:celia.paterson@europe.anglican.org)

Diocese in Europe

14 Tufon Street

London

SW1P 3QZ

## Appendix 7 - Oaths to be taken during the Admission and Licensing Service

The Church of England is part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons. In the Declaration you are about to make will you affirm your loyalty to this inheritance of faith as your guide and inspiration under God in bringing the grace and truth of Christ to this generation and making Him known to those among whom you minister?

Reader: I, *(full name)*, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer, I will use only the forms of service which are authorised or allowed by Canon.

I, *(full name)*, about to be licensed to exercise the office of Reader in the Diocese of Gibraltar in Europe, do hereby promise to endeavour, as far as in me lies, to promote peace and unity, and to conduct myself as becomes a worker for Christ, for the good of his Church, and for the spiritual welfare of all God's people. I will give due obedience to the Bishop of Gibraltar in Europe and his successors and the minister in whose cure I may serve, in all things lawful and honest.

## Appendix 8 - Academic Training Modules

The major part of the academic training for Reader ministry is provided by the Eastern Region Ministry Course (ERMC) based in Cambridge, UK. It is a two-year study programme leading to a Certificate of Higher Education in Theology, Ministry and Mission, validated by Durham University. Students study together with first and second year ordinands, as well as with Reader ministry trainees from other dioceses, with all the advantages of being part of a community of learning.

Each term consists of 10 weeks with a 2-hour online class/lecture delivered once a week, in the evening. On average, a further 4 hours per week of private study and preparation is required.

<b>Year One</b>	<b>Year Two</b>
<p><b>Autumn Term</b></p> <p><b>Introduction to the New Testament (TMM1011)</b></p> <p><b>20 Credits</b></p> <p>This module will offer students an initial overview of the New Testament, of the various genres of literature that are found in it and of the major theological themes its writings raised. It will present the contexts and concerns out of which the New Testament books emerged, set them within their broader historical, religious and cultural backgrounds, and examine the ways that the ancient authors expressed both particular pastoral concerns and more general theological convictions. Further, the module will explore some of the ways in which the New Testament has been handled and used in various eras and contexts, and will allow careful consideration of what might constitute appropriate interpretation and use of these books in today’s church and world. Students will be encouraged to read the whole New Testament in the course of their work on the module.</p>	<p><b>Autumn Term</b></p> <p><b>Introduction to Pastoral Care (TMM1421)</b></p> <p><b>20 Credits</b></p> <p>This module seeks to explore and discuss some of the key themes in pastoral care and ministry. Through analysis of the assumptions and different perspectives that can be associated with pastoral themes and issues, you will engage with pastoral care in both congregational and wider contexts. There will be an emphasis on examining personal experience of pastoral care and how this influences personal response and pastoral practice. The module will seek to develop and resource skills for pastoral ministry and enable you to use a variety of sources to understand the context and issues and to form an appropriate pastoral response. Throughout the module, you will consider how pastoral care can be prophetic and theological in its expression.</p>

**Spring Term****Brief Introduction to Church History  
(TMM1147) (weeks 1-5)****10 Credits**

This module introduces students to the study of the Church in historical context. Students will be familiarised with the practices, methods, and modes of Church history through the examination of specified historical period or periods. The module will help students grasp the historical experience of the Church as a foundation for further study in Church history, doctrine, liturgy, and pastoral practice. As appropriate to the specified timeframe, particular attention will be paid to the historical context of the formation of Christian doctrine, the nature of the Church's self-understanding and self-expression, her relations with, and her interaction with other religious and philosophical traditions. Due attention must also be paid to the variety of Christian experience in the specified periods.

**Brief Introduction to Christian Doctrine  
(TMM1107) (weeks 6 – 10)****10 Credits**

This module builds foundations for ongoing study in Christian Doctrine by examining the ways in which Christians have known and described God as Creator, as the Son who came to save and as the Spirit who is the Life-giver. The module will also explore the sources which have been used to describe that knowledge, namely scripture, tradition, reason and experience. These foundations will be rooted in the life of the Church both in the sense of locating where that belief emerges from but also how it is held through the creeds and how it helps to re-shape the church today. The module will be based in a faith which seeks understanding so that a passion can be instilled which enables a student to make connections between faith and life. More than this, it is hoped that by exploring the voices which have gone before, students can both make sense of the framework in which belief is set but can also find their own voices.

**Spring Term****Introduction to Spirituality and Discipleship  
(TMM1517) (weeks 1-5)****10 Credits**

This module will offer an overview of five broad traditions of Christian spirituality with their practices of private and corporate prayer and engagement with the Church and the world. They will be set in their historical and ecclesial contexts and links made with contemporary spiritual movements. Relevant scriptural and doctrinal sources will be explored. Students will be expected to broaden and develop their own prayer life by engaging in the various spiritualities and reflecting on their own discipleship through a spiritual and learning journal. We hope that students will find this a very practical course but one that challenges and inspires them to engage in the spiritual disciplines and reflect on them for their own and other's lives.

**Introduction to Preaching  
(TMM1347) (weeks 6 – 10)****10 Credits**

This module provides opportunities to engage with key aspects of preaching and is likely to include: the theology and theory of preaching, different models of preaching, approaches to engaging with Scripture, rhetorical strategies, practical skills of delivery.

**Summer Term**

**Introduction to the Old Testament  
(TMM1021)**

**20 Credits**

This module provides an initial overview of the Old Testament. The teaching is oriented around some of the key genres, since understanding the kinds of literature in the Old Testament provides important guidance about how to interpret texts appropriately in historical, literary, cultural context. Some of the tools, methods and approaches used in modern biblical scholarship are also introduced, paying attention to their limitations as well as their strengths. Particular attention is paid to the tension between historical critical and literary approaches to the text. In addition, students will be given an overview of the developing plot of the Old Testament as it traces the journey of the people of God through the Pentateuch, the historical books, the prophets, and on towards the New Testament. Guidance is given about how to acknowledge the contingent and temporary character of much of the Old Testament, while affirming how it remains a vital theological and historical foundation for later Christian life and thought.

**Summer Term**

**Introduction to Christian Ethics  
(TMM1167) (weeks 1 – 5)**

**10 Credits**

This module integrates the theory and practice of Christian ethics. It begins by looking at questions of methodology in Christian ethics, commending an approach to Christian ethics which engages with key sources: The Bible, Christian tradition, reason and experience. It considers different approaches which variously emphasise rules, consequences and virtues, before looking more closely at the key virtues of love and justice. Linked with this discussion is a survey of important issues in the contemporary world, exploring topics in political, ecological and sexual ethics. Both academic understanding of Christian ethics and the practical living of Christian faith are emphasised.

**Elements of Ministry and Mission in Context  
(TMM1317) (weeks 6 – 10)**

**10 Credits**

Students enrolled on this module will be reflecting on their own ministry contexts (or a different placement), focussing on the nature of ministry, mission and vocation and their relation to ecclesiology. and two of the following areas: biblical and theological foundations for the church's participation in the mission of God biblical and theological foundations for collaborative ministry and leadership the skills for analysing a community / congregation theological reflection methodology for reflective practice.

Students can begin the two-year ERMC course either in the Autumn Term or the Spring Term of year one. A student beginning in the Spring Term will normally complete the New Testament Module in the Autumn and adjustments will need to be made for the student to complete all the modules.

Two additional modules are delivered by the Diocese in Europe, normally through a residential workshop weekend:

**Anglicanism**

**Funeral and Bereavement Ministry**

## Appendix 9 - Canons of the Church of England

### Canon E4 - Of Readers

1. A lay person, whether man or woman, who is baptized and confirmed and who satisfies the bishop that he is a regular communicant of the Church of England may be admitted by the bishop of the diocese to the office of reader in the Church and licensed by him to perform the duties which may lawfully be performed by a reader according to the provisions of paragraph 2 of this Canon or which may from time to time be so determined by Act of Synod.
2. It shall be lawful for a reader:
  - a. to visit the sick, to read and pray with them, to teach in Sunday school and elsewhere, and generally to undertake such pastoral and educational work and to give such assistance to any minister as the bishop may direct;
  - b. during the time of divine service to read Morning and Evening Prayer (save for the Absolution), to publish banns of marriage at Morning and Evening Prayer (on occasions on which a layman is permitted by the statute law so to do, and in accordance with the requirements of that law), to read the word of God, to preach, to catechize the children, and to receive and present the offerings of the people;
  - c. to distribute the holy sacrament of the Lord's Supper to the people.
- 2A. The bishop may also authorize a reader to bury the dead or read the burial service before, at or after a cremation but only, in each case, with the goodwill of the persons responsible and at the invitation of the minister of a parish or an extra-parochial place within the meaning of section 1 of the Deaconesses and Lay Ministry Measure 1972. When a cure is vacant the reference in this paragraph to the minister of a parish shall be construed as a reference to the rural dean.
3. The bishop of every diocese shall keep a register book wherein shall be entered the names of every person whom he has either admitted to the office of reader or licensed to exercise that office in any place.

### Canon E5 - Of the nomination and admission of Readers

1. A candidate for the office of reader in a parish or district shall be nominated to the bishop by the minister of that parish or district; and a candidate for the said office in a wider area by one of the rural deans or archdeacons after consultation with the minister of his parish or district.
2. The nominator in making such nomination shall also satisfy the bishop that the said person is of good life, sound in faith, a regular communicant, and well fitted for the work of a reader, and provide all such other information about the said person and the duties which it is desired that he should perform as the bishop may require.

3. No person shall be admitted to the office of reader in the Church except it be found on examination, held by the bishop or by competent persons appointed by the bishop for this purpose, that he possesses a sufficient knowledge of Holy Scripture and of the doctrine and worship of the Church of England as set forth in The Book of Common Prayer, that he is able to read the services of the Church plainly, distinctly, audibly, and reverently, and that he is capable both of teaching and preaching.
4. Every person who is to be admitted to the office of reader shall first, in the presence of the bishop by whom he is to be so admitted or of the bishop's commissary, make the declarations set out below, the preface which precedes the Declaration of Assent in paragraph 1(1) of Canon C 15 (with the appropriate adaptations) having first been spoken by the bishop or commissary:

I, A B, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer I will use only the forms of service which are authorized or allowed by Canon.

I, A B, will give due obedience to the Lord Bishop of C and his successors in all things lawful and honest.

5. The bishop shall admit a person to the office of reader by the delivery of the New Testament, but without imposition of hands.
6. The bishop shall give to the newly admitted reader a certificate of his admission to the office; and the admission shall not be repeated if the reader shall move to another diocese.

#### **Canon E6 - Of the licensing of Readers**

1. No person who has been admitted to the office of reader shall exercise his office in any diocese until he has been licensed so to do by the bishop thereof: Provided that, when any reader is to exercise his office temporarily in any diocese, the written permission of the bishop shall suffice.
  - 1A. A licence authorizing a reader to serve in a benefice in respect of which a team ministry is established may be in a form which specifies the term of years for which the licence shall have effect.
2. Every reader who is to be licensed to exercise his office in any diocese shall first, in the presence of the bishop by whom he is to be licensed, or of the commissary of such bishop, (a) make the declarations of assent and of obedience in the form and manner prescribed by paragraph 4 of Canon E 5; (b) make and subscribe the declaration following:



I, A B, about to be licensed to exercise the office of reader in the parish (or diocese) of C, do hereby promise to endeavour, as far as in me lies, to promote peace and unity, and to conduct myself as becomes a worker for Christ, for the good of his Church, and for the spiritual welfare of [my] \*all people. I will give due obedience to the Bishop of C and his successors and the minister in whose cure I may serve, in all things lawful and honest. If the declarations of assent and of obedience have been made on the same occasion in pursuance of paragraph 4 of Canon E 5 it shall not be necessary to repeat them in pursuance of this paragraph and in the declaration set out above the words 'the Bishop of C and his successors and' may be omitted.

3. The bishop of a diocese may by notice in writing revoke summarily, and without further process, any licence granted to a reader within his diocese for any cause which appears to him to be good and reasonable, after having given the reader sufficient opportunity of showing reason to the contrary; and the notice shall notify the reader that he may, within 28 days from the date on which he receives the notice, appeal to the archbishop of the province in which that diocese is situated. On such an appeal the archbishop may either hear the appeal himself or appoint a person holding the office of diocesan bishop or suffragan bishop in his province (otherwise than in the diocese concerned) to hear the appeal in his place; and, after hearing the appeal or, if he has appointed a bishop to hear the appeal in his place, after receiving a report in writing from that bishop, the archbishop may confirm, vary or cancel the revocation of the licence as he considers just and proper, and there shall be no appeal from the decision of the archbishop. Where the see of the archbishop is vacant or the archbishop is also the bishop of the diocese concerned, any reference in the preceding provisions of this paragraph to the archbishop of the province shall be construed as a reference to the archbishop of the other province, but any bishop appointed by the archbishop of the other province by virtue of this paragraph shall be a bishop serving in the province which contains the diocese concerned. Any appeal under this paragraph shall be conducted in accordance with rules approved by the Archbishops of Canterbury and York; and any such rules may provide for the appointment of one or more persons to advise the archbishop or bishop hearing such an appeal on any question of law arising in the course thereof.
- 3A. Where a bishop has granted a licence to a reader to serve in his diocese for a term of years specified in the licence, the bishop may revoke that licence under paragraph 3 of this Canon before the expiration of that term, and where he does so that reader shall have the like right of appeal as any other reader whose licence is revoked under that paragraph.
4. No bishop shall license any reader to be a stipendiary in any place until he has satisfied himself that adequate provision has been made for the stipend of the said reader, for his insurance against sickness or accident, and for a pension on his retirement.

\*Note: The word 'my' should have been removed by Amending Canon No. 23. A future Amending Canon will correct this omission, but in the meantime, the word should be omitted as required by the sense.