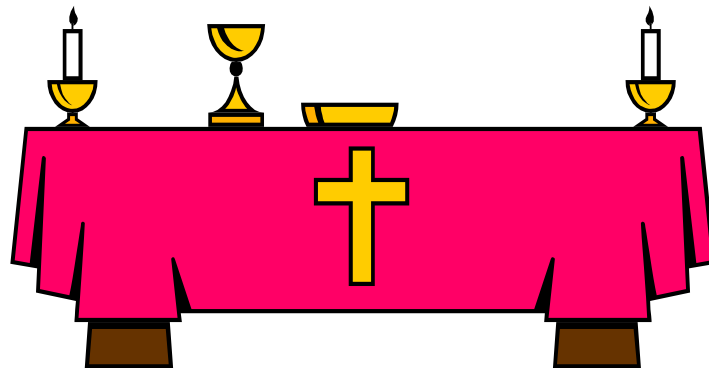


QUEEN'S COLLEGE
Faculty of Theology

Chapel Handbook



Revised, September 1, 2020

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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 2020 – 2021

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 also celebrated.

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 students, Faculty and Chaplain.

This Chapel Handbook is intended as a guide in preparing for and presiding at the weekly schedule of worship in Queen's College Chapel. 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.

Appendix E 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 all visitors.

Ten minutes before the start of each liturgy, the bell signals the call to worship in the chapel and the 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 F).

This Handbook was originally produced by the Rev Dr Boyd Morgan, Provost of Queen's College (2003). Ongoing revisions are the work of Provosts, Chaplains, and faculty members of the College.

THE WORSHIP COMMITTEE

The Worship Committee, composed of students and Chaplain, meet 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. The Worship Committee meet regularly.

The responsibility of the Chaplain or designate is to facilitate:

- chairing the preparation meetings;
- students to officiate and assist at the Offices;
- students to act as deacon, server, reader(s), and intercessor for each celebration of the Eucharist;
- the presence of a musician as required;
- a worship schedule, in written form, to be circulated to all members of the Worship Committee and faculty and to post the schedule on bulletin boards in both the common room and sacristy;
- lead opening prayers for the meetings;
- the proper banner and frontals are in place;
- forwarding readings and other details to the visiting presiders and preachers. This should be done at least two weeks 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 worship committee;
- 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. Some may 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 be rung 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 as 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 linens, and they can be a safety hazard.

Suggested Internet sites:

Prayer Cycle Information is available from the Chaplain or through the following web sites:

Anglican Cycle of Prayer: <https://www.anglicancommunion.org/resources/cycle-of-prayer/download-the-acp.aspx>

Anglican Council of the North: <https://www.anglican.ca/wp-content/uploads/2015/02/Prayer-Cycle.pdf>

A general site for reading the Bible in public worship:

<https://www.anglicancommunion.org/media/254262/2i-Reading-the-Scriptures-decently.pdf>

Ecclesiastical Province of Canada Prayer Card: <http://province-canada.anglican.org/>

Diocesan Tri-diocesan Cycle of Prayer: <https://anglicanenl.net/home/forms-constitution/tri-diocesan-prayer-list/>

Chapel Processions – Holy Eucharist

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 server is on the right.

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

When all are in place, they make a bow. 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.

After the bow, the cross is placed 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 the wall

At the end of the liturgy

The presider and ministers return to their seats for the post-communion silence. The Prayer after Communion and Dismissal are said standing.

The crucifer proceeds behind the centre of the altar facing the congregation. The procession gathers in front of the altar and bows.

The DG gets the Book of the Gospel and other ministers merge into the recessional with the DM and presider at the end.

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 colour of the day. We use white instead of red. The banners and frontals are stored in the room across from the Sacristy. The key is in the Sacristy. Take care removing and replacing the banners and frontals. 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 order may be used. The Chaplain will ensure there is use of both BAS and BCP to provide students familiarity needed to gracefully preside using either format.

The BAS Office of Morning Prayer requires an Officiant, Readers, and an Intercessor. Following are the responsibilities for the Officiant, Reader, and Intercessor. The BCP Office of Morning Prayer requires an Officiant and Readers.

Officiant:

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 15 minutes prior to the beginning of worship.
 - b. 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. BAS, BCP and other materials)
 - iii. The Paschal Candle is by the font. Use the taper to light the Paschal Candle and the Pavement Candles.
 - c. Vest in cassock, surplice, and Queen's College scarf.
2. During Morning Prayer:
 - a. Lead all Officiant parts.
 - b. The FAS or BAS Collect is used.
3. After Morning Prayer:
 - a. Tidy Chapel and Sacristy
 - b. Complete the Vestry Book, including the number of persons present.
 - c. Ensure all Candles are extinguished by using the candle snuffer.

Reader:

1. Before Morning Prayer:
 - a. Review the selected scripture
 - b. Familiarize oneself of difficult words
2. During Morning Prayer:
 - a. Read lections using the appropriate words of introduction. Refer to Appendix B for additional information.
 - b. Keep a time of silence after each reading.
 - c. The psalms are read alternately by verse with a significant pause at the half-verse.

Intercessor:

1. During Morning Prayer:
 - a. Leads the Prayers of the People.

Contemplative Morning Prayer

Thursday's we have contemplative morning prayer from 1:00 to 1:20.

- Select short inspiration text to read aloud at the start of the Contemplative Prayer;
- Indicate the start and finish of the quiet time by use of the prayer bowl;
- A prayer of thanksgiving by the Chaplain or designate concludes the worship

MID-DAY PRAYER

Mid-day prayer is less formal than the other offices and conducted by an Officiant and a Reader. Music is optional. The service will take place in the Chapel, as a prelude to the Community Meal.

Mid-day services normally use BAS.

Officiant:

1. Before Mid-day Prayer:
 - a. Arrive in sufficient time to prepare the space for worship.
 - b. Ring the bell 10 minutes prior to the beginning of Mid-day prayers.
2. During Mid-day Prayer:
 - a. Lead all the Officiant (Leader) parts.
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.

Reader:

1. Before Mid-day Prayer:
 - a. Mark the reading in the Bible to be used.
 - b. Assist the Officiant as requested.
2. During Mid-day Prayer:
 - a. The Psalm may be recited in unison or responsively by verse, followed by the Psalm prayer
 - b. Read the lection using the appropriate words of introduction. Refer to Appendix B for additional information
 - c. Allow a time of silence after the reading.
3. After Mid-day Prayer
 - 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, and Readers. Following are the responsibilities for both Officiant and Reader.

Officiant:

1. Before Evening Prayer
 - a. 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.
 - b. 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. BAS, BCP, and other materials)
 - iii. Light the Paschal and Pavement Candle using the taper.
 - iv. Mark readings in the Bible.
 - v. Ring bell 10 minutes prior to the beginning of Evening Prayer.
 - c. Vest in cassock, surplice, and Queen's College scarf.
2. During Evening Prayer:
 - a. Lead all Officiant parts.
3. After Evening Prayer:
 - a. Tidy Chapel and Sacristy
 - b. Complete the Vestry Book, including the number of persons present.
 - c. Ensure all Candles are extinguished (by using the candle extinguisher).

Readers:

1. Before Evening Prayer:
 - a. Review the readings and familiarize oneself with difficult words
 - b. Assist the Officiant as requested.
2. During Evening Prayer:
 - a. The Psalms are read alternatively by verse with a pause at the half-verse.
 - b. Read the lection using the appropriate words of introduction. Refer to Appendix B for additional information.
 - c. Allow a time of silence after each reading.
3. After Evening Prayer:
 - a. Assist the Officiant with tidying of Chapel and Sacristy.

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, Intercessors and Musicians may be found in Appendices B, C and G.

Worship Committee with oversight by the deacon/chaplain:

1. Before the Eucharist:

- a. The musician, in discussion with the Worship Committee will choose the hymns and tunes that will be required. (Note: For Friday Eucharist, please inform the organist at least two weeks prior to the celebration)
- b. Arrive in sufficient time prior to the beginning of worship to ensure that the chapel preparations will be complete at least 10 minutes prior to the beginning of worship.

2. During the Eucharist: Deacon

- a. Read the Gospel for the day.
- b. At the Offertory Hymn:
 - i. Receive from the server 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. Ensure that there is sufficient bread for the gathering.
 - v. Receive the cruet of wine from the Server/presenter and pour an appropriate amount into the chalice. Return the cruet of wine to the Server/presenter.
 - vi. Receive the cruet of water from the Server/presenter and pour an appropriate amount into the chalice. Return the water cruet to the server/presenter.Server: Bring the lavabo, towel and water cruet to the Presider. Pour water over the Presider's fingers. Return the lavabo towel and cruet 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: (see Appendix H)
 - i. Administer the chalice.
- e. After the Administration: Deacon/Server
 - 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 chalice, and wipe the paten with the Purificator;
 - (3) Consume the water poured into the chalice;
 - (4) Wipe all vessels with the purificator and place the purificator in the bowl of the Chalice;
 - (5) Fold the corporal and place in the burse
 - (6) Place the veil and burse over the cleansed vessels;

f. At the Dismissal: Deacon

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 bowl provided, and return burse and veil to their proper place.
- c. Should there be an offering (count it 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. 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 10 minutes prior to the beginning of worship.
- b. Prepare the chapel for worship:
 - i. Prepare the altar missal and place on the altar.
 - ii. Prepare the chalice with purificator, pall, appropriate veil, and burse (containing corporal) and place on the credence table. Refer to Appendix A.
 - iii. If required, a second chalice with purificator and pall and placed on the credence table.
 - iv. Place the breadbox and pyx on the credence table.
 - v. Place two cruets, one with wine and the other with water, on the credence table.
 - vi. Place a lavabo bowl, and a lavabo towel on the credence table.
 - vii. Set out the books necessary for the Presider and the Preacher.
 - viii. Prepare a service book to hold for the Presider.
 - ix. Prepare the hymn board.
 - x. Ensure that the appropriate service and music books, are in place and available in the chapel.
 - xi. Ten minutes before the beginning of the liturgy, light the Paschal and altar candles, ring the bell. The Gospel candle never burns alone.

2. During the Eucharist:

- a. At the Offertory:
 - i. Hand the veiled chalice and paten to the deacon who will prepare the altar.
 - ii. Hand the wine and water cruets to the Deacon from your right hand (handles facing Deacon), and receive them back in your left hand. Replace cruets on credence table.
 - iii. Bring lavabo bowl, towel and water cruet and pour over fingers of presider. Return lavabo, towel and cruet to the credence table.
- b. At the Administration:
 - i. Receive communion, with the Deacon, in front of the credence table.
 - ii. Administer the chalice in the absence of the deacon.

- c. After the Administration:
 - i. Assist the deacon with the ablutions.
 - ii. Return to your seat.

3. After the Eucharist:

- a. Using the candle snuffer, extinguish the candles after the Presider, Preacher and Deacon have left the chapel.
- b. Clear credence table.
- c. Return the missal and stand to the credence table.
- d. 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.
- b. Mark your reading(s) in the Bible and prepare the psalm.

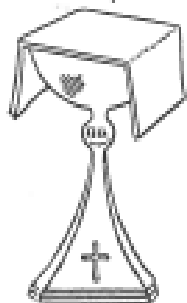
2. During Eucharist:

- a. At a BAS Eucharist with three readings and a psalm:
 - i. The first Reader reads the Old Testament lection. 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 BCP Eucharist with two readings and a psalm:
 - One Reader reads the Old Testament lection and another 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 from the BCP and the Gloria Patri is not used.
- c. Allow a time of silence after each reading.

APPENDIX A

Preparing Eucharistic Vessels

1st - Purificator -

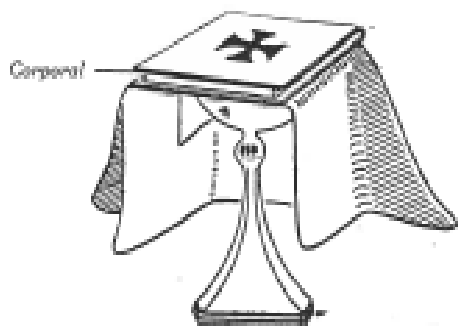


Vesting Chalice & Paten

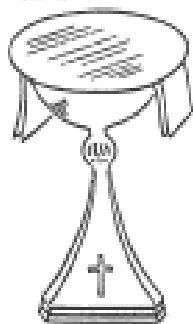
3rd - Host -



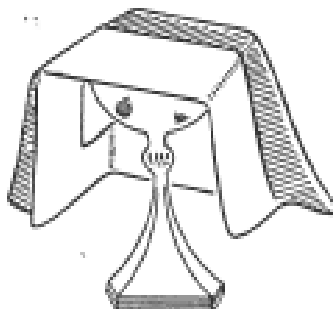
6th - Burse -
containing Corporal



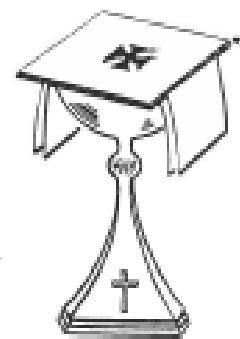
2nd - Paten -



5th - Veil -



4th - Pall -



APPENDIX B

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 **BAS liturgies** 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 **BAS 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 **BCP 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 **BCP 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 **BCP 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. A copy of a detailed pronunciation guide is 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 may also be of assistance.

2. Many editions of the New Revised Standard Version (NRSV) of the Bible (including the Lectern NRSV) 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 Mid-day liturgies.*
- The Tri-Diocesan Prayer Cycle is used at Mid-day liturgies*
- Praying for the Bishops takes this form:
 - Our Diocesan Bishops – John, Geoffrey, and John (other bishops or heads of denominations may also be included)
 - Our Metropolitan
 - Linda, our Primate
 - Justin of Canterbury
- The Prayers of the People should be:
 - 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)
 - 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 by first name)
 - The departed (including those named in our chapel book).

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 all liturgies, the lections are to be taken from either McClausands or *For All the Saints*.

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.

APPENDIX E

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 ellipsis [...] 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

(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

(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

(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

(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 F

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) servers 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. We should look neat and tidy. 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 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.

APPENDIX G

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 should be a hymn of welcome.
Example: #3: Morning Has Broken.
 - b. Gradual Hymn or Gospel Acclamation: 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 should be a hymn of Thanksgiving or a hymn of Call and Vocation. As this hymn is sung while the offertory is collected. Consider the length appropriate to the time for time likely needed. Example #435: Take My Life And Let It Be
 - d. Communion Hymns, organ music or reflective silence is appropriate
 - e. Closing Hymn: end the worship with a joyous hymn that fills the soul. If you hear people humming or whistling the closing hymn as they make their way out of the church then you have succeeded.
Example: # 371: To God Be The Glory, #425 Joyful, Joyful We Adore Thee

Always discuss your selections with the Chaplain of the College for guidance as to what is most appropriate.

APPENDIX H

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. 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. Gluten free wafers are available.

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

PERSONAL NOTES

