

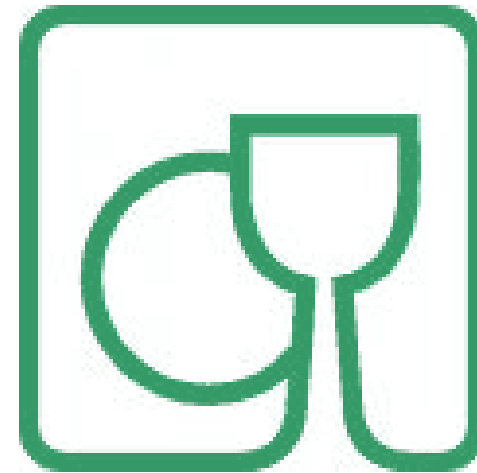
Resources list

You may find some of the following materials helpful in following up what you have learnt on this course:

- Common Worship Today
(Ed. Mark Earey and Gilly Myers) Harper Collins, 2001
- Using Common Worship: Holy Communion
(Mark Beach) Church House Publishing, 2000
- Communion in Common Worship: The Shape of Orders One and Two
(Jeremy Fletcher) Grove Books W 159, 2000
- The Eucharistic Prayers of Order One
(Colin Buchanan and Charles Read) Grove Books W 158, 2000
- Home Communion: A Practical Guide
(Carolyn Headley) Grove Books W 157, 2000
- How to Distribute Communion
(Trevor Lloyd) Grove Books W 220, 2014

Space for your own notes:

Published: January 2014



Lay Ministers of Communion **Tutors' handbook**

Introduction from the Bishop of Horsham

I am very grateful to you for taking on this task. For many years clergy and lay tutors in each deanery have trained folk who have been selected from within their parishes to prepare for this ministry. This new version of the training materials depends on your knowledge, experience and leadership skills even more than previously. The heart of the learning is in the interactions between the group members and the tutors as they study the Bible, the liturgy and their own experience together.

+ Mark Horsham

What the training is designed to do:

- Prepare lay people to be ministers of communion
- Explore the biblical and historical roots of the eucharist
- Provide an understanding of the eucharist that is broader than the parochial
- Provide guidance on the practicalities of administering communion within the parish

Structure of the course:

The course consists of two sessions:

- A 2 to 2½ hour training event delivered within the deanery, normally involving people from a variety of parishes, led by two trainers, one clergy and one lay, preferably from different traditions. *This handbook guides you through this.*
- A teaching session within the parish with the incumbent that reflects the traditions and practices of that parish. *Separate notes on this are sent to incumbents.*

theological traditions within the Church of England (as is intended), their positive attitude to each others' position is key to modelling this acceptance.

- **Keeping the group focussed and to time**

The course material gives some indication of how long to spend on each section. These timings are very tentative indicators and may vary from group to group. They should give you some idea of whether you need to speed up or slow down as you go along. At times you may need to bring the group back to the task in hand - remember they will have the opportunity to discuss issues further in the sessions with their own incumbent.

- **Avoiding technical language**

As far as possible the course material avoids the over-use of technical and theological language as this can be very off-putting to adult learners. It can be used as a way of showing how clever the tutor is, rather than helping the learner to understand. In particular, in Section E we have avoided language such as transubstantiation and consubstantiation, and there is no mention of Calvin or Zwingli! There are other ways and places for exploring such delights. Where new words or ideas are introduced, tutors should be careful to explain them clearly and check that participants have understood them.

- **Celebrating an informal eucharist**

In the development of this course we have found that the opportunity to share in an informal eucharist at the end of Section F has been very much valued by participants as it grounds the learning in reality and provides a good opportunity for kinaesthetic learning. In a sense the rest of the course provides the Liturgy of the Word, so it is sensible to start from the Peace or the Offertory. If the group is sitting in a circle it is appropriate and moving for the bread and wine to be passed from person to person.

The role of the tutors

The role of the two tutors in leading the group is vital to effective learning within this course. In particular, they should focus on a number of key principles:

- **Adults learn in different ways**

Different people have different personalities and so learn best in different ways; these include:

- ◆ Verbal
- ◆ Visual
- ◆ Aural
- ◆ Kinaesthetic (ie through action and movement)
- ◆ Social (ie in a group, through discussion and relationships)

This course is designed to enable a variety of learning styles to operate. It does not encourage a straight lecturing model! The one consistent positive experience from previous courses is the value of participants learning from each other: the power of conversation.

- **Establishing a warm and affirming welcome**

Normally the members of the group will arrive not knowing many people in the group, so it is important for the tutors to establish a relaxed and welcoming environment where people will quickly feel at home. Serving refreshments as they arrive and encouraging everyone to form sub-groups with people from a variety of parishes should help this happen. Try to arrange a circle of chairs rather than sitting in rows (or worse still, pews). You will need to be alert to those in the group who are diffident or lack confidence; you may have to restrain the confident or even combative members!

- **Modelling the acceptance of differences**

A key principle underlying this course is that there is no single right way of celebrating the eucharist - not even the one you are used to in your own parish. If the two tutors are from contrasting

Running the deanery course:

Notes on the administration of the course within the deanery accompany this handbook.

Resources needed to run the course:

- A comfortable room with sufficient space for the whole group to sit in a circle and for breaking into small groups. Tables are helpful so that the participants can make notes and complete their workbooks.
- Refreshments provided at the start and at a suitable break in the course.
- Flipchart or whiteboard (or an equivalent).
- Bibles for all participants (they have been asked to bring their own, but it is useful to have some spares available).
- The Course Workbook plus a copy of the Common Worship Order One Eucharist (the red booklet) for each participant; you will have been sent sufficient of these from Diocesan Church House.
- This Tutors' Handbook. The material printed in blue is for your guidance; it does not appear in the Course Workbook.
- Model briefing notes for the in-parish session delivered by the incumbent.
- The Course attendance sheet sent from Church House; you will need to complete and sign this after the session, returning it to Samantha Alsop (samantha.alsop@chichester.anglican.org).
- Bread and wine (and necessary linens/vessels) if the optional eucharist is to be included in section F.

Welcome to the deanery session of the LMC course

A: Introductions [15 mins]

1. Getting to know you: who we are.
2. Opening prayer.
3. Divide into groups of 4, with as much variety of parishes/gender/age as possible.
4. Within the groups, introduce yourselves with your name, church background and a brief idea of what roles you have within your parish (eg PCC member, lesson reader, intercessor, home group leader, youth and children's leader, etc).
5. How the course will run and what you will need.

B: Experiencing the eucharist¹ [30 mins]

1. In groups of 4, discuss:
 - How is the eucharist celebrated in your parish?
 - What does the eucharist mean for me?
 - Have you experienced different ways of celebrating it?
 - What similarities/differences are there within the group?
2. Report back to the whole group.
3. In the whole group, identify:
 - What different names are used for this service?
EUCCHARIST LORD'S SUPPER BREAKING OF BREAD
MASS HOLY COMMUNION DIVINE LITURGY
 - What significance do the different names have?
4. What is your understanding of a sacrament?
Discussion of the different ways in which Anglicans have understood the sacraments.

¹ In these notes the term 'eucharist' is used to refer to the service; as section B3 will show there are many different names used within the Church of England and in other churches.

Our sacrificial response is in worship ('our sacrifice of thanks and praise') and in our lives as disciples ('through him we offer you our souls bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory.'). **In what ways do you understand the idea of sacrifice in the eucharist?**

Presence

This is something to experience rather than analyse; it's where we encounter Christ. He may be said to be present in the eucharist in a variety of ways: in the bread and wine; in the sacramental action; in the word; in the congregation gathered. Compare Matthew 18.20 and John 6.53-56. Again, different Christians have different beliefs in this area: **where do you believe Christ is in the eucharist?**

Proclamation

'As often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes again' (1 Corinthians 11.26). **How does the eucharist act as a proclamation? What place does it have in evangelism?**

F: Conclusion [5-30mins]

Recap the main points covered. What has been familiar and what has been fresh? What have the group learnt from each other?

The session may end with a simple eucharist together.

Following this session with people from a variety of parishes and traditions you will need to have a briefing session within your own parish (with its own distinctive way of doing things). You should arrange this with your own Incumbent as soon as is convenient.

¹ We are grateful to the Diocese of Winchester for some of the ideas used in this section.

E: The meaning of the eucharist [30 mins]

There are several different ways to approach this section, depending very much on the nature of the group, and their level of knowledge and understanding. You will need to judge the proportion of discussion and of direct teaching that is needed. You may focus on some sections more than others. It may be useful to link some sections with the different names identified in section B3.

The meaning of the eucharist is multi-layered; different meanings will have greater or lesser significance for different Christians. The various eucharistic prayers in *Common Worship* explore these ideas in different ways.¹

Thanksgiving

Eucharist = thanksgiving. Thanking God for all he has done in and through Christ; for his incarnation, death and resurrection; for the gift of the Holy Spirit and his work in our lives (2 Corinthians 9.15). **What do you want to thank God for most in a eucharist?**

Communion

A word with many meanings: our communion with God in and through the service (1 Corinthians 1.9); our communion with each other in worship and fellowship (Acts 2.42). **Could you have a solitary eucharist?**

Remembering

This goes back to Jesus' words at the last supper: 'do this in remembrance of me' (Luke 22.19). In each eucharist we experience again and enter into the reality of what God has done for us in Jesus. **What do you remember most vividly in a eucharist?**

Sacrifice

This has been an idea that different Christians have understood in various ways. In the New Testament there is teaching about Jesus' 'once for all' sacrifice bringing to an end the repeated sacrifices of the Old Testament system (eg Hebrews 7.27, 10.12). His sacrifice includes his self-offering and self-emptying (Philippians 2.5-8) as well as his death on the cross.

C: The origins of the eucharist [15 mins]

1. Read **Mark 14.12-26**, an account of the last supper that Jesus had with his disciples before his trial and crucifixion. Imagine you were there.
2. Explore the background of the story:
 - Passover
 - Sacrifice – the priest and victim
 - Unleavened bread
 - Threats to Jesus' life: the sense of foreboding
 - Covenant (some MSS have 'new covenant' in v24; what difference does this make?)
3. Discuss: what were the disciples' feelings as the meal took place?

D: The shape of the eucharist [30 mins]

1. Using the red *Common Worship: Eucharist* booklet, fill in the square boxes on the chart on pages 4-5 to show the major sections of a eucharist. What might the circle represent? Work in groups; report back to the whole group using the flipchart.
2. In groups, read aloud:
 - Mark 14.22-23
 - Luke 24.30
 - John 6.11
 - 1 Corinthians 11.23-24
3. Identify what 4 actions are common to these accounts of the different

| | |
|---------|---------------|
| 1 TAKE | 2 THANK/BLESS |
| 3 BREAK | 4 GIVE |

events:

4. Where do these four actions come in the Liturgy of the Sacrament?

The shape of the eucharist

