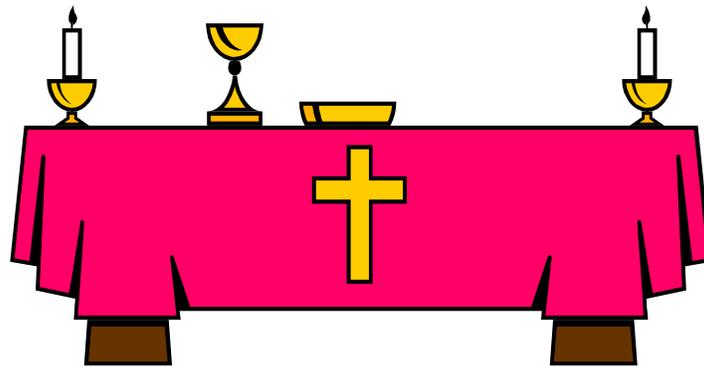


QUEEN'S COLLEGE
Faculty of Theology

Chapel Handbook



Revised, August 30, 2018

INTRODUCTION

At Queen's College, emphasis is placed on the development of community life as the context in which spiritual growth takes place. Both full-time faculty and postulants are required to attend the daily offices of Morning and Evening Prayer, the celebration of the Holy Eucharist, days of Awareness, and College Retreats. Each member of the community is also encouraged to nurture her or his spiritual development by establishing a working pattern of personal prayer.

-- Queen's College Calendar 2018 – 2019

A theological college is both an academic institution and a community of Christians. An integral part of our collegiate life is the gathering of our community for the Eucharist and the Daily Offices. At various other times in the Christian Year, such as Advent, Ash Wednesday, Lent, and Holy Week, special liturgies are celebrated also.

During the weekday Offices, we use both the Canadian *Book of Common Prayer* (1959) and the *Book of Alternative Services* (1985), along with other liturgical resources from time to time. The preparation of and presiding at these celebrations are the responsibilities of both students and members of Faculty.

This Chapel Handbook is intended as a guide in preparing for and presiding at the weekly schedule of worship in Queen's College Chapel. There is a section of instruction followed by a detailed Liturgical Preparation Sheet for each type of liturgy celebrated in Chapel. It is suggested that each student make copies of the appropriate Liturgical Preparation Sheet included herein for use in her/his own preparations. Please note that this is a handbook, not a rule book. Worship at the College is intended to be a safe place in which to learn and grow in the liturgical traditions of the Anglican Communion. This handbook is meant as a guide in that process. These sheets may initially assist students in organizing Chapel liturgies, but they are not intended to be substitutes for working with primary texts.

Note: The following symbols are used on the Liturgical Preparation Sheets to indicate the appropriate posture for each element of the liturgy: ^ denotes standing; ~ denotes seated; and + denotes kneeling.

An appendix is attached on using gender inclusive language with the *Book of Common Prayer*. Gender inclusive language is the practice in College worship.

We want our chapel to be a place of prayer and worship. We want it to be a place of quiet reflection and glorious praise. We want it be open and welcoming to members of our community, to our alumnus, and visitors. Please welcome strangers.

The chapel will have a respectful quiet for ten minutes before the start of each liturgy.

The bell signals the call to worship in the chapel and commencement of quiet preparation in the chapel.

Electronic devices, such cell phones, should be turned off or left outside the chapel.

An appendix has been added to provide guidance on Liturgical and Ecclesiastical Dress (Appendix G).

This Handbook was originally produced by the Rev'd Dr. Boyd Morgan, Provost of Queen's College (2003). Revisions are the work of Provosts and full-time faculty members of the College.

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THE WORSHIP COMMITTEES

Worship Committees, composed of both students and Faculty, meet on a weekly basis to prepare for Chapel worship. The Chaplain takes responsibility for guiding the Worship Committee. Roles and responsibilities are shared amongst the students by means of an agreed upon rotation throughout the fall and winter semesters. Students may rotate in the role of Chairperson of the Worship Committee. The students may be organized into groups. The Worship Committee meet on Monday mornings in 2018 – 2019.

The responsibility of the Chair is to:

- select students to officiate and assist at the Offices;
- select students to act as deacon, server, reader(s), and intercessor for each celebration of the Eucharist;
- ensure the presence of a musician for scheduled services;
- prepare a worship schedule, in written form, to be presented to all members at the Worship Committee meeting;
- chair the preparation/reflection meetings;
- prepare and lead opening prayers for the preparation/reflection meetings;
- ensure the proper banner and frontals are in place;
- distribute, after approval by the Worship Committee, the final version of the worship schedule to all members of Worship Committee, musicians, the Chaplain, Faculty members and visitors directly involved in the week's worship, and post the schedule on bulletin boards in both the common room and sacristy;
- forward readings and other plans to the visiting presiders and preachers. This should be done at least a week in advance of the visit;
- handle all 'liturgical emergencies' during the week's worship, including re-arrangements of the responsibilities of those who are absent; and
- call additional meetings of Worship Committee as necessary.

Before the preparation meeting all members of Worship Committee should familiarize themselves with the readings for the upcoming week and note any days of special significance which might affect either the readings (i.e. feasts, holy days, memorials) or the prayers (i.e. memorials, awareness days, special events, community needs, global community concerns/events). The For All the Saints (FAS) reading may be used at Morning Prayer or at the Eucharist, but not at both.

The purpose for the planning meeting is to:

- Discuss the previous week's worship in order to reflect on students' learning, and also for the group to determine what might be done differently;
- Approve the schedule supplied by the chair;
- Choose a theme for the week; and
- Prepare the services as follows:
 - Eucharist – choose appropriate hymns, Prayers of the People, Eucharistic Prayer, fraction sentence, etc. in keeping with the theme of the week and the liturgical season;

Daily Offices – choose appropriate options (i.e. canticle, responsory, silence, litany, etc.) in keeping with the time of day, theme of the week, and liturgical season.

- Consider information needed for Guest presiders and guest preachers.
- The preparation may be done by the group as a whole, or the chair may divide the group into sub-committees.
- The final responsibility for planning each office rests with the Officiant, and for the Eucharist with the Deacon.

GENERAL CHAPEL DIRECTIONS

The following are some general directions regarding the Chapel and the use of its furnishings.

Quiet Space

It is important to remember to keep silence in the general chapel area, even outside of worship times. It is a space for prayer and contemplation and should be respected as such. There are people in the wider University Community who do use our chapel for their private prayers, so we cannot assume that we only need to keep silence in the chapel area when we are in corporate prayer. One should make an effort to intentionally keep silence in the chapel area at all times.

Our Common Room is the place for gathering and socializing. While some churches encourage mingling as part of the gathering, we have the good fortune of having a designated social space. All are encouraged to observe silence in the chapel.

Cell phones ought not to be used in the Chapel, either for conversation or to check messages.

Bell

The bell is intended to summons the community to the chapel and begin the time of quiet preparation for worship. It should be rung loud enough to be heard throughout the college. Go the West end of each long corridor. The bell is to rung at 10 minutes prior to a scheduled liturgy.

Marking Readings

There should be no post-it notes or any ‘stickies’ on the pages of the Bible. Unfortunately the glue allows the ink to be lifted off with its use.

The ribbons in the Bible should have a loop between the binding and the page that is marked. If the ribbons are pulled tight the binding is damaged.

Ribbons in the Bible and the Service Book should be placed in order of usage along the side of the book with the first reading/reference being at the top of the page and the final towards the bottom of the page. The ribbon may be placed along the inside binding of the book after usage. This will allow for easy reference to the next reading.

Candles

Please use the appropriate utensils for the lighting and snuffing of candles. There is a taper with a snuffer provided in the chapel. Please do not blow out the candles. Oil or wax (in the case of the Pascal candle) can soil the altar cloth, and they can be a safety hazard.

Suggested Internet sites:

Prayer Cycle Information is usually available in the Sacristy. If not, it can be accessed through the following web sites:

Anglican Cycle of Prayer: www.anglicancommunion.org/acp/downloads.cfm

The Anglican Council of the North: www.anglican.ca/about/committees/cn/documents/CoN-Prayer-Cycle09.pdf

A general site for reading the Bible in public worship:

[Http://netministries.org/basics/bbwords.htm](http://netministries.org/basics/bbwords.htm)

Chapel Processions

The crucifer leads the procession to the chapel and goes behind the altar.

Others in the procession form a line in front of altar with the presider in the middle.

The Deacon of the Mass (DM), processes immediately ahead of the presider and stands to the left of the presider, the acolyte is on the right.

The Deacon of the Gospel (DG), when carrying the Gospel Book, stands between the presider and the lectern facing the cross with the Book held high.

When all are in place, they make a bow to the Cross. The DG makes a simple head bow and steps forward to place the book on the altar after the other ministers have gone to their places.

Note: The bow is to the **Cross**.

After the bow, all go to their seats and the cross is put in the stand close to the corner adjacent to window and folding door.

Make sure the stand is not tight in the corner as it minimizes the cross. Have the stand about two feet from each wall.

At the end of the liturgy

The crucifer takes a place in front of the centre of the altar facing the congregation.

The Presider and others in the procession are at their seats. The final prayers, grace and / or benediction is said at the Presider's Chair and the dismissal given by Presider or DM while at their seats.

The bow is to the **Cross**. There is no further bowing.

The crucifer moves toward the door and stops. The DG gets the Book of the Gospel and other ministers merge into the recessional with the DM and presider at the end.

For the Eucharist, the presider and ministers return to their seats for the post-communion silence. The Prayer after Communion and Dismissal are done while standing at their seats.

Banners and Frontal Care

We have four sets of banners and frontals: white, green, Advent purple and Lenten purple. They are intended to be used with the color of the day. We will use white instead of red.

The banners and frontals are stored in the board room in the General Office area. When making changes before and after a feast or season, arrange to get the banner and frontal from General Office, change the rod on the banner. Take care removing and replacing the frontals. Store by hanging in the Board Room when not in use. Take care to ensure the banners and frontals are hung evenly. Care in storage will reduce wrinkles and need for ironing ... but if there are wrinkles ... be sure to iron them.

THE OFFICE OF MORNING PRAYER

The Book of Alternative Services and the Book of Common Prayer are typically used for Morning Prayer. Occasionally another format may be used. The Worship Committees will ensure there is balanced use of both BAS and BCP to provide students familiarity needed to gracefully preside using either format.

The Office of Morning Prayer requires an Officiant, a Reader, and a Musician. Following are the responsibilities for both Officiant and Reader.

Note: It is a good idea to have preparation sheet done the day before and left in the sacristy in case the Officiant cannot be present at Morning Prayer due to sickness, inclement weather, traffic, etc.

Note: The following symbols are used on the Liturgical Preparation Sheets to indicate the appropriate posture for each element of the liturgy: ^ denotes standing; ~ denotes seating; and + denotes kneeling.

Officiant:

1. Before Morning Prayer:
 - a. Inform the musician, at least two days before the service, of the hymns and tunes that will be required.
 - b. Arrive in sufficient time prior to the beginning of worship to ensure that chapel preparations will be complete at least 30 minutes prior to the beginning of worship.
 - c. Prepare the chapel for worship
 - i. Ensure the appropriate information is posted on the hymn board.
 - ii. Ensure the necessary worship materials are available (i.e. Common Praise, order of service (if using), B.A.S., B.C.P. and other materials) at each entrance used.
 - iii. Ensure the correct placement of the Paschal Candle in the center of the nave. Light the Paschal Candle using the taper.
 - d. Vest in cassock, surplice, and Queen's College scarf.
2. During Morning Prayer:
 - a. Lead all Officiant parts and the recitation of the psalm(s).
 - b. The psalms are read alternately by side with a significant pause at the half-verse.
3. After Morning Prayer:
 - a. Tidy Chapel and Sacristy after the office.
 - b. Complete the Vestry Book, including the number of persons present.
 - c. Ensure the Paschal Candle is extinguished (by using the candle extinguisher).

Reader:

1. Before Morning Prayer:
 - a. Arrive in sufficient time prior to the beginning of worship to ensure that chapel preparations will be complete at least 30 minutes prior to the beginning of worship.
 - b. Mark lections in the Bible.
 - c. Assist the Officiant with Officiant's duties, as requested.
 - d. Vest in cassock, surplice and Queen's College scarf
 - e. Ring bell 10 minutes prior to the beginning of Morning Prayer.

2. During Morning Prayer:

- a. Read Old and New Testament lections using the appropriate words of introduction. Refer to Appendix B for additional information.
- b. All a time of silence after each reading.

3. After Morning Prayer: Assist Officiant with tidying of Chapel and Sacristy

Contemplative Morning Prayer

Wednesdays we have contemplative morning prayer from 8:50 to 9:15.

Once person designated to:

- Select short inspiration text to read aloud at the start of the Contemplative Morning Prayer;
- Indicate the start and finish of the quiet time by use of the prayer bowl;
- Short prayer of thanksgiving at the end.

Queen's College
Liturgical Preparation Sheet
Morning Prayer (B.A.S.)

Date: _____ Day in the Liturgical Year: _____

Theme of the Week/Day: _____

Officiant: _____ Reader: _____

1. Introductory Note~ On a Saint's Day only. For All the Saints, p. _____
2. Opening Sentence^ B.A.S., p. _____ or For All the Saints, p. _____
3. Introductory Response^ B.A.S., p. _____
4. Antiphon^ B.A.S., p. _____ Number _____
5. Invitatory^ B.A.S., p. _____ Venite/Jubilate/Christ Our Passover/
Other _____
6. Antiphon^ As above
7. The Psalm~ _____ B.A.S., p. _____ (Psalm prayer or Gloria Patri^)
8. Old Testament lection~ _____
9. The Canticle^ Yes/No B.A.S., p. _____ Number _____
or
The Responsory^ Yes/No B.A.S., p. _____ Number _____
or
Other^ Yes/No _____
10. New Testament lection~ _____ (other than a Gospel)
- *11. The Canticle^ Yes/No B.A.S., p. _____ Number _____
or
The Responsory Yes/No B.A.S., p. _____ Number _____
or
Other^ Yes/No _____
- *12. Gospel~ _____
13. Affirmation of Faith^ 'Hear, O Israel', B.A.S., p. 53
14. Intercessions and Thanksgivings^ Form _____, B.A.S., p. _____
15. The Collect^ B.A.S., p. _____ or For All the Saints, p. _____
16. The Lord's Prayer^ B.A.S., p.54, first option only
17. Hymn^ _____ Book and Number _____ Tune _____
18. Dismissal^ _____ B.A.S., p. 55

* The use of a second canticle is encouraged, especially on Mondays or when the Gospel read as a third lesson.

**Queen's College
Liturgical Preparation Sheet
Morning Prayer (B.C.P.)**

Date: _____ Day in the Liturgical Year: _____

Theme of the Week/Day: _____

Officiant: _____ Reader: _____

1. Introductory Note~ On a Saint's Day only. For All the Saints, p. _____
2. Opening Sentence^ B.A.S., p. _____ or For All the Saints, p. _____
3. Versicles and Responses^ B.C.P., p. 6
4. Gloria Patri^ B.C.P., p.p. 6,7
5. Venite^ B.C.P., p. 6
An Antiphon (B.C.P. p. 25) precedes the recitation of the Venite and follows the Gloria Patri.
Omit last four verses?: Yes/No (Note: Do not omit them during Advent or Lent.)
6. Psalm~ (^ Gloria Patri*) _____ B.C.P., p. _____
7. First Lesson~ _____ (Old Testament lection)
8. Te Deum^ B.C.P., pp. 7, 8, 9
Omit third section?: Yes/No (Note: Do not omit third section during Advent or Lent.)
9. Second Lesson~ _____ (New Testament lection other than a Gospel)
10. Benedictus^ Yes/No _____ B.C.P., pp. 9, 10
or
Jubilate Deo^ (Ps 100) Yes/No _____ B.C.P., p. 457
11. Apostle's Creed^ B.C.P., p. 10
12. Versicle, Response, Kyrie^ + B.C.P., p. 10
13. Lord's Prayer+ B.C.P., p. 11
14. Versicles and Responses+ B.C.P., p. 11
15. Collect of the Day+ B.A.S., p. _____ or For All the Saints, p. _____
16. Second & Third Collects+ B.C.P., p. 11
17. Anthem or Hymn^ _____
18. Prayers+ B.C.P., p. _____ or Other _____
(Two recommended, no more than three)
19. Prayer of Saint Chrysostom+ B.C.P., p. 15
20. The Grace+ B.C.P., p. 15 (The gathering joins in the praying of the Grace)

*To be said together if proceeding together, antiphonally if proceeding antiphonally. When more than one psalm is used, the Gloria Patri is said only once, at the end of the entire selection.

MID-DAY PRAYER

Mid-day prayer is less formal than the other offices and conducted by an Officiant and a Reader without vestments Music is optional. The service may take place in the Chapel, or in the Common Room as a prelude to the Community Meal. When held in the Chapel, the use of candles is optional.

Mid-day services normally use BAS or BCP.

Officiant:

1. Before Mid-day Prayer:
 - a. Arrange musician two days prior to the service (if music is desired).
 - b. Arrive in sufficient time to prepare the space for worship, assuring that the service books (and any music being used) are available.
 - c. Post a notice by the door of the Chapel when the service is to be held in the Common Room.
2. During Mid-day Prayer:
 - a. Lead all the Officiant (Leader) parts in the Psalm.
 - b. The B.C.P. service begins with “Lord, open thou our lips...” through the Gloria Patri, followed by an appointed Psalm or Reading.
 - c. The Psalm may be recited in unison or responsively, followed by the Psalm prayer.
 - d. The Psalms are read alternatively by side with a significant pause at the half-verse.
3. After Mid-day Prayer (or following the meal and any meeting):
 - a. Return all books and music to their appropriate places.
 - b. Tidy the Sacristy (and Chapel).
 - c. Complete the Vestry Book, including the number of persons present. Indicate the location of the service (in Remarks) when not held in the Chapel.

Reader:

1. Before Mid-day Prayer:
 - a. Mark the reading in the Bible to be used.
 - b. Assist the Officiant with the Officiant’s duties, as requested.
 - c. Ring the bell 10 minutes prior to the beginning of Mid-day prayers.
2. During Mid-day Prayer:
 - a. Read the Gospel lection using the appropriate words of introduction. Refer to Appendix B for additional information.
 - b. Allow a time of silence after each reading.
3. After Mid-day Prayer (or following the meal and any meeting):
 - a. Assist Officiant with tidying the Sacristy (and Chapel).

THE OFFICE OF EVENING PRAYER

For Evening Prayer, the BAS and BCP are typically used.

The office of Evening Prayer requires an Officiant, a Reader, and a Musician. Following are the responsibilities for both Officiant and Reader.

Officiant:

1. Before Evening Prayer
 - a. Inform the musician, at least two days before the service, of the hymns and tunes that will be required.
 - b. Arrive in sufficient time prior to the beginning of worship to ensure that chapel preparations will be complete at least 10 minutes prior to the beginning of worship.
 - c. Prepare the chapel for worship:
 - i. Ensure the appropriate information is posted on the hymn board.
 - ii. Ensure the necessary worship materials are available (i.e. Common Praise, B.A.S., B.C.P., and other materials) at each entrance used.
 - iii. Ensure the correct placement of the Paschal Candle in the center of the nave. Light the Paschal Candle using the taper.
 - d. Vest in cassock, surplice, and Queen's College scarf.
2. During Evening Prayer:
 - a. Lead all Officiant parts and the recitation of the psalm(s).
 - b. The Psalms are read alternatively by side with a significant pause at the half-verse.
3. After Evening Prayer:
 - a. Tidy Chapel and Sacristy after the service.
 - b. Complete the Vestry Book, including the number of persons present.
 - c. Ensure the Paschal Candle is extinguished (by using the candle extinguisher).

Reader:

1. Before Evening Prayer:
 - a. Mark readings in the Bible.
 - b. Assist the Officiant with Officiant's duties, as requested.
 - c. Ensure that Chapel preparations are complete at least 30 minutes prior to the beginning of Evening Prayer.
 - d. Vest in cassock, surplice and Queen's College scarf.
 - e. Ring bell 10 minutes prior to the beginning of Evening Prayer.
2. During Evening Prayer:
 - a. Read the Gospel lection using the appropriate words of introduction. Refer to Appendix B for additional information.
 - b. Allow a time of silence after each reading.
3. After Evening Prayer:
 - a. Assist Officiant with tidying of Chapel and Sacristy.

Queen's College
Liturgical Preparation Sheet
Evening Prayer (B.A.S.)

Date: _____ Day in the Liturgical Year: _____

Theme of the Week/Day: _____

Officiant: _____ Reader: _____

1. Service of Light^ Yes/No
 Opening Versicle and Response B.A.S., p. _____
 O Gracious Light Common Praise #14
 Thanksgiving B.A.S., p. 61, 62-65 #____
 Continue at #5 below

2. Opening Sentence^ B.A.S., p. _____ or For All the Saints, p. _____

3. Introductory Responses^ B.A.S., p. _____

4. Invitatory^ B.A.S., p. 66-67 (O Gracious Light/ Psalm 134/Easter Canticle)
 or Other _____

5. The Psalm~ _____ B.A.S., p. _____ (Psalm prayer or Gloria Patri^)

6. Reading~ _____ (Gospel selection)

7. The Canticle^ Yes/No B.A.S., p. _____ Number _____
 or
 The Responsory^ Yes/No B.A.S., p. _____ Number _____
 or
 Other^ Yes/No _____

8. Affirmation of Faith^ Apostles' Creed, B.A.S., p. 68

9. Intercessions and Thanksgivings^ Form _____, B.A.S., p. _____

10. The Collect^ B.A.S., p. _____ or For All the Saints, p. _____

11. The Lord's Prayer^ B.A.S., p.70, first option only

12. Hymn^ Book and Number _____ Tune _____

13. Dismissal^ B.A.S., p. 71

Queen's College
Liturgical Preparation Sheet
Evening Prayer (B.C.P.)

Date: _____ Day in the Liturgical Year: _____

Theme of the Week/Day: _____

Officiant: _____ Reader: _____

1. Introductory Note~ On a Saint's Day only. For All the Saints, p. _____
2. Opening Sentence^ B.A.S., p. _____ or For All the Saints, p. _____
3. Versicles and Responses^ B.C.P., p. 20
4. Gloria Patri^ B.C.P., p. 21
5. Psalm~^ _____ B.C.P., p. _____ + Gloria Patri
6. First Lesson~ _____ (Old Testament lection for alternate year)
7. Magnificat^ B.C.P., p. 21
8. Second Lesson~ _____ (New Testament lection from a Gospel)
9. Nunc Dimittis^ B.C.P., p. 22
10. Apostle's Creed^ B.C.P., p. 22
11. Versicle, Response, Kyrie^+ B.C.P., p. 23
12. Lord's Prayer+ B.C.P., p. 23
13. Versicles and Responses+ B.C.P., p. 23
14. Collect of the Day+ B.A.S., p. _____ or For All the Saints, p. _____
15. Second Collect+ B.C.P., p. 23
16. Third Collect+ B.C.P., p. 24
17. Hymn or Anthem^ Yes/No
18. Prayers+ B.C.P., p. _____ or Other _____
19. Prayer of Saint Chrysostom+ B.C.P., p. 24
20. The Grace+ B.C.P., p. 24 (The gathering joins in the praying of the Grace)

Queen's College
Liturgical Preparation Sheet
Evening Prayer with Reaffirmation of Baptismal Vows (B.A.S.)

Date: _____ Day in the Liturgical Year: _____

Theme of the Week/Day: _____

Officiant: _____ Reader: _____

Presider: _____

1. Service of Light^ Yes/No (if No, begin at #2 below)
 - Opening Versicle and Response B.A.S., p. _____
 - O Gracious Light Common Praise #14
 - Thanksgiving B.A.S., p. _____ # _____
 - Continue at #5 below

2. Opening Sentence^ B.A.S., p. _____ or For All the Saints, p. _____

3. Introductory Responses^ B.A.S., p. _____

4. Invitatory^ B.A.S., p. _____ (O Gracious Light/ Psalm 134/Easter Canticle)
 - or** Other _____

5. The Psalm~ _____ B.A.S., p. _____ Psalm prayer **or** Gloria Patri^)

6. Gospel Reading~ _____

7. The Canticle^ Yes/No B.A.S., p. _____ Number _____
 - or
 - The Responsory^ Yes/No B.A.S., p. _____ Number _____
 - or
 - Other^ Yes/No _____

8. The Reaffirmation of Baptismal Vows^ B.A.S., p. 330 (Touching of the Water)

9. Prayer^ B.A.S., p. 332

10. The Lord's Prayer^ B.A.S., p.70, first option only

11. Hymn^ Book and Number _____ Tune _____

12. Dismissal^ BAS, p. 71

Queen's College
Liturgical Preparation Sheet
Evening Prayer with Reaffirmation of Baptismal Vows (B.C.P.)

Date: _____ Day in the Liturgical Year: _____

Theme of the Week/Day: _____

Officiant: _____ Reader: _____

Presider _____

- | | |
|-------------------------------------|---|
| 1. Opening Sentence^ | B.A.S., p. _____ or For All the Saints, p. _____ |
| 2. Versicles and Responses^ | B.C.P., p. 20 |
| 3. Gloria Patri^ | B.C.P., p. 21 |
| 4. Psalm~^ | _____ B.C.P., p. _____ + Gloria Patri |
| 5. First Lesson~ | _____ (Old Testament lection for alternate year) |
| 6. Magnificat^ | B.C.P., p. 21 |
| 7. Second Lesson~ | _____ (New Testament lection from a Gospel) |
| 8. Reaffirmation of Baptismal Vows^ | Refer to Insert (to the end of the Collect for the Baptism of the Lord) |
| 9. Prayer of Saint Chrysostom+ | BCP, p. 24 |
| 10. The Grace+ | BCP, p. 24 |

THE EUCHARIST

(The Book of Alternative Services and The Book of Common Prayer)

The celebration of Eucharist normally includes a Presider, Preacher, Deacon, Reader(s), Intercessor, Server and Musician. Following are the responsibilities for Deacon, Server and Readers. Further instructions for Deacons, Readers and Intercessors may be found in Appendices A, B, and C.

Deacon:

1. Before the Eucharist:

- a. Inform the musician, at least two days before the service, of the hymns and tunes that will be required. (Note: For Friday Eucharists, please inform the organist one week prior to the celebration.)
- b. Prepare a bulletin and make sufficient copies for the service. Refer to Appendix A for format.
- c. Arrive in sufficient time prior to the beginning of worship to ensure that the chapel preparations will be complete at least 30 minutes prior to the beginning of worship.
- d. Prepare the chapel:
 - i. Prepare the chalice with purificator, pall, appropriate veil, and burse (containing corporal) and place on the credence table. Refer to Appendix A.
 - ii. Prepare the second chalice with purificator and pall and place on the credence table.
 - iii. Prepare the paten and place on the gifts table.
 - iv. Place the extra bread box on the credence table.
 - v. Prepare the altar missal and place on stand on credence table.
 - vi. Set out the books necessary for the Presider and the Preacher.
 - vii. Prepare a service book to hold for the Presider.
 - viii. Prepare the hymn board when a bulletin is not provided.
 - ix. Offer the Preacher the option of Reading the Gospel.
 - x. Review the order of service with the Presider, Preacher and Server. Provide a Guest Presider and a Guest Preacher with an orientation to the chapel to ensure the guest is aware of both the liturgical movement and seating arrangement and other College Chapel practices such as procession route, where and when to dismiss.

2. During the Eucharist:

- a. If the Preacher has not opted to read the Gospel, read the Gospel for the day.
- b. At the Offertory Hymn:
 - i. Bring the veiled chalice from the credence table.
 - ii. Remove the burse and veil and place them on the right front of the altar beside the Gospel candle.
 - iii. Spread the corporal on the altar in the center, on the back edge of the altar.
 - iv. Receive the paten from the presenter and place it on the center of the back edge of the corporal.
 - v. Ensure that there is sufficient bread for the gathering. If more bread needed, it can be found in the bread box on the credence table.
 - vi. Receive the cruet of wine from the Server/presenter and pour half into the chalice. Return the cruet of wine to the Server/presenter.
- vii. Receive the cruet of water from the Server/presenter and pour a little into the chalice
- viii. Receive the cruet of wine from the Server/presenter. Receive the cruet of water from

Return the cruet of water to the Server/presenter. Place the chalice in the center of the corporal.

- viii. Receive the cruet of wine from the Server/presenter. Receive the cruet of water from the Server/presenter and pour a little water into the cruet of wine. Return the cruet of water to the Server. Place the cruet of wine on the altar next to the chalice.
- ix. Receive the offering box from the presenter and place it next to the veil and burse at the front of the altar.
- x. Bring the lavabo and towel to the Presider. Pour water over the Presider's hands. Return the lavabo and towel to the credence table.

c. At The Great Thanksgiving:

Stand to the Presider's left side and turn the pages of the altar missal as appropriate.

d. At the Administration:

- i. When the Presider invites the gathering (with "The Gifts of God" or "Behold the Lamb of God") bring the second chalice from the credence table and place it near the wine cruet on the altar, for the Presider to fill.
- ii. Receive communion, along with the Server, in front of the credence table.
- iii. Administer the chalice.

e. After the Administration:

- i. Bring all vessels to the credence table.
- ii. Perform ablutions at the credence table, with the Server.
 - (1) Consume any remaining wine or bread.
 - (2) Cleanse the paten, pour the water into the first chalice, and wipe the paten with the purificator.
 - (3) Consume the water poured into the first chalice.
 - (4) Cleanse the cruet and second chalice.
 - (5) Consume the water poured into the second chalice.
 - (6) Wipe all vessels with the purificator and place the purificator in the bowl of the first chalice.
 - (7) Place the veil and burse over the cleansed vessels.
 - (8) Fold the corporal and place in the burse.
- iii. Hand the offering box to the Server who will place it on the shelf under the credence table.
- iv. Place the missal and its stand in the center of the altar.

f. At the Dismissal:

Using an appropriate dismissal from The Book of Alternative Services, dismiss the gathering. **Note:** In a Book of Common Prayer Eucharist, a dismissal is not used.

3. After the Eucharist:

- a. Return chalice, cruets, and paten to the Sacristy to be washed in warm water, dried and stored in cloth bags.
- b. Place soiled linens in the container provided, and return burse and veil to their proper place.
- c. Count the offering (with the Server) and enter the amount in the Vestry Book. Place the offering in the appropriate envelope, record the amount and sign the envelope (along with the Server). The envelope is then given to the treasurer of the Student Association, or the person designated by the treasurer.

d e. Ensure, with the Server, that the Chapel and Sacristy are left tidy.

Server:

1. Before the Eucharist:

- a. Arrive in sufficient time prior to the beginning of worship to ensure that chapel preparations will be complete at least 30 minutes prior to the beginning of worship.
- b. Prepare the chapel for worship:
 - i. Remove the dust covers from the altar, credence table and gifts table and place the covers in the Sacristy.
 - ii. Place two cruets, one with wine and the other with water, on the gifts table.
 - iii. Place the offering box on the gifts table.
 - iv. Place another cruet with water, a lavabo bowl, and a lavabo towel on the credence table.
 - v. Ensure that the appropriate service and music books, as well as bulletin (if provided), are in place and available in the chapel.
 - vi. Arrange another person to act as a second presenter. Instruct the presenter on the procedure to be followed at the Offertory.
 - vii. Ten minutes before the beginning of the liturgy, light the altar candles. The Gospel candle never burns alone.
 - viii. Remove the stoppers from the wine and water cruets and place them on the credence table.
 - ix. Ring the chapel bell.

2. During the Eucharist:

- a. At the Offertory:
 - i. With the second presenter, remove the gifts from the gifts table and move to stand in front of the credence table. Server removes the cruet of wine and the cruet of water. Presenter removes the paten and the offering box.
 - ii. With the presenter stand in front of the credence table and present the gifts to the Deacon, who first will take the paten from the presenter.
 - iii. Hand the wine and water cruets to the Deacon from your right hand (handles facing Deacon), and receive them back in your left hand.
 - iv. The Deacon will receive the offering box from the presenter.
 - v. Place the cruet of water on the credence table and return (with the presenter) to your seat.
- b. At the Administration:
 - i. When the Presider invites the gathering (with “The Gifts of God…” or “Behold the Lamb of God…”), move to the credence table.
 - ii. Receive communion, with the Deacon, in front of the credence table.
 - iii. Administer the chalice.
- c. After the Administration:
 - i. Assist with the ablutions by pouring water for the Deacon at the credence table.
 - ii. After the ablutions, receive the offering box from the Deacon and place it on the shelf under the credence table.
 - iii. Return to your seat.

3. After the Eucharist:

- a. Using the taper, extinguish the candles after the Presider, Preacher and Deacon have left the chapel.
- b. Return the missal and stand to the sacristy.
- c. Return the offering box to the sacristy. Count the offering (with the Deacon) and enter the amount in the Vestry Book. Place the offering in the appropriate envelope, record the amount and sign the envelope (along with the Deacon). The envelope is then given to the treasurer of the Student Association, or the person designated by the treasurer.
- d. Place the dust covers on the altar, credence table and gifts table.
- e. Ensure, with the Deacon, that the Chapel and Sacristy are left tidy.

Reader:

1. Before the Eucharist:

- a. Arrive in sufficient time prior to the beginning of worship to ensure that chapel preparations will be complete at least 30 minutes prior to the beginning of worship.
- b. Mark your reading(s) in Bible and prepare the psalm.

2. During Eucharist:

- a. At a B.A.S. Eucharist with three readings and a psalm:
 - i. The first Reader reads the Old Testament lection and the psalm. For guidelines regarding the introducing of the lections refer to Appendix B. Allow a significant silence to follow each reading. The psalm is read responsively with the reader beginning the psalm. Neither the psalm prayer nor the Gloria Patri is used.
 - ii. The second Reader reads the epistle. For guidelines for introducing the lections refer to Appendix B.
- b. At a B.C.P. Eucharist with two readings and a psalm:

There is one Reader who reads the Old Testament lection and who leads the psalm in a responsive format. Allow for significant silence to follow each reading. For guidelines regarding the introducing of the lections refer to Appendix B. The version of the psalm used is taken from the B.C.P. and the Gloria Patri is not used.
- c. Allow a time of silence after each reading.

APPENDIX A

Additional Information for Deacons

Sample Bulletin for a B.A.S. Eucharist

The Holy Eucharist
The Book of Alternative Services
Sunday, May 1st, 2005

Presider: Fr. John Courage

Preacher: Dr. David Bell

The Gathering of the Community

Greeting	p. 185
Hymn	# 497
Collect of the Day	F.A.S., p. 149

The Proclamation of the Word

First Reading.....	Proverbs 1: 20-33
Psalm 18: 1 – 7	p. 721
Second Reading	Ephesians 6: 10-20
Gospel Acclamation	#715, v. 1
Gospel.....	Mark 8: 34-38
Homily	
The Nicene Creed	p. 188
The Prayers of the People	
Confession and Absolution.....	p. 191
The Peace.....	p. 192

The Celebration of the Eucharist

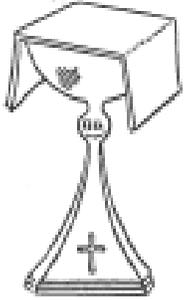
Offertory Hymn	# 430
Prayer over the Gifts.....	B.A. S., p. 337
Eucharistic Prayer # 3.....	p. 198
Sanctus.....	# 719
The Lord's Prayer	p. 211
The Breaking of the Bread #8.....	p. 213
The Communion	
Prayer after Communion.....	B.A.S., p. 337
Doxology	p. 214

Dismissal

Hymn	#466
Dismissal	p. 215

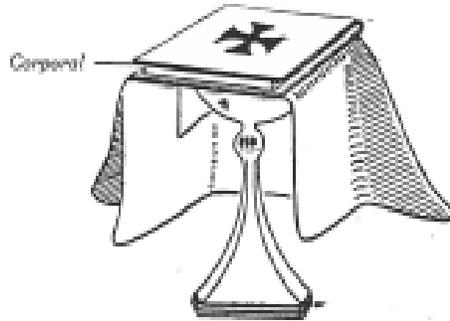
Preparing Eucharistic Vessels

1st - Purificator -

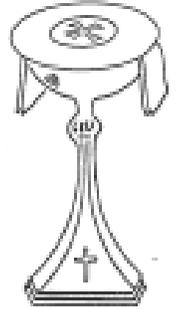


Vesting Chalice & Paten

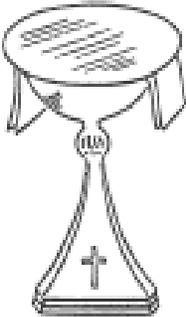
6th - Burse -
containing Corporal



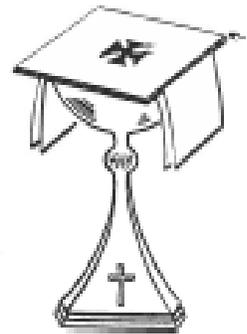
3rd - Host -



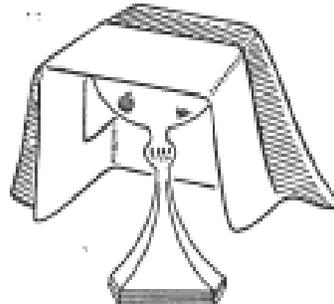
2nd - Paten -



4th - Pall -



5th - Veil -



APPENDIX B

Additional Information for Readers

Guidelines for Introducing Scripture Readings

OLD TESTAMENT

A reading from the book, Genesis
Exodus
Leviticus
Numbers
Deuteronomy
book of Joshua
Judges
Ruth
first book of Samuel
second book of Samuel
first book of the Kings
second book of the Kings
first book of the Chronicles
second book of the Chronicles
book of Ezra
Nehemiah
Esther
Job
the Psalms
Proverbs
Ecclesiastes
Song of Solomon
Prophet Isaiah
Jeremiah
Lamentations of Jeremiah
Prophet Ezekiel
book of Daniel
Prophet Hosea
Joel
Amos
Obadiah
book of Jonah
Prophet Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

APOCRYPHA

A reading from the first book of Esdras
second book of Esdras
book of Tobit
Judith
Additions to the book of Esther
Wisdom of Solmon
Jesus son of Sirach
book of Baruch
Letter of Jeremiah
Song of the Three
Additions to the book of Daniel: Susanna
Additions to the book of Daniel: Bel and the Dragon
Prayer of Manasseh
first book of Maccabees
second book of the Maccabees

NEW TESTAMENT

A reading from the Gospel according to Matthew
Mark
Luke
John
Acts of the Apostles
Letter of Paul to the Romans
first Letter of Paul to the Corinthians
second Letter of Paul to the Corinthians
Letter of Paul to the Galatians
Ephesians
Philippians
Colossians
first Letter of Paul to the Thessalonians
second Letter of Paul to the Thessalonians
first Letter of Paul to Timothy
second Letter of Paul to Timothy
Letter of Paul to Titus
Philemon
to the Hebrews
of James
first Letter of Peter
second Letter of Peter
first Letter of John
second Letter of John
third Letter of John
Letter of Jude
Revelation to John

Additional Notes

- For **B.A.S. liturgies** (with the exception of the Gospel introduction at Eucharist only), all lection introductions are simply comprised of the formula: “A reading from [see above list for title]”. The lesson concludes with “The Word of the Lord.”
- The **B.A.S. Gospel** introduction at Eucharist follows the formula, “The Holy Gospel of our Lord Jesus Christ according to [Name],” and concludes with “The Gospel of Christ.”
- For **B.C.P. Office** introductions, the formula is as follows: “The First [or second] Lesson is written in [see above list for title], in the #th chapter, beginning at the #th verse.” The lesson ends with the formula, “Here endeth the First [or Second] Lesson.”
- For introductions at a **B.C.P. Eucharist**, the formula for any reading **other than the Gospel** is: “The Lesson is written in [see above list for title], in the #th chapter, beginning at the #th verse.” The lesson ends with the formula, “Here endeth the Lesson.”
- For a **B.C.P. Eucharist**, **The Gospel** is introduced with the formula: “The Holy Gospel is written in the #th chapter of the Gospel according to Saint [Name], beginning at the #th Verse.
- Initial pronouns in all readings are to be replaced by identifying nouns: e.g., instead of “*He* said to *them*...” say, “*Jesus* said to the *disciples*...”
- **Note:** Attributions of authorship for liturgical purposes follow those contained within the texts themselves and are not intended to preclude legitimate scholarly questions raised by those attributions.

Pronunciation of Biblical Proper Names

1. When in doubt, consult The Interpreter's Dictionary of the Bible. A copy of a detailed pronunciation guide is also available in the Sacristy. Students are expected to apply themselves to learning the correct pronunciation of Biblical names during their time at Queen's. Faculty members and fellow students can also be of assistance.
2. Many editions of the New Revised Standard Version (N.R.S.V.) of the Bible (including the Lectern N.R.S.V.) indicate where the main stressed syllable is in most proper names:
e.g.: Ep'aphras (Col. 4:12), Epaphrodi'tus (Phil. 2:25)
3. "C" is pronounced according to the usual rules in English: before "e" or "i", it is pronounced as "s", otherwise as "k".
4. "G" is almost always pronounced as in "get":
e.g.: Gethsemane (Matt. 26:26), Gezer (Josh. 10:33), but note Bethphage (Matt 21:1) and Boanerges (Mark 3:17).
5. "Ch" is always pronounced as "k" in proper names, except for Rachel (Gen. 29:6).
6. "Aa", when stressed, is pronounced as "a" in "date":
e.g.: Baal, Maacah (2 Sam. 10:8).
When it is unstressed at the end of a word, "aa" is as "a" in "hat":
e.g.: Canaan, Balaam (Num. 22:5).
7. "Ai" is often pronounced as "i" in "tie":
e.g.: Sinai, Haggai.
Sometimes "ai" is pronounced as "a" in "gate", especially when followed by "ah" at the end of a word:
e.g.: Micaiah (1 Kings 22:8), Isaiah.

APPENDIX C

Information for Intercessors

- The Anglican Cycle of Prayer is used at Morning Prayer.*
- The Tri-Diocesan Prayer Cycle is used at the first Morning Prayer of the week. It is not repeated thereafter.*
- Praying for the Bishops takes this form:
 - Our Diocesan Bishops – John, Geoffrey, and John (other bishops or heads of denominations, related to by members of the community, may also be included)
 - Ronald, our Metropolitan
 - Fred, our Primate
 - Justin of Canterbury
- The Prayers of the People should be:
 - An expression of what we are worried about and what we are excited about;
 - An expression of concern;
 - An expression of joy;
 - Both general and local (about all the world and about the world of the people who are gathered)
 - Both worldly and “churchy”
 - Representative but brief (about complicated matters, but not all about them)
 - Arresting: people should be challenged to pray about these issues
 - A response to the word (as reflected in the proper readings of the day)
- The Prayers of the People should **not** be:
 - A sermon
 - The announcements
 - An opportunity for moralizing, lecturing, editorializing, politicking, or propagandizing
 - An autobiographical disclosure
 - A medical report
 - Long (they should not take over the liturgy)
 - A monologue in which people have no part
- Steps to be considered in Preparing Prayers:
 - Choose the subject matter, the events of the day. Check it for balance (joy/concern; general/local). Also check against the list on page 190 of The Book of Alternative Services. The focus and sequences from the BAS is
 - The Church
 - The Queen and all in authority
 - The world
 - The local community
 - Those in need (including the sick listed in our chapel book)
 - The departed (including those named in our chapel book).
 - Choose the form. Litany? Biddings and Responses? Biddings and Collects? With

or without music? Ensure that the form is appropriate to the people and the occasion. Check the prayers you have written for integrity: Ask yourself, “Can I really say these words with a straight face? Is this what I really feel and believe, or what I think people expect me to feel and believe?”

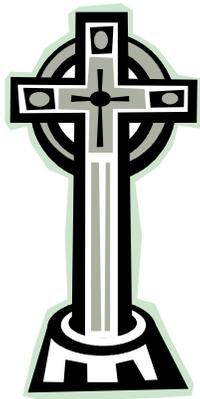
- Don’t be afraid of literary devices if they come naturally to you, e.g. metaphor, irony, etc..., but don’t be too clever.
- While you are writing the prayers think of the people you want to help pray. Your attitude to them will come through when the prayers are read. Whether you are angry with them or compassionate, whether you are one with them or withdrawn, whether you are distant or loving, it will show. If you are trying to enable them they will sense it. If you are laying a trap on them, they will feel it. Ask yourself, “Will they be eager to say, ‘Amen’?” Ask yourself, “Will they be able to say, ‘Amen’?”

Excerpted from: Resources for Liturgy: Intercessions and the Prayers of the People, Paul Gibson, 1985.

Prayers at the Eucharist should follow the pattern of the Eucharist whether it is BAS or BCP. Resources may be found in the sacristy and students should feel free to use them.

When preparing the Prayers in the BCP you may use either the first or last of the Biddings, followed by the Intercession (pg.75) or you may wish the structure your prayers around all of the Biddings, developing them into a fuller form of intercession, which may more easily allow for special prayers for the day or accommodate the particular theme of the service, keeping in mind the tradition of the BCP. The prayers are then concluded with the final paragraph of the Intercession (pg. 76)

* The web addresses for the various cycle of prayers is on pg. 5.



APPENDIX D

Understanding the Calendars

Finding the correct readings for the Office:

- For the Daily Offices, the lections are to be taken from either the “Daily Office Lectionary” found in the B.A.S. (Pp. 450-498) or *For All the Saints*.
- The first step in determining the day’s readings is to look up that date in the “Calendar” found in the B.A.S. (pp. 15-33).
- If the day is just before a Holy Day or Principal Feast, then the evening office lections may be those for the “Eve” or “First Evensong” of the next day. Refer to the “Holy Days” section of the Daily Office Lectionary (pp. 494-497) to be sure.
 - ◆ In all other cases, the office lections will come from the appropriate section of Daily Office Lectionary.
- The lections for any given day will appear as follows:

Week of 3 Easter			
Sun	148,149,150	*	114,115
1	Dan 4.1-18	1 Pet 4.4-11	Jn 21.15-25

- ◆ The numbers 1 and 2 refer to the alternating years of the Calendar. The Daily Office Lectionary is arranged in a two-year cycle. Year 1 always begins on the First Sunday of Advent in years divisible by two (2016, 2018, 2020, etc.).
- ◆ The readings then, on order, are Old Testament, New Testament, and Gospel. The numbers above the readings, divided by an asterisk, are the psalms for the day.
- ◆ Having found the appropriate readings for the Office, the psalms are a dead give away. After the day of the week, you see the psalm by number, with an asterisk dividing those for Morning Prayer (before the asterisk) and those for Evensong (after the asterisk). Those within square brackets are optional, and may be omitted because of time constraints.
 - On Ash Wednesday and on Fridays in Lent, Psalm 95 is listed as ‘Invitatory.’ This indicates all 11 verses found on page 833 are to be used rather than the 71/4 verses on page 49. The other options for the Invitatory (psalm 100 and others listed on page 50) would not be used on those days as well.
 - When psalm 100 occurs in the Lectionary, it is usually within square brackets. This indicates it is to be omitted as one of the daily psalms if it were used as the invitatory that day. Common sense prevails!
 - On Sundays when Morning Prayer or Evening Prayer is the Principal Sunday Liturgy. If you are to conduct either of the Offices as the principal Sunday liturgy in a congregation (where the Eucharist has not been celebrated on that day), the readings for the Sunday Eucharist as found in the Revised Common Lectionary (all three, with

the psalm, in the order given) are used rather than those appointed for the Daily Office. Use the latter only if the Eucharist has been celebrated with this congregation.

Finding the correct readings for the Eucharist:

- For a Wednesday B.C. P. Eucharist, the lections used are those that would normally have been used for a morning office.
- For Holy Days and Principal Feasts, the lections are found in the appropriate section of *For All the Saints*.
- For a Friday Eucharist, the lections used are those for the previous Sunday as assigned by the Revised Common Lectionary

The Collect of the Day:

- Having found the readings, finding the collect of the day is relatively simple. *Remember there is only one collect of the day.*
 - ◆ *Step 1.* Check the day of the month in *For All the Saints* (pp. 25-26) to see if it is a special day. If it is designated as a principal Feast, Holy Day, Memorial or Commemoration, use the collect found in ‘The Proper for Saints Days’ (*For All the Saints*, pp. 39ff)
 - ◆ *Step 2.* If the calendar on pp. 25 to 36 does not designate the day as mentioned in step one, then the day is a *feria* and the collect for the previous Sunday is used.
 - ◆ *Step 3.* If the day is a principal Feast or Holy Day with a First Evensong, the collect of the day for the First Evensong, Morning Prayer and the Second Evensong are to be used. It is possible to have a different collect of the day at Morning Prayer (say for a *feria*) from the one for Evensong if the latter is a First Evensong.

APPENDIX E

Role of the Sacristan

Each year the College appoints an experienced student to serve as College Sacristan, to make sure that the Chapel and Sacristy books and supplies are in good order, and to provide assistance in planning services. The Sacristan is responsible for the following areas. If you encounter difficulties in any of these areas, please advise the Sacristan as soon as possible.

1. Ensuring that all things necessary for services are available: wine, bread, candles, matches.
2. Ensuring that all vessels for Eucharist are clean and in good repair, though worship teams are expected to clean all vessels following the services for which they are responsible.
3. Ensuring that the altar cloth and other linens are clean. Students may be asked to take turns in being responsible for laundering and ironing the linens. Volunteers are always appreciated.
4. Seeing that the proper liturgical colours are used: bookmarks, burse/veil, vestments, and super-frontal.
5. Ensuring that the Sacristy is kept neat and clean, though worship teams are responsible for tidying the Chapel and Sacristy after each service.
6. Doing an inventory in the spring and recording it in Vestry Book. All students are asked to ensure prompt return of any borrowed books or vestments.
7. Collecting and transporting various items needed for College retreat to and from the retreat location.

All students are encouraged to assist the Sacristan by being tidy when involved in liturgy (especially in putting books, papers, etc., neatly away, hanging up albs, etc.) and to help when any cleaning is done.

APPENDIX F

Notes on Using Gender Inclusive Language With the *Book of Common Prayer*

The English language is a living language that has experienced and continues to experience ongoing transformation. While celebrating our traditional Anglican heritage as expressed in the liturgies of the *Book of Common Prayer* by holding it in honour through its continuing usage, we are, at the same time, sensitive to specific language that has become no longer acceptable to the ears of people today. In order to achieve this balance, we at Queen's College use the old language of the Prayer Book and alter it where necessary. In an effort to avoid confusion, a list of agreed-upon changes has been compiled for use at the College. Please be sure to become familiar with this list.

General Notes:

- An underlined ellipses [...] in the below list indicates the omission of a word that originally appears in the text. No extraordinary pause is observed.
- When you come to a gender-specific word in the Prayer Book that is not covered in this list, for example in the Prayer and Thanksgivings section of the Prayer Book, you are requested to use your own judgement on how to best alter the word. For example, in general you would use “people” to replace “men” and “humankind” to replace “mankind.”

1. Morning Prayer (*Beginning on page 6*)

(*Venite, p.7*)

Original: “When your fathers tempted me, proved me, and saw my works”

Becomes: “When your forebears tempted me, proved me, and saw my works”

(*Te Deum, p.8*)

Original: “When thou tookest upon thee to deliver man....”

Becomes: “When thou tookest upon thee to deliver us....”

(*Benedictus, p.9*)

Original: “To perform the mercy promised to our forefathers....”

Becomes: “To perform the mercy promised to our forebears....”

(*Prayer for “All Sorts and Conditions of People”, p.14*)

Original: “O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men....”

Becomes: “O God, the Creator and Preserver of all humankind, we humbly beseech thee for all sorts and conditions of people....”

(*General Thanksgiving, p.14*)

Original: “For all thy goodness and loving-kindness To us and to all men”

Becomes: “For all thy goodness and loving-kindness To us and to all people”

2. Prayers at Mid-day (*Beginning on page 16*)

(p.16)

Original: “And I, if I be lifted up, will draw all men unto me”

Becomes: “And I, if I be lifted up, will draw all people unto me”

Original: “Grant that all mankind may look unto thee and be saved”

Becomes: “Grant that all humankind may look unto thee and be saved”

(p.17)

Original: “that we may fervently desire the salvation of all men”

Becomes: “that we may fervently desire the salvation of all people”

3. Evening Prayer (*Beginning on page 20*)

(*Magnificat, p.21*)

Original: “As he promised to our forefathers, Abraham and his seed for ever”

Becomes: “As he promised to our forebears, Abraham and his seed for ever”

4. Holy Communion (*Beginning on page 67*)

(*Creed, p.71*)

Original: “Who for us men and for our salvation came down from heaven”

Becomes: “Who for us ... and for our salvation came down from heaven”

(*Intercession, p.75*)

Original: “who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men”

Becomes: “who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all people”

(*The general Confession on p.77*)

Original: “Judge of all men”

Becomes: “Judge of all people”

(p.78)

Original: “This is a true saying, and worthy of all men to be received”

Becomes: “This is a true saying, and worthy of all ... to be received”

(p.78)

Original: “If any man sin”

Becomes: “If anyone sin”

(*Gloria, p.86*)

Original: “and in earth peace, good will towards men”

Becomes: “and in earth peace, good will towards all”

Appendix G

Liturgical and Ecclesiastical Dress

Liturgical vestments are the remnant of the formal dress of a late Roman gentleman. At the present day they vary from the very elaborate (as, for example, the robes worn by an Orthodox bishop) to non-existent (as with the ministers in a number of Protestant denominations). At Queen's College we represent the Anglican Communion by standing somewhere in the middle. All baptized Christians are members of the Body of Christ, and the Church is not an institution but the People of God. There is therefore a vitally important Lay Ministry in the Church, though Lay Ministers do not normally wear liturgical vestments. There are, of course, exceptions to virtually all rules, but, in general, the only people in a church service who would wear any liturgical vestments would be the officiating ordained clergy, the crucifer and candle-bearers in a procession, and (in the Eucharist) acolytes who have immediate contact with the chalice and paten and who may assist with the Ablutions. Eucharistic Ministers may or may not be robed. Lay homilists would not normally be robed. The situation at Queen's College is made more complicated by the fact that we have active ordained clergy, clergy who have been ordained but are not at present in the active priesthood, ordinands, students, and interested laity. Guidelines as to what they should wear are set out below.

Whether robed or not, it must always be remembered that the chapel is a sacred space. It is, one might say, holy ground. Indeed, in the Coptic Orthodox Church (but not in the great Greek-Russian majority) you take off your shoes before entering the church. But with or without shoes, and with or without vestments, there are certain general principles as to what we should wear and how we should behave in chapel. We should look neat and tidy. Clothes and shoes which might be appropriate on George Street on a Saturday night may not be appropriate for chapel. We would not, for example, wear a luminescent T-shirt with "I Love Jesus" all over the front, and multi-coloured sneakers that light up in the dark and which can be seen at a hundred yards in fog can be distracting to the officiants. There is no problem with casual dress, especially in summer, but it needs to be casual dress that doesn't draw attention to oneself and doesn't distract others.

If someone is required or chooses to wear vestments in chapel, then certain other general principles apply. When not wearing vestments you can sit more or less as you please, and whether you cross your legs or not is up to you. When wearing vestments, you represent a certain ministry in the church, and therefore need to behave in a manner befitting that ministry. Normally, then, you keep both feet on the ground and you do not loll back in your chair as if you were in a coffee-shop or bar downtown. It helps, too, if you try to look interested and don't go to sleep during the homily. Or, if you do, don't snore.

Below are a few **guidelines** on the use of liturgical and ecclesiastical garments. If in doubt as to whether something is or is not appropriate, consult the Provost, the Chaplain, or the College Deacon.

Queen's College Scarf or Tippet can be worn by any student of Queen's College. All students who are in preparation for ordination within the Anglican Church of Canada are expected to wear the scarf when they are dressed in cassock and surplice for a liturgical celebration at the College or elsewhere.

Cassock and surplice with scarf/tippet are the proper dress for ministries in Non-Eucharist worship, such as Morning Prayer and Evening Prayer.

In Eucharist Ministries the appropriate dress for both **priest and deacon is alb and stole.**-The Queen's College scarf is not worn with an alb. Other ministers at Eucharist may wear cassock, surplice and scarf or go without liturgical vestments. Typically, only those in ordination stream would wear ecclesiastical vestments when exercising a ministry of lay people, such as acolyte or lector.

A chasuble is worn over the alb by a priest for the Eucharist. A stole is always worn by the priest for the administration of sacraments and presiding.

A dalmatic may be worn over the alb and stole by a deacon for the Eucharist, especially for more solemn occasions.

The Provost's Gown is worn only by the Provost. It is used at academic events, whether at the College, such as at convocation, or at other academic institutions, e.g. Memorial. It is modelled on a judge's / chancellor's gown and so it doesn't take a hood with it when it is worn.

The Provost may wear the gown at academic and ecclesiastical events when representing the College, except when the Provost is exercising a liturgical ministry, such as presiding at a liturgy where appropriate liturgical vestments may be used.

Hoods are typically worn only at academic gatherings. Hoods can be worn with liturgical gowns, vestments or cassock and surplice.

The official Queen's College Hood has the same colour blue as that in the Provost's Gown.

Both liturgical and ecclesiastical garments should be maintained in good order. Some care should be given to hanging them, to avoid wrinkles and checking to make sure they are fitting and hanging properly when worn. It's always good to have a look in the mirror.

*Rev'd Dr. David Bell
Dean of Theology and College Deacon
January 2018*

Appendix H

Some Guidelines for Hymn and Music Selection

Selection of music and hymns are important aspects of liturgical planning and worship. Here are a few important DOs and DON'Ts.

DOs

Prepare in advance

Consider the liturgical season, lectionary, and specific liturgy

Use familiar selections

Gradually introduce new music, hymns and style

Use one book only, unless the circumstances demand otherwise. It is rare that one book is not sufficient.

Allow some time for silence

DON'Ts

Leave it until the last minute to prepare

Always use the same few selections

Use only the selections you fancy

Spring new selections on the musicians, choir or congregation without some introduction

Have confusion over multiple books, sheets and copies

Make worship into a concert

Some specifics

- I. We typically use *Common Praise* at the College, though we do use other books and resources. Common praise has updated language.
- II. A typical service, such as the Eucharist will have five hymns.
 - a. Opening Hymn: This opening hymn should be a hymn of welcome.
Example: #3: Morning Has Broken.
 - b. Gradual Hymn: This hymn should help us reflect on one of the readings for the particular day. It should not be overly long as to impede the flow of the readings.
Example 560: God Whose Almighty Word
 - c. Offertory Hymn: The hymn here should be a hymn of Thanksgiving or a hymn of Call and Vocation. Please bear in mind that this hymn is sung while the offertory is collected. Selection of hymn should consider the length appropriate to the time for time likely needed for the collection and offertory.
Example 435: Take My Life And Let It Be
 - d. Communion Hymns: 48 - 87 of Common Praise.
One or more hymns, depending on the size of the congregation and amount of time needed to distribute Holy Communion.
Hymn(s) of quiet reflection, usually sung by the choir or a soloist.
 - e. Closing Hymn: It is always a good practice to end the worship with a joyous hymn. If you hear people humming or whistling the closing hymn as they make their way out of the church then you have succeeded. Therefore chose a joyous, uplifting hymn that fills their soul.
Examples: # 371: To God Be The Glory, #425 Joyful, Joyful We Adore Thee

Always discuss your selections with the Chaplain of the College. He or she will guide you as to what is most appropriate.

Appendix I

Distribution of Holy Communion

At Queen's College, everyone who attends the Holy Eucharist is welcome to receive Holy Communion.

Communion is distributed under both forms. Those receiving Holy Communion can decide to receive from Holy Communion in the form of bread and / or from the cup. A Communicant can indicate the intention to not receive under either form by crossing their hands on their chests. The Eucharistic Minister does say the Communion Sentence to the person.

At Queen's College, we do not have communion by intinction.

PERSONAL NOTES



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